



Vol. 6, No. 1

REGISTERING YOUR MARRIAGE

Muslims registering their marriages should NOT commit the error of registering the marriage in Community of Property. If the marriage is registered in Community of Property, an Islamic Will cannot be made. Therefore, if you contemplate registering your marriage do so by Ante Nuptial Contract through the office of some attorney.

THE SUPERIORITY OF SHI'I IMAAMS OVER THE AMBIYAA (alayhimus salaam)

The Shi'i priests believe that the Imaams of Shi'ism are superior to the Ambiyaa (alayhimus salaam). Stating this belief most unambiguously, Khomeini of Iran said:

"It is one of the essential beliefs of our Shi'i school that no one can attain the spiritual status of the Imaam, not even the cherubim or the prophets."

(Writings and Declarations of Khomeini)

If anyone feels that we have cited this statement out of context, let him write to us for the photo-copies of pages from the book mentioned here. The statement is abundantly clear. It states very explicitly that it is **one of the essential beliefs of Shi'ism** to believe in the superiority of the Imaams over the Ambiya. It serves absolutely no purpose in the aim of defending the Shi'i priests to resort to a vindication by saying that the Shi'is believe that Rasulullah (sallallahu alayhi wasallam) is regarded by Shiah to be the highest --higher than the Imaams.

The charge which we are levelling against the Shi'i priests is NOT that they claim the Imaams to be superior to Rasulullah (sallallahu alayhi wasallam), but our charge is that they believe that their Imaams are superior to the Ambiya, even if it be some Ambiya. It matters not if their belief of superiority is in relation to all or some Ambiya. The fact remains that Khomeini himself informed us that it is an **essential belief of Shi'ism** to believe that even the **prophets** cannot reach the spiritual status of the Imaam. If the Shi'i priests believe that their Imaams are superior to even some Ambiya then we also unequivocally claim that such a belief is kufr.

At no stage did we ever claim that the Shi'i priests have written that their Imaams are higher than Rasulullah (sallallahu alayhi wasallam). We have merely stated the exact belief of the Shi'i priests--exactly as Khomeini stated it. We have not added anything to it nor have we deleted anything from it. We have merely apprized Muslims of the kufr of this belief. The accusation of having quoted Khomeini out of context is manifestly false and is representative of a drowning man clutching at every straw. The protagonists of Shi'ism in our country are desperately attempting to rig up a case in vindication of the Shi'i priests of Iran, hence they come up with the blatantly false accusation that we have quoted out of context. If we have, we defy the votaries of Shi'ism to produce the 'context'. Let us see what wicked construction can the supporters of Shi'ism conjure up for the sinister beliefs of blasphemy of the wicked Shi'i clergy.

The votaries of Shi'ism defend the abovementioned kufr belief of the Shi'i priests by bringing up an unrelated issue, an issue which is not the subject of our charge. In defense of the evil belief of the superiority of the Shi'i Imaam over the Ambiya, the Shi'i supporters say that the Shiah belief in the superiority of Nabi Muhammad

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CHEWING GUM ?

A LEADING SOUTH AFRICAN FIRM MANUFACTURING CONFECTIONARIES HAS AUTHORITATIVELY INFORMED US THAT EVERY CHEWING GUM AVAILABLE ON THE LOCAL MARKET CONTAINS GELATIN. MUSLIMS SHOULD NOTE THIS AND ABSTAIN FROM ALL CHEWING GUM.

THE SUN HAS SET

At 11 a.m. on 6th Shawwaal, 1403 (17th July, 1983), the world of Islam lost one of its most distinguished Stars of Knowledge and Ma'rifat Hakimul Islam, Hadhrat Maulana Qari Muhammad Tayyib. At 11 a.m. Hakimul Islam breathed his last after reciting aloud Kalimah Tayyibah. The Rooh of this great Son of Islam has finally left this earthly abode and has reached the everlasting realms of Allah's Rahmat.

The demise of Hakimul Islam is not the departure of a mere individual. His departure signifies the closure forever, of a Gateway of Deeni and Roohani Knowledge, Faith and Barkat which cascaded for decades on the Ummah from this illustrious Son of Islam.

The passing away of Hakimul Islam brings to an end a great era in the history of Islamic Knowledge and Ma'rifat in the Indo-Pak subcontinent. Hadhrat Maulana Qari Muhammad Tayyib is among the very last of that noble and illustrious group of Ulama-e-Haqq who emblazoned the firmament of Shar'i Uloom and Ma'rifat in the last century of Islam. For sixty years this glittering Star, this bright Sun of Knowledge and Hidaayah held aloft the Standard of the Sunnah and Haqq.

The passing away of Hakimul Islam has left a void-- a vacuum which will never be filled. The mundane world may not have vacuums, but in the Roohani and Ilmi world in which Hakimul Islam was a Pillar of power, strength and fortitude, the vacuum will remain forever, for we are in close proximity of the end of time--a time which bears mute testimony to the swift disappearance of Shar'i Uloom and Ma'rifat. This disappearance is the consequence of the capture of the illustrious souls of Ilm and Ma'rifat by Divine Rahmat in quick succession, depriving the world of its fortresses of Knowledge and Guidance.

That, Ilm and Ma'rifat have lost one of their greatest, staunchest and most distinguished Standard-Bearers is quite evident from the vacuum which the demise of this illustrious Friend of Allah left. There is no replacement for Hakimul Islam. There is no one to take over from that noble Waarithun Nabi. Darul Uloom Deoband--that bastion of Imaan and Ilm--that lighthouse of Hidaayah--that destroyer of bid'ah and baatil--can never again be the same without Hakimul Islam, for in all fact and reality, Hakimul Islam was Darul Uloom. The demise and exit of Hadhrat Hakimul Islam is in fact the demise and exit of Darul Uloom Deoband.

Hadhrat Hakimul Islam comes within the full meaning of the following statements of Rasulullah (sallallahu alayhi wasallam):

"Allah Ta'ala will remove Ilm (of the Deen) by taking away the Ulama."

"When the Ulama disappear, Islam too disappears."

The sun has finally set.

May Allah Ta'ala grant Hadhrat Hakimul Islam the loftiest of stations and mansions in the Aakhirah, Ameen.

THE LAMENTS OF THE PROTAGONISTS OF SHI'ISM

The protagonists of Shi'ism in this country taking umbrage and beating their chests and pulling at their hair at the Majlis's stand against the priests of the Shi'i religion is quite comprehensible to us. There is absolutely no element of surprise nor shock in their attitude. This is the way of baatil and the fight against baatil is never-ending.

The votaries of the Shi'i priests of Iran are making frantic attempts to make the Shi'i case presentable and acceptable to the Ahle Sunnah. In this direction they are offering arguments the insipidity and stupidity of which are quite evident. The puerility of their pouting and panting in favour and defense of Shi'ism does not warrant any refutation since the hollowness of their case is discernible to any Muslim of average understanding. However, there is a need for us to answer just one accusation which the Shi'i supporters here are levelling against us. That accusation is their claim that we are citing the statements of the Shi'i priests out of context.

Citing out of context is the work of the Ahl-e-Baatil and Ahl-e-Hawaa. The average person, the Muslim in search of guidance will understand that our stand has at all times been based on the Haqq and if we err, we are swift to retract, apologise and make amends. Quoting out of context and the perpetration of falsehood are not in our armoury of weapons. Tomorrow we all have to face Allah Ta'ala on the Day of Qiyaamah. Allah Ta'ala is the Knower of motives and what the hearts conceal.

If any Muslim has the slightest doubt in what we are claiming in regard to the villainy and baatil of the Shi'i priests--if anyone has been influenced in the least by the false accusation of the Shi'i lovers--he may write to us for the relevant extracts from the writings of the Shi'i priests. Insha'Allah, we shall forward photo-copies from the works of the Shi'i priests on request. The reader may then himself judge if we have cited the Shi'i haters of the Sahaabah out of context.

For the benefit of Muslims who are confused by accusations and false claims of the votaries of the Shi'i priests of Iran, we repeat on this page the Shi'i beliefs which conflict violently with the Haqq of Islam. It will only be those who have no desire for the truth who will deny that the claims appearing on this page are not the beliefs of the Shi'i priests.

QUESTIONS and ANSWERS

MUJLISUL ULAMA
OF SOUTH AFRICA
P.O. BOX 3393
PORT ELIZABETH

Q. There is a new western practice in existence. Muslims too are adopting this practice in increasing numbers. Western science encourages husbands to be present when their wives give birth and view the entire proceedings. Is this practice permissible in Islam?

A. Muslims of these times suffer from the disease of abject mental inferiority. Aping the west in everything is considered to be a sign of progress and enlightenment. It is highly improper for Muslims to sacrifice their hayaa (modesty and shame) at the behest of the desires of the kuffaar. Shame (hayaa) is an integral part of Imaan. It is most shameless for the Muslim husband to contravene the Shar'i rules of Hijaab and be present with others while his wife is giving birth. There is absolutely no Shar'i justification for the adoption of this practice. Shamelessness is part and parcel of kufr. Such immodesty, is to be expected from kuffaar, but not from Muslims.

Q. Is white sugar halaal?

A. White sugar is halaal. We know of no haraam ingredients in white sugar.

Q. I have read your article on preferential shares in Vol.5 No.12 of the Majlis. I know of a Mosque Trust which has invested its funds on this type of ribaa. For a number of years now, the Mosque has been receiving such income which is haraam according to the Mujlisul Ulama. But, now what should be done with the monies received? Can the funds so received be used for the Masjid?

A. Musjids are the noblest places of Ibaadat. They are dedicated to the Ibaadat of Allah Ta'ala. Musjids are described as the 'Houses of Allah Ta'ala', and Rasulullah (sallallahu alayhi wasallam) said that Allah Ta'ala is pure and that He accepts only what is pure. Riba is the worst of evil monies. Such evil and contaminated money cannot be used for the Masjid. The income derived by way of preferential shares is classified in the Shariah as Waajibut Tasadduq which means that it must be given to the poor without forming a niyyat of thawaab. The poor (i.e. those entitled to accept Zakaat) have been made the avenue for the elimination of such haraam wealth. It is permissible for the poor to accept such money, but it is not permissible to use it for the Masjid.

Q. How often is it necessary to remove the unwanted hairs from the body?

A. It is Mustahab (an act of thawaab, but not compulsory) to remove the under-arm and below-navel hairs once a week. It is compulsory to remove these hairs on the fortieth day. It is haraam to retain such hairs beyond forty days.

Q. Could the hairs be removed while a woman is in the condition of haidh (menses)?

A. It is haraam to remove the hairs from the body and to cut nails during the state of haidh and janaabat.

Q. Will marriage between Sunnis and Shiahs be permissible?

A. Those Shiahs who believe in the following beliefs are kaafir in the unanimous opinion of all authorities of the Shariah.

The beliefs of kufr:

* That Hadhrat Aishah (radiallahu anha) committed adultery.

* That Hadhrat Zubair and Hadhrat Talha who are among the Ashraah Mubash-sharah, are Jahannami.

* That Hadhrat Jibraeel (alayhis salaam) erred in the delivery of Wahi to Rasulullah (sallallahu alayhi wasallam).

* That the present Qur'aan is not authentic and that the true Qur'aan will be brought by Imam Mahdi (alayhis salaam).

Marriage of Sunnis with such Shiahs is not valid. Even if Shiahs or some Shiahs do not entertain the above kufr beliefs, nevertheless, the whole Shiah sect is baatil and beyond the confines of the Ahle Sunnah which is the SECT of Rasulullah (sallallahu alayhi wasallam). Rasulullah (sallallahu alayhi wasallam) said that the Ummah will be split into 73 sects, all of which, besides one, will be in Jahannum. That one Naaji (saved) group is the Ahle Sunnah which is following the Path of Rasulullah (sallallahu alayhi wasallam) and his Sahaabah. All other sects are Naari (belonging to Jahannum) according to Nabi-e-Kareem (sallallahu alayhi wasallam). Since the Shiah group does not belong to the Ahle Sunnah and constitute a baatil sect, it is not proper for the Ahle Sunnah to marry Shiahs. Corruption of belief is far more dangerous than corruption of practice. The hatred which the Shiahs display and entertain in their hearts for the beloved Sahaabah of Rasulullah (sallallahu alayhi wasallam) is an effective obstacle between the Ahle Sunnah and the Shiah.

We have no special ground in our town set aside for Eid Salaat. However, ground belonging to the municipality is available for use as an Eid Gah. Are we allowed by the Shariah to perform Eid Salaat on such ground and will there be the thawaab of an Eid Gah?

A. Eid Salaat is permissible on the ground mentioned by you. Although it is best to have a permanent Eid Gah, nevertheless, the temporary measure of using municipal ground will also serve the purpose. The performance of Eid Salaat in an open space on the outskirts of the town, but within the town limits, is Sunnatul Muakkadah, i.e. a Sunnat which is emphasised by the Shariah. It is not permissible to forego Sunnatul Muakkadah without valid reason. By performing the Eid Salaat on any vacant land towards the end of the town, the Sunnatul Muakkadah obligation will be discharged.

Q. The place where we live is surrounded by mountains. How should we determine our sunset? Some people say that we should follow the time of the nearest town while some say that the moment the sun disappears behind the mountains our Maghrib and Iftaar commence.

A. Your sunset will be the moment the rays of the sun are no longer visible on the highest point in your town. As long as the rays of the sun appear on the top of the tallest building, tower, tree, etc., it will not yet be sunset for you.

Q. I am a convert Muslim. I have no Muslim relatives whatever. I am not married. How should I make out my Will?

A. You should bequeath your entire estate to Muslims. Such Muslims may be individuals or charitable organizations. It is not permissible to bequeath anything to non-Muslims.

Q. I have divorced my wife. What is Islam's ruling regarding custody of the minor children?

A. Custody of the minor children is the mother's right. The mother will retain custody of the boys until they reach the age of seven years and of the girls until the age of nine years. Thereafter it is the father's right to take custody.

Q. I have heard that it is not permissible to work in a bank because of the bank's interest transactions and because the bank pays our salaries out of interest money. I am working in a bank, therefore, I would like an explanation.

A. The main, if not the whole, income of banks are by way of riba (interest is one form of riba). The prohibition of riba is categoric and vehement in the Shariah of Islam. In the Qur'aan Shareef, Allah Ta'ala has declared war on riba. Riba is described in the Qur'aan Shareef as an 'abomination of shaitaan'. The gravity of riba may be gained from the following statement of Rasulullah (sallallahu alayhi wasallam):

'Riba is a conglomeration of more than seventy major sins, the lightest of these (seventy sins) being like the commission of adultery with one's own mother.'

Working in banks, insurance institutions and building societies is, therefore, not permissible in Islam. It is imperative that you look out for alternate employment, even if you have to earn less elsewhere. If you are financially secure and you are able to give up working at the bank immediately, then you are obliged by the Shariah to do so immediately. However, if by giving up your job immediately you will be plunged into hardship and difficulties, the rigours of which you are not able to bear, then continue with your work, recite istighfaar in abundance and be on the look-out for other work.

Q. My grandmother is very old and was not able to fast during Ramadhan. How should fidya be calculated?

A. Fidya for each fast missed is the amount of Sadaqatul Fitr (Fitr) which is presently R2 (two rands). Fidya monies have to be paid to the poor and needy, i.e. those who are entitled to accept Zakaat.

Q. My husband married another woman without my consent. I was given to understand that my consent as the first wife is necessary. Is his marriage valid?

A. You have been wrongly informed. The validity of Nikah to a second, third or fourth wife is not at all dependent on the consent of the first or any other wife. The Nikah of your husband to the other woman is valid in the Shariah of Allah Ta'ala.

Q. Do the children of a woman by her first husband inherit in the estate of her second husband?

A. No, they do not inherit in his estate.

Q. Nowadays quite a lot of car-theft is going on. Under the circumstances is it permissible to insure cars?

A. It is not permissible to insure cars or anything else. Insurance is a contract of riba which is haraam.

Q. A man is working and earns a good salary, but he is in heavy debt. He finds it difficult to pay his debts. Is it permissible to give Zakaat to such a person?

A. It is permissible to give him Zakaat.

Q. A man owns many properties which he hires out. He derives quite a big income in this way. What is Islam's law regarding Zakaat payment on such properties?

A. Zakaat is not payable on property which is being hired out or on property for personal or business use, irrespective of the value of such property. Zakaat will be payable on fixed property only if such property was procured with the intention of reselling. When property is purchased for the purpose of reselling, it will be regarded as merchandise or stock-in-trade and Zakaat will be payable on its current value.

Q. I have three sons living and one son died some years ago. My deceased son has two sons and a daughter. How does the Islamic law of inheritance apply to the children of my deceased son? Do my grand-children inherit in my estate?

A. In your case your grand-children will not inherit in your estate. If a man has sons, his grand-children will not inherit in his estate.

Q. A man and his wife have been living apart for a number of years. Some years ago the man had an affair with another woman and his wife left him. The man never gave her talaq. Now after all these years, the wife expresses a desire to reconcile with him. Is their nikah still intact or do they have to renew the nikah?

A. The Nikah is still in force. There is no need to renew the Nikah. Mere separation, no matter how long, does not invalidate the Nikah.

Q. Is it permissible for Muslim doctors to permanently sterilize Muslims even if there is no real reason for this?

A. To do so is haraam.

Q. All the events which will happen to the dead as mentioned in the Shariah—will it happen in the grave as we see it? Some people die by drowning while others are cremated. They have no grave. What is their position in regard to the events after death?

A. The grave or Qabr is another name for Aalamul Barzakh which is the sphere of life after Maut. In relation to Aalamul Barzakh, the pit in which the dead is buried is metaphorically called 'Qabr'. The events of the period after death will take place in Aalamul Barzakh. It does not matter, therefore, where the body is and what has been done to the body. No one will ever escape the events of Barzakh.

Q. It has become a common practice to transport the mayyit from one city to another for burial. A man might die in one city, but the relatives insist that his body be brought to his hometown for burial. What is the Shariat's ruling on this matter?

A. It is not permissible to transfer the mayyit from one town to another. The mayyit should be buried in the place where he died. People are nowadays more concerned about their own feelings than the interests of the deceased. In transporting the mayyit from town to town, no favour and blessing are conferred on the mayyit. Rasulullah (sallallahu alayhi wasallam) commanded that the mayyit be assigned to its place, viz., the Qabr, as soon as is possible. Unnecessary delay in the burial and transporting the mayyit over long distances as is the custom among people in these times, are evil and not permissible. Muslims should desist from such harmful customs which do not benefit the mayyit in the least bit.

Q. Is it permissible to sit at the side of the mayyit and recite the Qur'aan Shareef?

A. It will be permissible only after ghusl has been given to the mayyit and not before ghusl.

Q. Purdah is not observed in the home of my in-laws. Free intermingling among male and female members of the family, e.g. cousins, brothers-in-law

QUESTIONS and ANSWERS

MUJLISUL ULAMA
OF SOUTH AFRICA
P.O. BOX 3393
PORT ELIZABETH

and sisters-in-law, takes place. My wife and myself try to abide by the Islamic rules of Purdah. I do not allow my wife to visit her parents at their home because of the un-Islamic situation there. Her parents insist that I bring her there although they scoff at the Islamic Purdah restrictions. I do not prevent my in-laws coming to my home to see their daughter. They are free to come and I have made it quite clear to them. Am I justified according to the Shariah to adopt the stand which I have taken? Am I breaking any command of Islam in refusing my wife to visit her parents at their home because of the set-up prevailing there?

A. You are fully entitled to the stand you have adopted. What Allah Ta'ala has declared haraam cannot be violated for the sake of pleasing others. In your case it is sufficient that your mother and father-in-law visit their daughter at your home. In fact, the Fuqaha have stated very clearly that it is sinful to grant permission to the wife to go to a place where she will participate in sin. If you grant her permission to go to her parents home under the prevailing condition, both you and your wife will be sinners.

Q. I am a Muslim woman but my mother is Christian. My mother died. Am I allowed to go to church and the funeral service of my mother?

A. It is not permissible for Muslim women to go to even the Mosque for prayers (Salaat). It is not permissible for Muslim women to go to even the Mosque to attend the funeral service (Janaazah Salaat) of even their Muslim parents, husbands and children. It is not permissible for Muslim women to visit the Muslim cemetery for participating in the burial service of even their Muslim parents, etc. When this is the strict prohibition of Islam for woman in regard to even her Muslim relatives, the Mosque and the Muslim cemetery, then to a far greater degree will the prohibition be applicable when the person involved is a non-Muslim and the venues a church and a non-Muslim cemetery.

All religions and places of worship other than Islam are baatil (false). Islam does not compromise with falsehood, especially if such falsehood is offered in Allah's Name, i.e. in a religious form. A church is a venue of a religion which Islam does not accept as being the truth. No Muslim is therefore allowed to attend a church service, no matter of what nature.

It is not permissible for any Muslim, male or female, to attend the funeral and church service of non-Muslims no matter how closely the Muslim happens to be related to the non-Muslim deceased. Belief in Islam is not an empty philosophy or a system of beliefs, customs and practices thought up by man. Islam is the Final Law and religion of Allah Ta'ala. It cancels out all previous religions, laws and scriptures. According to Islam, all other religions are baatil (false). Salvation in the Hereafter is confined to belief in Islam. Since all religions other than Islam are false, a Muslim is not permitted to participate in the religious activities of other religions nor does Islam allow its adherents to honour beliefs and practices of falsehood.

As long as man is alive there remains hope for his guidance—that he will see the Light of Islam and come over to the Truth. But, with death, that hope is extinguished. If before death, the Truth of Islam was not accepted, the deceased then dies in the state of kufr (disbelieving in Allah Ta'ala). One who dies in the state of disbelief is the enemy of Allah Ta'ala, our Creator. Whoever is the enemy of Allah Ta'ala is automatically the enemy of the Muslim. Since all hope of guidance and true belief has ended with the deceased having died as a non-Muslim, a Muslim is not allowed by Islam to have any further relationship with the one who had died in the state of kufr. Thus, a Muslim is not allowed to participate in the funeral, church and burial service of the non-Muslim. To attend the funeral and church service of the non-Muslim is to show respect and honour to the kaafir. And, this is not permissible since the kaafir is the enemy of Allah Ta'ala. Attending a church service is to further show respect and confer honour on a religion of falsehood. Islam forbids this.

A Muslim should understand well that this earthly abode is a place of test and trial. It is in this world that Imaan is tested and Imaan develops so that one may be rewarded, blessed or punished in the Hereafter. Allah Ta'ala has created us to undergo trials here on earth. The Muslim must remember that his first and foremost allegiance is to Allah Ta'ala. In any conflict of allegiances, the Muslim's Imaan must necessarily steer him so as to abandon any allegiance which conflicts with the Demand of

Allah Ta'ala. In executing the commands of Allah Ta'ala, the true Muslim does not take into consideration the rebukes, criticisms and exhortations of people if these contradict the Divine Commands.

You are a Muslim. Just as all Muslim women do not go to the Masjid for the Janaazah Salaat of their Muslim mothers and just as Muslim women do not go to the Muslim cemetery for the burial of their Muslim mothers, so to are you as a Muslim woman required by the Shariah not to go to the church nor to the non-Muslim cemetery for the funeral and burial services of your non-Muslim mother.

Q. Is it permissible to make qurbaani of a tail-less sheep?

A. It is not permissible to sacrifice—make qurbaani—of an animal without a tail. Such an animal slaughtered will not be a valid discharge of the obligation of Qurbaani.

Q. Is it permissible to make qurbaani of a springbuck or any other kind of wild buck?

A. It is not permissible to make qurbaani of wild buck.

Q. If some of the Tasbeehs in Salaatul Tasbeeh are left out by mistake, should Sajdah Sahw be made? If no Sajdah Sahw was made, is the Salaat proper?

A. The Tasbeeh which is recited in Salaatul Tasbeeh is not Waajib. Hence, its omission will not occasion Sajdah Sahw. There is no Sajdah Sahw for the omission of the Tasbeehs in this Salaat. The Salaat is valid. However, since the Salaat will be a proper Salaatul Tasbeeh only if the Tasbeeh is recited three hundred times in the four raka'ats, the Salaat in the question, in which less than 300 Tasbeehs were recited, becomes an ordinary Nafil Salaat and will not be known as Salaatul Tasbeeh.

Q. Some insurance companies sell policies which are investment in only property. The buyer of the policy invests in only property and not in insurance. Are such transactions with insurance companies permissible?

A. All insurance policies and all forms of investment, be it property or otherwise, in insurance companies are haraam. There is presently no policy operated by insurance companies which is without riba.

Q. The carpet in our Jamaat Khaana has been polluted by a small child passing urine during the course of prayer. What do we do? If the carpet is cleaned in the following way, will it be considered paak (pure)?

The polluted area will be sprayed with water containing a detergent which will dissolve all the dirt in the area. Then by means of a powerful vacuum all the water will be sucked up. The impure water containing the dirt and the detergent will be removed by suction. This procedure can be repeated three times if necessary.

A. Purifying the carpet in the manner described by you is permissible. The carpet will be rendered taahir (paak—pure) by this method. From the description given by you, we have understood the following:

(a) Clean water is added to the carpet or the soiled part of the carpet.

(b) The vacuum sucks up all the water.

(c) The water is physically removed by means of suction and not by means of evaporation. In other words, the water is not dried.

(d) This process of eliminating the impure water by suction will be repeated thrice.

If this is the actual method, the carpet will be rendered taahir (pure).

Q. Regularly in our town we have functions like bazaars and fetes where Muslim men and women together with non-Muslim men and women participate. Can Muslims participate in such functions? Can the Ulama as well as trustees of our Mosques participate in organizing functions of this kind. The funds collected in this way will be used to build or erect recreational facilities for our children.

A. The functions mentioned by you are attended by several factors of prohibition, the main of which is the intermingling of sexes. This is further aggravated by the fisq (immorality) of Muslim females intermingling with kuffaar males. It is indeed a great disservice to Islam to organize frivolous and haraam functions in the name of Allah's Deen. It is not permissible for any Muslim to organize and participate in such

haraam functions and fetes. The prohibition will be greatly emphasised in relation to the Ulama who are the Representatives of Islam. The Ulama are supposed to uphold the Standard of the Shariah and be the guides of Muslims and not indulge in activities of frivolity and haraam. It does not matter how noble and lofty the end and purpose may be. If the means for attaining the noble ends are in conflict with the Shariah, the aims will not be considered. The haraam means will remain haraam. The sin will be aggravated if haraam means are employed for a noble purpose. Rasulullah (sallallahu alayhi wasallam) said that Allah Ta'ala is Pure and that He accepts only what is pure. Islam, thus, does not stand in need of haraam means. Funds obtained by the employment of haraam means are devoid of barkat. Such funds are evil and are not required by Islam for its projects.

The type of bazaar and fete mentioned by you are the ways and means of the kuffaar. Muslims must desist from imitating the ways of the kuffaar, especially if such ways are accompanied by haraam acts.

Q. The recreational facilities (mentioned in the above question) will be for Muslim as well as non-Muslim boys and girls. Is there any thawaab in contributing for this project?

A. There is no thawaab for contributing to this un-Islamic and unlawful project. Instead of thawaab, the Wrath of Allah Ta'ala is invited. Islam does not permit its little girls to play and romp around in public places and streets. It is not at all permissible for Muslim boys and girls to play and romp with kuffaar. The type of 'recreational facilities' which Muslims have imitated from the kuffaar are morally destructive. Muslims should not participate in the erection of such facilities nor allow their children to make use of such venues which will only serve to alienate the young Muslim from his Deen.

Q. When should the muqtadis stand to form the rows for the Fardh Salaat: When the Muatthin stands to recite the Iqaamat or when he says: 'Qad Qaamatis Salaah'?

A. Both ways are permissible. However, it is better to stand up and form the rows when the Muatthin commences with the Iqaamat. This was the normal practice of the Sahaabah. Since it takes some time to form the rows properly, it is best to form the rows as the Muatthin starts with the Iqaamat.

Q. In these modern times many Muslims have boyfriends and girlfriends. This modern custom is with the approval of the parents. Is this lawful in Islam?

A. This custom of the kuffaar is immoral and haraam. There is absolutely no scope in Islam for accommodating this haraam practice. The Qur'aan Shareef prohibits all forms of pre-marital association between the sexes. Such relationships are branded by Islam as forms of 'zina' (fornication). There are different classes of zina. Boyfriends and girlfriends or association between the sexes are forms of zina for which the Shariah sounds out the gravest warnings of punishment in the Aakhirah.

Q. I am a poor widow with no source of income. Friends give me Zakaat money with which I maintain myself. I have some gold jewellery, the value of which is more than the Nisaab value. Someone told me that because of the gold jewellery I am not allowed to use Zakaat money. Can I use Zakaat which people give me?

A. It is not permissible for you to use for yourself Zakaat which people give you. In fact, you are liable to pay Zakaat on the gold jewellery. It is, therefore, not permissible for you to accept Zakaat. If you have no cash with which to pay Zakaat, then sell part of your jewellery and pay Zakaat.

Q. Can Zakaat funds be used to pay the wages of an Imaam?

A. It is not permissible to pay an Imaam's wages with Zakaat money. The Zakaat used in this way has not been discharged.

Q. What effect does a baby's urine have on one's wudhu? Does it break one's wudhu?

A. It does not affect one's wudhu. It does not break one's wudhu. However, the garments become najis (impure) and have to be washed.

Q. Can Salaat be performed after a ghusl was taken without performing wudhu after the ghusl?

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THE LAMENTS OF THE
PROTAGONISTS OF SHI'ISM

(sallallahu alayhi wasallam). But, this is like saying that the Jews should not be assailed and charged with kufr because they believe in the Ambiya. The reply to this ridiculous stance will be that they are not being assailed and branded because of their belief in the Ambiya. The charge of kufr against them is in relation to another issue, e.g. the rejection of Nabi Isa (alayhis salaam). Similarly, the votaries of Shi'ism are arguing in the same vein as the Ahmadis who claim that Mirza Gulam Ahmad of Qadian is wrongly branded as a kaafir because he believes in Rasulullah (sallallahu alayhi wasallam) as being the highest Nabi. But, Mirza of Qadian is not being branded as a kaafir because he believes that Rasulullah (sallallahu alayhi wasallam) is the highest Nabi. His kufr stems from another claim. Along with his declaration of Rasulullah's superiority and Nubuwwah, Mirza set himself up as a Nabi and he claimed himself to be superior to Nabi Isa (alayhis salaam). In a like manner, the blasphemy of the Shi'i priests is not their verbal assertion of the superiority of Rasulullah (sallallahu alayhi wasallam). The charge against them is that superiority of their Imaams over some Ambiya **"is one of the essential beliefs of the Shi'i school of thought"**. Mirza of Qadian claimed that he is superior to Nabi Isa (alayhis salaam). Khomeini and the priests of Shi'ism claim that their Imaams are superior to thousands of Ambiya (alayhimus salaam). Hamid Algar in an annotation to this particular belief of the Shiahs, says:
"The statement here that 'no one can attain the spiritual status of the Imams, not even the cherubim or the prophets' thus carries the strict sense that the Imams are superior to those prophets whose mission lacked the dimension of governmental leadership."
(Page 156, Islam and Revolution"

It will thus be realized that in the Shi'i religion, governmental leadership is superior to Nubuwwah. In the sinister cult of Shi'ism, a non-Nabi who is a governmental leader is superior to a Nabi who is not a governmental leader. The crookedness of this logic will be evident to the Ahle Haqq. There were thousands upon thousands of Ambiya (alayhimus salaam) who "lacked governmental leadership". But, Islam teaches the superiority of all Ambiya. No non-Nabi can ever be superior to a Nabi.

Even if countless thousands of Ambiya "lacked the dimension of governmental leadership", they all possessed the dimension of Wahi (direct communication with Allah Ta'ala). Ambiya were appointed directly by Allah Ta'ala and they had direct access to Allah Ta'ala by the institution of Wahi. How can a non-Nabi be then superior to a Nabi?

The sincere and the unbiased reader will not fail in realizing that we have neither misquoted the Shi'i priests nor have we quoted them out of context. We have only illustrated their kufr beliefs so that innocent Muslims are not ensnared into the traps set up by the Shi'i protagonists.

IMAM ?

In the Shi'i religion the conception of Imaamat is the same as Nubuwwah.. According to Islam a Nabi enjoys the following qualifications:

- * He is the most superior among mankind.
- * He is Ma'soom (infallible, sinless).
- * He performs the highest class of miracles (Mu'jazah).
- * He is appointed directly by Allah Ta'ala.

Shi'ism teaches that their Imaams enjoy all of the attributes listed above. It should therefore be clear that the Shi'i doctrine of Imaamate is merely an extension of Nubuwwah, hence the Shi'i priests can afford the blasphemous belief of their Imaams being superior to Ambiya (alayhimus salaam).

Hadhrat Ibn Abbaas (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) once appointed Hadhrat Abu Musa (radiallahu anhu) as commander of an army which was despatched on an expedition by sea. In the darkness of the night while the ship was sailing, a caller from above the ship exclaimed:
"O occupants of the ship! Let me inform you of something which Allah Ta'ala has undertaken as His responsibility."
Hadhrat Abu Musa (radiallahu anhu) answered:
"If you have something to tell us then speak up."

The Caller called out:
"Allah Ta'ala has undertaken the responsibility of quenching the thirst on the Day of Qiyaamah of those who remained thirsty during fasting on hot days."

NAHJUL BALAGHA

SHI'I BOOK OF ABUSE

Nahjul Balaghah is a Shi'i religious book. The Shiahs claim that this book is the work of Hadhrat Ali (radiallahu anhu). This Shi'i claim is false. The votaries of Shi'ism in this country praise this book in the following style:
"the great book of learning and knowledge"

A cursory glance through the book will reveal to the honest mind that this fabrication can never be the work of Hadhrat Ali (radiallahu anhu). The whole book is an insult to the Deen and to Hadhrat Ali (radiallahu anhu). The book, known as Nahjul Balaghah is a compilation of abuse and insult. It is not conceivable that Hadhrat Ali (radiallahu anhu) would have compiled a book of abuse. We shall cite some passages from the Shi'i "great book of learning and knowledge" so that readers may gauge its 'greatness' and 'knowledge'

* On page 8 of Nahjaul Balaghah, the following sermon in relation to Hadhrat Abu Bakr (radiallahu anhu) is attributed to Hadhrat Ali (radiallahu anhu):

"By God! that man snatched the Caliphate as if it was an insignia which could be put on by him; all the while he knew very well that I was indispensable to th Caliphate as a pivot to the grinding stone upon which its revolutions depend."

* On page 9, the following statements are attributed by the Shiahs to Hadhrat Ali (radiallahu anhu):

"Is it not astonishing that during his (i.e.Hadhrat Abu Bakr) lifetime he was always badly in need of the help of others to compensate for his imperfections and defects and to cover his faults and failures, but at the time of his death he thought himself to be wise and learned enough to fix and appoint somebody to carry on the duties at which he was a complete failure."

Boldly and unscrupulously he (Abu Bakr) and his successor (Umar), each in his turn, pillaged and plundered the wealth of the community leaving the state in such sadly injured condition that passage of time was increasing the intensity of the injury. It was almost impossible to redeem the harm. And the danger of further repetition of the unscrupulous exploitations was apparent. But it was carried on under the guise of law and order and many unacceptable excuses were offered to justify these irreligious and ungodly arrogations and many more will be repeated in the future."

* On page 9 of Nahjul Balagha, the following insult and abuse against Hadhrat Uthmaan (radiallahu anhu) is attributed to Hadhrat Ali (radiallahu anhu):

"Consequently the third (i.e. Hadhrat Uthmaan) proudly took charge the caliphate, as if it was a private grazing ground, and with bloated stomachs he and the members of his clan started plundering the wealth of the Muslim world in the same recklessly gluttonous manner which characterises a camel when it devours harvest grass. However, this man met an untimely death."

On page 19 of Nahjaul Balaghah, Hadhrat Ali (radiallahu anhu) is quoted by the Shiahs to have censured a certain interjector of his (Ali's) sermon in the following way:

"You a wicked son of a depraved father, a hypocrite son of an infidel Sire, what do you know which part of my speech is injurious and which is beneficial to me. May the curse of God and men lie upon you."

* On page 20, the following accusation is made against Hadhrat Talhah and Hadhrat Zubair (radiallahu anhum); two very prominent Sahaabah and whom Rasulullah (sallallahu alayhi wasallam) glowingly praised. Furthermore, these two great warriors and Sahaabah of our Nabi (sallallahu alayhi wasallam) are among the Ashrah Mubash-sharah (the ten who were already notified here on earth that they will be in Jannat):

"There came a time in the lives of Talha and Zubair when they started craving for Caliphate or at least for the governorship of some of the rich provinces for themselves and their sons. They found Hazrath (i.e.Ali) in their way. And as they were actually the people responsible for the murder of Caliph Osman, they felt that by falsely declaring Hazrath answerable for this deed they will succeed in allaying suspicion resting on them and in gathering followers around themselves or in driving people away from Hazrath."

* On page 54 of Nahjul Balaghah, Hadhrat Ali (radiallahu anhu) is quoted by the Shiahs to pour out the following abuse against Hadhrat Amr Ibnul A's (radiallahu anhu), a senior Sahaabi:

"You know very well that Omer-Ibne Aas himself is an inveterate liar, he usually lies, he makes promises without intentions of fulfilling them.....He habitually breaks his pledges, never keeps a promise and is unkind and unmerciful."

In a battle field before the swords are drawn and fight begins, he is usually very bold in giving orders and very conspicuous in pretension of leading the army; but when the fight actually begins his greatest tactic is to show his opponents his naked buttocks."

On a footnote on the above statement attributed to Hadhrat Ali (radiallahu anhu), the Shi'i translator says:

"Omer-e-Aas actually did this in the battle of Siffeen, when Hazrath engaged him in a hand to hand combat, and when receiving a blow from the sword of Hazrath he fell down from his horse, he turned on his stomach and lying on his face he opened up his buttock."

The few extracts cited here from Nahjul Balaaghah will indicate to what extent this book of the Shiahs is a "great book of learning and knowledge". A great part of the book is devoted to insult, abuse, calumny, slander, self-praises, hatred, and all other malicious and lowly attributes attributed to Hadhrat Ali (radiallahu anhu) in a religious form. The theme of the book is the villification of the Sahaabah of Rasulullah (sallallahu alayhi wasallam), which is the base on which the superstructure of Shi'ism has been raised. The mental confusion and the baatil in which the Shi'i priests flounder have blinded them to the great disservice which they have rendered even Hadhrat Ali (radiallahu) by attributing such a vile work to this great Sahaabi whom they acknowledge as their first Imaam.

Hadhrat Abu Darda (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:

"Allah Ta'ala loves three persons to whom He directs His special Gaze of Mercy.....(Among the three, one is) a man who is prepared to sacrifice his life in the Path of Allah, whether he actually loses his life or Allah Ta'ala granted him victory (over the enemy). In regard to such a person, Allah Ta'ala says: 'Look at this servant of Mine! How he has dedicated his life to My cause!
(Targheeb)

Evil SHI'I
Condemnation

BRANDING HADHRAT AISHAH AND THE SAHAABAH AS INMATES OF JAHANNUM

Hadhrat Aishah (radiallahu anha) was the beloved wife of Rasulullah (sallallahu alayhi wasallam). Her rank in the Ummah is indeed lofty. Hadhrat Talhah and Hadhrat Zubair (radiallahu anhum) were two prominent Sahaabah. They are in fact among the Ashrah Mubash-sharah, i.e. the ten Sahaabah to whom Rasulullah(sallallahu alayhi wasallam) conveyed the tidings of Jannat.

About these noble and illustrious personages of Islam, the leading Shi'i priest of Iran, viz., Muttahhiri, stated:

In the above statement, Muttahhiri claims most unambiguously that Hadhrat Aishah, Talhah and Zubair (radiallahu anhum) were:
criminals, evil, treacherous and members of Hell.

The Shi'i priest is so unswerving in his belief regarding the abovementioned three noble Sahaabah that he states unequivocally:

"we do not feel any hesitation"

The Shi'i priests have no feelings of hesitation in hurling their vile epithets against the beloved ones of Rasulullah (sallallahu alayhi wasallam). How do the votaries of Shi'i priests expect us, the Ahle Sunnah, to display any hesitation in proclaiming the evil and wickedness of the Shi'i priests? How can we not regard the Shi'i priests as villains? What feeling can we entertain for those scoundrels who proclaim under the garb of religion--under the guise of islam--that Aishah, Zubair and Talhah are **people of the Fire?**

Let the dishonest supporters of the Shi'i priests spell out exactly where and how have we quoted the Shi'i priests out of context.

Let us for a brief moment accept, for argument's sake, that we did quote out of context. Then too, what defense can a follower of Rasulullah (sallallahu alayhi wasallam) offer for a group which shouts from the rooftops that Hadhrat Aishah, Talhah and Zubair are treacherous, criminals, evil and people of Jahannum?.

QURBAANI

QURBANI MASAA'IL

* It is best that the Qurbaani animal be procured at least a few days before the day of Eidul Adhaa. The animal should be well cared for and treated affectionately. In so doing one will be imbued with the spirit of sacrifice to a greater degree. The Shari'ah commands us to honour the Qurbaani animals and to treat them well.

* If an animal is specified for Qurbaani, its milk, wool, hair, etc., if removed, have to be given in charity to the poor or it may be sold and the money compulsorily be given to the poor.

* If an animal which has been specified for Qurbaani gives birth, the young animal too has to be sacrificed.

* On the day of Eid one did not possess the Nisaab value which makes Qurbaani *Waajib*. Qurbaani will therefore not be obligatory on one. However, before sunset on the 12th of Zil-Hajj one obtained wealth equal to or more than the Zakaat Nisaab value. Qurbaani will now be *Waajib* on one.

* Qurbaani is not obligatory upon a *musaafir* (one who has undertaken a journey of 48 miles or more). However, should the *musaafir* return home before sunset on the 12th Zil-Hajj or should he make the intention of staying over for 15 days at a place where he has halted on his journey, Qurbaani becomes *Waajib* upon him.

* It is best that a person slaughters his own Qurbaani animal if he has the ability of making *thabah*. If he is unable to slaughter another may do it for him.

* It is *mustahab* (preferable) for one to stand in the presence of the Qurbaani animal when it is being slaughtered. Females, however, should not be present if *ghair mahram* males happen to be around.

* It is *Waajib* to make Qurbaani only for oneself and not on behalf of one's children. Even if one's minor children happen to possess sufficient wealth, Qurbaani is not obligatory on them nor is it compulsory on their parents to make Qurbaani on behalf of their children. Should parents decide to make Qurbaani for their minor children, such Qurbaani will be a *Nafil* sacrifice and parents will have to use their own money for this purpose. It is not permissible to make Qurbaani for minors out of their (minors') wealth.

* In a cow, camel or buffalo are seven shares. The seven shares may be taken by a single person or seven persons. Qurbaani of more than seven people in an animal of this kind is not valid.

* If at the time of purchasing an animal in which there are seven shares, the niyyat was to make qurbaani of the whole animal (the seven shares) on behalf of oneself, then it is best to make the qurbaani as intended without taking partners in the qurbaani. However, if after having made this niyyat, partners are taken into the qurbaani, it (the Qurbaani) will be valid only if qurbaani was *Waajib* on the partner/s. If Qurbaani was not *Waajib* on any of the partners, it (the Qurbaani of the whole animal) will not be valid.

* When distributing the meat among the shareholders in a Qurbaani animal, the meat must be distributed by weight and not by estimating. Distribution of the meat by estimate is not permissible. The shareholder who takes the head, trotters and skin will have to take less meat than the other shareholders, and there is no fixed measure for this. As long as the meat is less than that of the other partners, the distribution will be valid.

NB Distribution of the meat by weight here refers to the distribution among the partners in the Qurbaani animal and not to general distribution to non-partners.

* If one on whom Qurbaani is not *Waajib* purchases an animal with the intention of making qurbaani, then Qurbaani will become *Waajib* (compulsory) on him.

* Qurbaani was *Waajib* on someone, but the days of Qurbaani passed by without the Qurbaani being made. There is now no alternative other than giving the price of a qurbaani animal in *Sadqah* to the poor. If one had procured an animal for the purpose, the very animal must be given in *Sadqah* to the poor.

If the Qurbaani was executed in fulfilment of the *Wasiyyat* of one who has died and such Qurbaani was made from the money of the deceased's estate, it is then *Waajib* to give all the meat in *Sadqah* to the poor.

THE HYPOCRITE

Hadhrat Abdullah Bin Umar (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:

Four qualities in a man render him a total munaafiq (hypocrite). If one (of these four) exists in him, a share of nifaaq (hypocrisy) is found in him; such nifaaq will remain in him as long as he retains that quality. (These four qualities of nifaaq are):

- * Abuse of trust when trust is reposed in him.
- * When he speaks, he lies.
- * When he promises, he violates his promise.
- * When he argues, he becomes abusive.

(Bukhari)

ON WHOM IS QURBAANI WAJIB?

Qurbaani during the days of Eid Adhaa is *Waajib* (compulsory) on all Muslims (male and female) who own wealth to the value of the Zakaat Nisaab on these days of Qurbaani (10th, 11th and 12th Zil-Hajj). The Nisaab value is the price of 19, 68 troy ounces or 612, 3 grams of silver. Whoever possesses this amount of wealth during this period is liable to make the Qurbaani.

Qurbaani is not obligatory upon those who are not in possession of this amount of wealth (i.e. the Nisaab value of Zakaat). However, even if Qurbaani is not *Waajib* upon one, an effort should be made to make this great offering so that one may gain the tremendous amount of *thawaab* which the ibaadat of Qurbaani carries. After all, everyone makes effort to secure even unnecessary luxuries even if these cannot be afforded. But, an extremely lethargic attitude is adopted nowadays towards this noble sacrifice which is indeed of great significance. Rasulullah (sallallahu alayhi wasallam) said that a *hasanah* (good deed) is recorded for every strand of wool or hair on the body of the sacrificed animal. A Muslim when hearing this promise of Nabi-e-Kareem (sallallahu alayhi wasallam) should reflect about this tremendous amount of *thawaab* to be obtained so easily and so cheaply. In our day in view of our neglect of the Deen and the extreme weakness of our ibaadat, we should not forgo such a wonderful opportunity to secure such colossal *thawaab* so easily. Who knows if one will be alive the following year to participate in this great act of ibaadat fixed by Allah Ta'ala in commemoration of the supreme Qurbaani of Hadhrat Ibraheem and Hadhrat Isma'eel (alayhimas salaam)!

SKIN OF THE QURBANI ANIMAL

The skin of the sacrificed animal may either be sold or retained for one's own use. If sold, the money has compulsorily to be given to the poor. The money derived from the sale of qurbaani skins cannot be used for Masjid purposes or for other acts of charity. It is necessary to give the money to such people who qualify to accept Zakaat.

THE QURBANI ANIMAL

The following types of animals can be offered for Qurbaani:

Camels, oxen, buffaloes, goats and sheep.

Besides these animals, no other animals can be offered for Qurbaani.

A camel has to be at least five years old. Camels less than five years are not valid for Qurbaani. Oxen and buffaloes must not be less than two years. Goats should be at least one year of age. Goats of less than one year are not valid for sacrificing. Sheep too should be at least one year. However, if a sheep of less than a year is of such a big size that it resembles a sheep of one year, its Qurbaani will be valid. This applies to only sheep.

WARNING

A BAATIL BOOKLET ON ISLAMIC THABAH

Some misguided persons in this country are distributing a booklet titled: 'The Legality of Slaughtered Animals By The Non-Muslims'.

The booklet is published in the State of Qatar and its author as stated on the cover is the president of 'Islamic Courts and Affairs of the State of Qatar'. The prime object of the book is to convince Muslims that animals slaughtered or killed in any way whatever by all non-Muslims, be they fire-worshippers, polytheists, communists and atheists, are halaal. According to the author the animals of all such kaafirs (communists) and atheists are halaal, even if their animals are killed by strangulation.

The author rejects the authority of the great Fuqaha and Imaams such as Imaam Abu Hanifah and Imaam Shaafi (rahmatullah alayhima) and bases his baatil views on the figments of his nafaani opinion. He asks Muslims to ignore the great authorities and to accept his personal exposition of the Islamic laws regarding slaughtering.

Since the booklet abounds in baatil--discrepancies, contradictions and personal opinion, and his highly misleading, it calls for a detailed refutation which we shall, Insha'Allah, present in the near future. Meanwhile Muslims should not allow themselves to be misled by the gross baatil being propounded by the author of the booklet as well as by the modernists whose only aim is the presentation of their personal opinion. But to get their desires across to the Muslim public, they operate under the cloak of Islam.

The contents of the booklet makes plain that its author is a man who possesses no true Deeni insight nor any true Deeni Ilm.

MASAA-IL ON QURBAANI (SHAAFI MAZHAB)

* Qurbaani is Sunnatul Muakkadah alal Kifaayah, i.e. if a few members in the community make the Qurbaani, the duty will be discharged on behalf of the whole community. But, this does not mean that one should be negligent regarding the Qurbaani. Whoever can afford it should not miss the opportunity of offering the sacrifice. According to Imam Shaafi (R) it is Makrooh (reprehensible) for one who can afford the Qurbaani, not to make it.

* Once the intention is made to make the Qurbaani, then it no longer remains Sunnat, but becomes compulsory. The Niyyat which will transform the Sunnat Qurbaani into a compulsory sacrifice is to the effect: "I intend this animal as a sacrifice."

* If an animal is purchased with the intention of Qurbaani and that animal is lost or destroyed through no fault of the purchaser, then it will not be obligatory to replace the animal.

* It is Sunnat for one to make his own Qurbaani with his own hands if he has the ability to do so. But, a woman should let someone else make the "zabah" (slaughter) on her behalf.

* It is Sunnat for one to look on when one's animal is being sacrificed.

* It is Sunnat for the one who intends making the Qurbaani not to cut any of his nails or remove any hairs from the body until after the Qurbaani has been offered (i.e. from the 1st Zil-Hajj until after sacrificing the animal).

* If a sheep has not yet attained the age of one year then its Qurbaani could be made if the following two conditions are present:

(i) It must not be under six months.

(ii) Its front teeth must have been replaced with a new set.

* It is not permissible to make Qurbaani on behalf of a living person without his permission nor is it permissible to make Qurbaani on behalf of a deceased if a Wasiyyat (bequest) was not made by the deceased.

* It is not permissible to make Qurbaani of defective animals, e.g. blindness in one eye or both eyes; so much lameness that it cannot keep up with the flock; severe sickness which makes the flesh defective; an animal suffering from scabies; an animal with the ear or part of the ear cut (not necessarily one third as is the Hanafi Mazhab); an animal with the tail or part of the tail cut. Broken horns will not be considered as a defect.

* If a vow was made unto Allah Ta'ala to make Qurbaani of a particular animal and that animal happens to be defective, then it shall have to be sacrificed notwithstanding the defects.

* The period of Qurbaani is from after the Eid Salaat until sunset of the 12th Zil-Hajj.

* At the time of slaughtering the animal, it is compulsory to make the Niyyat (intention) of Qurbaani otherwise the sacrifice will not be valid.

* It is Sunnat to divide the flesh into three parts: one part for the poor; one part for friends and relatives; and, one part for one's own use. It is *Waajib* (compulsory) to give at least some of the flesh to the poor. It is *Afdhal* (better and of greater Sawaab) to give all the meat to the poor. But, if all the meat is given out a few pieces should be kept for one's own use so that one will not be deprived of the *Barkat*. It is not permissible to use more than one-third for one's own use.

* It is not permissible to give Qurbaani flesh to non-Muslims.

THE DAYS OF QURBAANI

The days of Qurbaani are the 10th, 11th and 12th Zil-Hajj. The actual time commences from after the Eid Salaat and lasts just until before sunset on the 12th Zil-Hajj. Although it is permissible to make qurbaani during the night, it is not advisable.

The best day for the Qurbaani is on the day of Eid, the 10th, then on the 11th and then on the 12th.

Qurbaani made before the Eid Salaat is not valid.

THE QURBANI MEAT

The *Mustahab* (best) method of distributing the qurbaani meat is to divide it into three equal parts. One part should be given to the poor, one part to one's relatives and friends and one part retained for one's own family. However, it is permissible to distribute all the meat to the poor or to any persons of one's choice even if they are not among the poor. One may also retain all the meat for one's own use.

Although it is permissible to retain all the meat for one's own use, the intention of the Qurbaani should not be the eating of meat. If one's intention is the meat, then the Qurbaani will not be valid since the purpose of Qurbaani is neither eating nor feeding. The purpose is to gain the Pleasure of Allah Ta'ala. It is therefore imperative that the niyyat be examined and purified.

It is not permissible to sell the Qurbaani meat nor is it permissible to give any part of the meat or of the animal to the labourers as wages for their labour.

Qurbaani meat may be given to non-Muslims as well.

TORTURE

Once Rasulullah (sallallahu alayhi wasallam) saw a man sharpening his knife for the slaughter. The man had first thrown down the animal and began sharpening the knife in its presence. Rasulullah (sallallahu alayhi wasallam) reprimanded the man and described this action as the infliction of a double death (i.e.torture) on the animal.

Qurbanī of animals, like all acts of *ibadat*, has many rules. Observance of the rules (some obligatory, some optional) is essential for perfect discharge of the *ibadat*. One important rule about which people are extremely negligent is the act of *thabah* (slaughter). Most people feel that Shar'i *thabah* is merely to slit the throat of the animal along with the recitation of Allah's Name. The many other rules ordained by the Shariah are totally discarded or ignored. Those who are aware of such rules pertaining to the proper Sunnah method of *thabah* make no effort to implement the proper Shar'i and Sunnah method. Wilful neglect of the rules connected with *thabah* is reprehensible and sinful. Such neglect being *Makrooh Tahrimi*, the perpetration of which is sinful.

The rules regarding *thabah*, the observance of which is essential are:

- * The knife should be properly sharpened. It is reprehensible to slaughter with a blunt or improperly sharpened knife.
- * The knife should not be sharpened in the presence of the animal.
- * The animal should not be dragged to the place of slaughter.
- * An animal should not be slaughtered in the presence of another animal.
- * After slaughtering one animal, remove it from the scene completely before bringing the next animal for slaughtering.
- * An animal should not be skinned in the presence of another animal.
- * Wait until the animal is completely motionless and cold before skinning. Do not begin skinning while there remains the slightest movement or warmth in the animal.
- * Face the animal in the direction of the Qiblah when making *thabah*.

IMPORTANCE OF QURBAANI

The importance of the *Qurbaani* may be understood from the following statement of Rasulullah (sallallahu alayhi wasallam):

"He who does not make the *Qurbaani* inspite of having the means to offer it, should not attend our *Musallaa*."

The *Musallaa* or Eid Gah is the vacant ground on the outskirts of the town where the Eid Salaat is performed. This Hadith does not prohibit the culprit from going to the *Musallaa* and performing the Eid Salaat. In fact, it is necessary for him to perform the Eid Salaat even if he has wilfully neglected this great *ibadat* of *Qurbaani*. Rasul-ullah (sallallahu alayhi wasallam), in this Hadith rather emphasises the importance of the *Qurbaani* and the evil of deliberately omitting it. One who wilfully ignores the performance of the *Qurbaani* is like one who has dissociated himself from the general body of the Ummah, hence Nabi-e-Kareem (sallallahu alayhi wasallam) criticizes him so severely to jolt him into realizing the evil of his neglect.

When the animal is laid down facing the Qiblah, it is Sunnah to recite this du'aa:

اِنِّى وَجَّهْتُ وَجْهِي لِلَّذِى فَطَرَ السَّمَوَاتِ
وَالْاَرْضَ حَنِيفًا وَّمَا اَنَا مِنَ الْمُشْرِكِيْنَ
اِنَّ صَلَاتِى وَنُسُكِى وَمَحْيَايَ وَمَمَاتِى لِلّٰهِ رَبِّ الْعَالَمِيْنَ
اللّٰهُمَّ مِنْكَ وَلَكَ
QURBANI DU'AA

It is not compulsory that the *niyyat* (intention) at the time of making *Qurbaani* be declared verbally nor is it incumbent to recite the *duaa*. The intention for *Qurbaani* made in the heart is sufficient. However, it is better to recite the *duaa* verbally.

After slaughtering the animal this du'aa should be read:

اللّٰهُمَّ تَقَبَّلْهُ مِنِّى كَمَا تَقَبَّلْتَ
مِنْ حَبِيْبِكَ مُحَمَّدٍ وَخَلِيْلِكَ
اِبْرَاهِيْمَ عَلَيْهِمُ الصَّلٰوةُ وَالسَّلَامُ

MAJOR SINS

Hadhrat Abdullah Ibn Umar (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:

"The major sins are: to commit shirk with Allah Ta'ala, disobedience to parents, killing an innocent person, and to take a false oath."
(Bukhari)

Shirk means to associate any created being or object in the worship or in the specific attributes of Allah Ta'ala, such attributes which belong to Him exclusively. Among the practices of shirk prevalent in our time are:

- * Worshipping of graves of the Auliya of Allah Ta'ala. The Auliya are the created beings and servants of Allah Ta'ala. Worshipping their graves by means of *sajdah*, *ruku*, *tawaaf* of the graves is among the worse acts of shirk. Kissing the graves of the Auliya and adorning the graves with bed-sheets also are linked to the practice of shirk.
- * Taking a vow in the name of some Wali of Allah Ta'ala. Vows (*Minnat*) can be taken in the Name of only Allah Ta'ala.
- * Believing that Allah Ta'ala has assigned the affairs of the universe to created beings in such a way that the created beings act independently of the Will of Allah.
- * The belief that the Auliya are able to grant children, wishes and prayers (*dua*). In consequence of this belief of shirk people direct their *dua* directly to the Auliya instead of directly to Allah Ta'ala.

Disobedience to parents applies to all such things which are not in contradiction to the Law of Allah Ta'ala. Obedience to parents is of paramount importance, but obedience to parents is not permissible in such things which are *haraam*. It is not permissible to obey parents if their wishes conflict with the Wishes of Allah Ta'ala.

Hadhrat Abu Hurairah (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:

"(Among the major sins are): to devour the wealth of orphans, to flee from the battlefield of *Jihaad* and to slander innocent and chaste women (to accuse them of fornication and immorality)."
(Bukhari, Muslim)

In another hadith Hadhrat Abu Hurairah also mentions among the great sins, stealing, banditry and fornication. (Bukhari and Muslim)

INJUSTICE AND MAGIC

Hadhrat Safwaan Ibn Assaal (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:

"Do not deliver an innocent person to the rulers so that he be executed (or oppressed) and do not practice magic....."
(Tirmizi, Abu Dawood, Nisaa'i)

All forms of injustices committed with the aid of the authorities in the land and all forms of evil satanic practices such as witchcraft, fortune-telling, etc., come within the scope of this hadith's prohibition.

DEFECTS

For the validity of the *Qurbaani* it is essential that the animals are free of defect. The *Qurbaani* will not be valid if a defective animal is sacrificed. The following faults will be regarded as defects for the purpose of *Qurbaani*:

- (1) Blindness in both or one eye.
- (2) A third or more of an ear cut off.
- (3) A third or more of the tail cut off.
- (4) Total lameness in one or more legs. However, if the animal is partially lame or the leg is not so severely injured and it is able to walk with it although limping, then the animal will be valid for *Qurbaani*.
- (5) Extremely emaciated and weak.
- (6) The majority of teeth having fallen out. If the number of teeth which has fallen out is greater than the number of remaining teeth, the animal is not valid for *Qurbaani*.
- (7) An animal born without ears.
- (8) A horn broken off at the base or root. If the horn is only partially broken off, the animal will be valid for *Qurbaani*.

The above faults render the animal defective and unfit for *Qurbaani*.

A castrated animal is valid for *Qurbaani* and so is an animal born without horns.

Evil PRACTICES

The following are some evil acts prohibited in Islam and for which grave warnings of punishment have been sounded by Rasulullah (sallallahu alayhi wasallam):

- * To mock at someone.
- * To taunt a person.
- * To call a person by a degrading nick-name.
- * To cast suspicion against someone.
- * To search for the faults of others.
- * Gheebat (scandalling)
- * To gossip.
- * To revile a person for no proper reason.
- * Double-talk, two-faced.
- * To slander
- * To deceive.
- * Pride, vanity,
- * Cruelty and oppression.
- * Refraining from aiding one in hardship inspite of having the means.
- * To create loss for another in his wealth.
- * To cast aspersions against a person thereby ruining his reputation.
- * Cruelty to the young and dishonour to elders.
- * To break ties with a Muslim for some worldly motive.
- * Pictures of living things--people and animals.
- * Shaving or cutting the beard.
- * Imitating the *kuffaar* and *fussaaq* in dress.
- * For women to imitate men in dress and for men to imitate women in dress.

Besides the above, there are many other sins and it is essential to abstain from all sin. Involvement in sin stunts spiritual development and the Noor of Imaan does not glitter. Sin darkens the heart. Sin hardens the heart and creates a detestation for Allah Ta'ala and for all pious men associated with Allah Ta'ala. Constant indulgence in sin creates in one an aversion for pious company. The consequence is that the one given up to sin recedes further and further from the Rahmat of Allah Ta'ala. He then loses all hope in rectitude and in the mercy and forgiveness of Allah Ta'ala. When overcome by this destructive condition, the Believer will be standing on the threshold *kufr*.

It is essential to continuously resort to *taubah* and seek the forgiveness of Allah Ta'ala. *Taubah* and *Istighfaar* do not allow the darkness flowing from sin to engulf and permanently settle on the heart. *Taubah* secures forgiveness for all sins of violation of Allah's Rights. However, if the sin involves the *huqooq* (rights) of others as well, a requisite for obtaining forgiveness is to rectify the rights of those whose rights were violated. This is to be done by either discharging the actual object if the *haqq* is in tangible form, e.g.money, etc., or by obtaining pardon if the right is intangible, e.g. slander, abuse, violence against the person.

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QUESTIONS AND ANSWERS

A. Once *ghusl* has been taken, it is not necessary to make *wudhu*. The *ghusl* incorporates the *wudhu* as well. *Ghusl* is a greater act of purification. *Salaat* performed after *ghusl* was taken is thus valid.

Q. Is there any origin in the Shariah for the *Tasbeeh* (rosary)?

A. A *Tasbeeh* is an instrument which facilitates the remembrance of Allah Ta'ala. The use of a *tasbeeh* is an Islamic practice. Counting on beads the number of times one makes *Thikr* existed even in the time of the *Sahaabah*.

Q. Is Surah Faatihah and the other Surahs recited aloud or silently in *Tahajjuaat*?

A. It is permissible to recite these aloud or silently in *Tahajjus Salaat*.

Q. I would like to know if chewing gum is *haraam* or *halaal*?

A. Recently we have been informed by a top national manufacturer of chewing gum that ALL chewing gum on the local market contain gelatin. In view of this information furnished by a senior official of a firm manufacturing chewing gum, it is best to abstain from eating chewing gum.

Q. A woman was divorced, but did not sit in *iddat* since both her husband and parents refused to support her. A few years later she married again. What is the position of her new marriage?

A. Her *Nikah* is valid. The fact that she did not observe her *iddat* at her husband's home does not affect the validity of her *nikah* which was performed after expiry of the *iddat* time. Furthermore, in this particular case the woman was justified to pass her *iddat* elsewhere.

SABR

Among the attributes essential for man's spiritual as well as worldly progress and prosperity are Sabr (patience) and Shukr (gratitude).

The conditions and circumstances which occur to man, be these voluntary or involuntary, are of two types: pleasing or displeasing. If the circumstances occurring to man are pleasing, he should consider these as favours from Allah Ta'ala and offer his heartfelt appreciation and gratitude. He should consider such bounties more than what he actually deserves and verbally he should recite the praises of Allah Ta'ala. Furthermore, he must not employ such bounties of Allah Ta'ala in sinful avenues, e.g. spending wealth in un-Islamic customs; using one's strength, influence and knowledge in ways deprecated by the Shariah. This is the meaning of Shukr.

On the otherhand, the circumstances arising may be displeasing, causing anxiety and difficulty to one. When man is confronted with such conditions, he should consider that in these untoward conditions Allah Ta'ala has placed some benefit which is not discernable ordinarily. Such conditions are subject to Allah's Wisdom and they are for the betterment of the one involved in the displeasing condition. The attitude of the Mu'min in such circumstances should be one of resignation. He should not complain nor display impatience. If the displeasing occurrence is a command of the Shariah, he should adhere to it firmly and not permit frustration and worry to overtake him. If the condition is some calamity which has befallen him, he must bear it with firmness and not be overwhelmed by despondency. This is the meaning of Sabr.

Of the two attributes, Sabr is the more difficult. This attribute is more in demand since man is confronted more with circumstances which are displeasing and difficult to him. As examples, some conditions of displeasure will be cited here.

* The nafs of man becomes agitated and perplexed at the imposition of Deeni duties which have to be rendered. It thus attempts to escape such acts which are commanded by Allah Ta'ala. It desires the commission of haraam and seeks a release from the obligations of Salaat, Saum, etc. It becomes displeased when an unlawful source of income has to be banished. It feels a great burden in discharging the rights of others. In such cases, man has to adopt courage and suppress the baneful urges and dictates of the nafs. He has necessarily to overcome his urges of the nafs and proceed undaunted with the execution of the commands of Allah Ta'ala, irrespective of the displeasure the nafs suffers. Such displeasure and apparent difficulty will be short-lived. Firmness and harnessing the nafs into obedience will very quickly produce comfort and peace. The initial displeasure will be transformed into pleasure.

* The calamities of poverty, sickness, death, persecution by enemies, loss of property, etc. When confronted by such misfortunes, reflect on the possible wisdoms underlying these calamities. The greatest benefit to be achieved from such displeasing conditions is thawaab from Allah Ta'ala. Allah Ta'ala has promised great reward for the Believer overtaken by calamities.

When such calamities befall man, he should not unnecessarily publicize them nor should he meditate on these misfortunes. He should not make these misfortunes the occupation of his mind. Adoption of this attitude will create peace in the heart. However, if there are lawful ways and means of combatting the calamity, these should be adopted.

* An oppressor creating obstacles in the way of the Deen. One is thwarted by an unjust person in the execution of one's Islamic duties or attempts are made to bring disrepute and insult on the Deen. When confronted by such opposition, the Mu'min holds life cheap. Do not consider life to be of any importance in the endeavour to elevate the Word of Allah Ta'ala. But, this does not mean the creation of anarchy based on desire. Even in the endeavour to uphold the Shariah, the Shariah--the Law of Allah--must not be violated.

The above are some examples of conditions in which Sabr has to be adopted.

SABR AND SHUKR

It is a fact that the life of man is always confronted by some condition or the other. He may be involved in pleasing or displeasing circumstances. When enjoying pleasing conditions, man has to be grateful. He has to show Shukr. When apprehended by displeasing conditions, he has to adopt Sabr. Thus Shukr and Sabr are attributes which are to be applied at all times. Remember this well and you will live a life of peace and comfort.

"A Muslim's sins are forgiven whenever he is overtaken by hardship and difficulty even if it be a thorn which pricks him."

(Bukhari, Muslim)

DISCHARGE RIGHTS

Hadhrat Abu Hurairah (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:

"Discharge the rights of the brother (Muslim) today--whether such rights pertain to his honour or wealth--before there comes the time (Aakhirah) when there will be neither gold or silver."

(Bukhari)

If arrangements are not made here to fulfil usurped or undischarged huqooq (rights), the demand for discharge will be made in the Aakhirah. But, there, man will have no means of paying his rights and fulfilling what he had cast aside here. Thus, he will be made to pay and discharge the rights of others in Qiyaamah by means of his accepted virtuous deeds. His deeds (the sole capital of the Believer in Aakhirah) will be taken and in proportion to the rights usurped will be handed over to the Saahibul Haqq (the one who is entitled to the rights).

SHIRK

Hadhrat Abu Darda (radiallahu anhu) narrates: "My Beloved (sallallahu alayhi wasallam) made wasiyyat to me that I should not commit shirk with Allah Ta'ala even if my flesh is cut up and even if I am cast into a fire....." (Ibn Majah)

Preserverance on such occasions of oppression is a high rank of Sabr. However, in cases of brutality and torture, the Qur'aan Hakeem grants permission to make a verbal declaration of even kufr provided that the heart does not deny Imaan. The extraction of anti-Imaan statements from a person under torture does not come within the Islamic definition of kufr and shirk.

TRIBULATIONS AND SABR

"We shall certainly test you by means of some fear, poverty, loss of wealth and life. And, give glad tidings (of thawaab) to those who adopt Sabr (in the face of these calamities)...."

(Surah Baqarah)

Regarding the preserverance and fortitude of some nations of the past, Allah Ta'ala says:

"They lost not courage because of the hardships which confronted them in the Path of Allah. They were not weakened nor were they awed by the enemy. Allah Ta'ala loves such Saabireen (those who are steadfast and have patience)."

(Surah Aale Imraan)

Men of Allah are steadfast in the face of the enemy. Hardships and obstacles confronting them in their journey towards Allah Ta'ala do not deter them. Their fortitude and steadfastness--their Sabr--are such that they do not descend to flattering the enemies of Allah Ta'ala. Their gaze is focussed on Allah Ta'ala and they know that victory is theirs.

Allah Ta'ala says:

"Those who are patient (have Sabr in their Deeni activities), we will most certainly reward them for their good acts."

(Surah Nahl)

".the men who have Sabr and the women who have Sabr.....for them all, Allah has prepared forgiveness and a great reward."

(Surah Ahzaab)

All forms of Sabr are included in this aayat. Sabr in regard to ibaadat, Sabr in regard to sin and Sabr in regard to calamities are within the purview of this aayat which promises great reward and forgiveness for the Saabireen.

REWARD OF EFFORT

Hadhrat Aishah (radiallahu anha) narrates that Rasulullah (sallallahu alayhi wasallam) said:

"A person who struggles in the recitation of the Qur'aan (on account of his inability to recite properly), will gain a double reward from Allah."

(Bukhari, Muslim)

Hadhrat Aishah (radiallahu anha) narrates that Rasulullah (sallallahu alayhi wasallam) said:

"The most beloved deed to Allah is such a deed on which there is constancy even if the deed is little."

(Bukhari, Muslim)

SHUKR

Shukr is an ibaadat. A characteristic of Shukr is that it simplifies the ibaadat of Sabr. A man who has adopted Shukr will take calamity and hardship in his stride. Since he realizes the tremendous bounties of Allah Ta'ala on him, hence his gratitude, he will understand that the hardship has been imposed on him by his Benefactor, Allah Ta'ala, in his own interests. His mind is thus conditioned to accept all hardships with resignation and without complaint. For the sake of gaining thawaab he will bear the hardships without being overwhelmed by frustration. On the contrary he will derive pleasure from the realization that the hardship has been imposed on him by his Benefactor, Allah Ta'ala.

A man of Shukr (gratitude) reflects on the ni'mats bestowed on him by Allah Ta'ala. Such reflection strengthens the bond of love between man and his Benefactor. He cannot, therefore, become despondent and break down in the face of difficulties which he realizes are trials from the side of his Creator and Benefactor Who has always showered him with His numerous blessings and bounties. Thus, Sabr based on the attitude of Shukr becomes a simple matter for the one overcome by calamities and hardships.

Some narrations regarding Shukr will now be cited.

Allah Ta'ala says:
"Remember Me and I will remember you. Be grateful to Me and be not ungrateful."

(Surah Baqarah)

"If you are grateful for My bounties, I will increase (these) for you. If you are ungrateful, then My punishment is severe."

(Surah Ibraheem)

UNITY

Ittifaq or unity is indeed a great ni'mat. Allah Ta'ala says in the Qur'aan Shareef:

"Hold, all of you, firmly onto the Rope of Allah and do not split up."

(Surah Aale Imraan)

The 'Rope of Allah' is the Deen of Allah. The desired goal of unity is attainable only if the community adheres to the Law of Allah Ta'ala. Unity without correct adherence to the Shariah is not possible. For the Ummah, unity will remain an empty slogan as long as the Deen is not firmly and correctly upheld. Obedience to Allah Ta'ala will bring about the blessing of unity. Hence, the Qur'aan Shareef says:

"And, Allah created unity in their hearts."

(Surah Anfaal)

Linking unity to obedience of the Shariah, the Qur'aan Shareef says:

"O People of Imaan! Obey Allah and obey the Rasool. Do not dispute among yourselves, for your hearts will weaken and your awe (and power) will disappear."

(Surah Anfaal)

This aayat commands obedience to the Shariah in all affairs. The Believers are ordered to take their direction from Allah and His Rasool. As a result of such obedience, unity in the community will become attainable easily. Allah Ta'ala will produce mutual love and respect in the hearts of the Mu'mineen for one another. Such unity which stems from the hearts of people will create awe and power in the nation. In the absence of this true unity, people will dispute. Their disputes will not be sincere, but will be motivated by personal, baneful and lowly motives. Infighting and mutual recriminations will prevail. This will scatter the community and destroy its power. The kuffaar will lose respect for the nation. They will no longer fear the nation of Muslims (as is the case today). Muslims will thus be overwhelmed and dominated by others. This aayat, therefore, mentions the evil of disunity. It declares the basis of unity and points out that the actual aim and object of Believers should be Obedience to the Deen.

PERFECT WUDHU & SALAAT

Hadhrat Abu Hurairah (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:

"Shall I inform you of something by means of which Allah eliminates sin and elevates ranks? Performing a perfect wudhu when making wudhu is displeasing (to the nafs), walking much to the Masjid, and waiting anxiously for the arrival of another Salaat after having performed one Salaat....."

(Muslim, Tirmizi)

THE QABAR PUJAARIS AND THE HAQQ Bid'ati Qabar Pujari Jamaat

It has been said about the Haqq of Islam:

"Haqq will dominate and will not be dominated."

Truth will always shine out no matter how numerous and how great attempts are made to eliminate it. The leaders of the Qabar Pujaari sect (the Ahl-e-Bid'ah) motivated by pecuniary interests have initiated numerous conspiracies to efface the Haqq over the past century. Against the Ulama-e-Haqq they have indeed unleashed an incessant torrent of baatil and falsehood over the years in their pernicious desire to stifle the voices of the Haqq which always sound out loud and clear. Although the schemes of baatil of the Qabar Pujaaris have created tumult, confusion and corruption in the ranks of the Muslims, the small group of Ulama-e-Haqq which Allah Ta'ala has fielded to check the grave-worshippers, has confronted every evil conspiracy with fortitude and determination. The worldly agency which Allah Ta'ala has created to crush out the brains of baatil is the small group of Ulama-e-Haqq which will remain forever to crush out the brains of baatil in whatever form and wherever it may rise. Stating this Divine Sunnah, the Qur'aan Shareef declares:

"But, We strike the Haqq onto baatil and it crushes out its (baatil's) brains. And, thus it disappears. And, for you (people of baatil) is destruction because of that (falsehood) which you utter."
(Surah Ambiya)

The evil conspiracies and villification which the Qabar Pujaari molvies have churned out are so vile and despicable that words can never adequately condemn these leaders of the grave-worshipping sect. They have incessantly been piling baatil on the truth in their nefarious attempts to conceal the Haqq. But, the glitter of the Haqq could never be extinguished. The Guardians of Allah's Deen have always faithfully discharged their sacred trust of purifying the Deen of the baatil accretions introduced by the people of falsehood.

Besides the services and sacrifices of the Ulama in the defense of Islam, there is an inbuilt aptitude in Haqq to always surface and display itself. Like Nabi Musa (alayhis salaam) surfaced right in the stronghold of baatil, Firoun's palace, so the Haqq surfaces and shines out even in the writings and books of those who are regarded as the highest authorities in the Qabar Pujaari sect. In spite of the desperate attempts of the Qabar Pujaari molvies to suppress the Haqq, it (the Haqq) oozes out of their own mouths and writings. In this article it is our aim to cite some statements and

fatawaa of the Qabar Pujaari authorities so that unwary and unknowledgeable Muslims entangled in the webs of the Qabar Pujaari sect's deception and propaganda may realize that the Haqq and the Sunnah are what the Slaves of Haqq, viz., the Ulama of Deoband are so vehemently proclaiming. The Fataawa of the Qabar Pujaari leader, Molvie Ahmad Radha Khan bear ample testimony to the truth declared and defended by the Ulama-e-Haqq of Deoband.

WOMEN AND MAZAARAAT

The Ulama of Deoband claim that it is not permissible for women to visit the qabrastaan (cemetery) nor the mazaaraat of the Auliya as is the practice of the Qabar Pujaaris, especially during their urs celebrations. For this claim, the Qabar Pujaaris hurl numerous vituperous epithets against the Ulama of Deoband. Let us now see what was the fatwa of Molvi Radha Khan on this question.

On this question Molvi Radha Khan wrote a book, 'Jumalun Nur Fi Nahyin Nisaa un Ziyaaratil Quboor', in which he refutes the contention of the permissibility of women visiting the mazaaraat. Refuting this permissibility claimed by some Ulama, Molvi Radha Khan of the Bid'ati group says:

"It is asked whether it is permissible for women to go to the cemeteries?" In this regard it should not be asked whether it is permissible or not. Ask this: 'How much la'nat (curses) settle on the woman when she sets out from her home towards the cemetery. She remains under the la'nat of Allah and the Malaikah when she emerges from the house. The shayateen surround her from all sides. When she reaches the qabar, the rooh of the mayyit curses her. While she returns, Allah curses her.' (Jumalun Nur, page 19 and Fatawa Afriqah, page 27)

Mufti Ahmad Yaar Khan Barailvi writes: "Urs is such that it is haraam for women to go there." (Jaa-al Haq, page 288)

SAJDAH TO THE GRAVES

Defending their practice of making sajdah to the graves of the Auliya, the Qabar Pujaaris explain that the sajdah which they make to the graves is called 'Sajdah Ta'zeemi' which is a prostration of respect and not a prostration of ibaadat. But, Molvi Ahmad Radha Khan has written a special treatise in refutation of the sajdah made to the graves. The name of the treatise on this question is 'Zubdatuz Zakiyyah Fi Tahreemis Sujoodit Tahiyah'. In this treatise he vehemently rejects those who make sajdah to their peers and to the graves of the Auliya.

Molvi Naeemuddin Barailvi writes in Kitaabul Aqaaid:

"The sajdah which the Malaikah rendered to Aadam (alayhis salaam) was a sajdah ta'zeemi which was by way of the command of Allah. Sajdah Ta'zeemi was permissible in previous Shariats. It is not permissible in our Sharia t."

"Sajdah Tahiyah is most certainly haraam and a kabeerah sin..." (Zubdatuz Zakiyyah, page 6)

On page 56 of Zubdatuz Zakiyyah, Molvie Ahmad Radha Khan says:

"The ignorant make sajdah to their rebellious peers and they call this practice 'Paaygah'. According to some mashaikh it is kufr. It being a major sin is unanimous. Therefore, if he (the mureed) considers the sajdah for his peer permissible then he will be a kaafir....."

On page 65 of Zubdatuz Zakiyyah, Molvie Ahmad Raza Khan says:

"Rasulullah (sallallahu alayhi wasallam) forbade graves to be made places of sajdah."

PICTURES OF PEER AND BURAAQ

According to the Shariah all pictures of human beings and animals are haraam. If such pictures happen to be of holy persons and are given religious significance, the prohibition is to a greater degree since the aspect of shirk is introduced. However, bi-d'ati peers allow such pictures of themselves and the Buraq. The disciples of the bid'ati peers adorn their homes with such pictures of shirk. The Ulama of Deoband are reviled by the grave-worshippers for criticizing such haraam acts. Molvie Ahmad Radha Khan, leader of the Qabar Pujaari sect, says in regard to the prohibition of these evil pictures:

"May Allah Azza Wa Jal protect us from the evil plots of Iblees Laeen! The evil plot is that he induces man to commit evil by the deception of virtuous acts. He feeds poison under the guise of honey. May Allah Rabbul Aalameen protect us!

The makers of the three pictures, those who make ziyaarat of these pictures and those who touch and kiss these pictures think that they are fulfilling the right of love of Rasulallah (sallallahu alayhi wasallam) whereas, in reality, they are openly disobeying Rasulallah (sallallahu alayhi wasallam) by means of their baatil acts. The first one to be displeased with this is Rasulallah (sallallahu alayhi wasallam).

(Shifaaul Waalah, page 3)

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RAJM Islamic

PUNISHMENT FOR ZINA

'The Citizen' in its issue of 11th July, 1983 carried a letter in which the writer thereof alleges that in Islam there is no such penalty as stoning to death (Rajm) for adultery in Islam. The writer of the letter made plain his ignorance of the Shariah. Furthermore, the writer displayed the disease of apologetism which afflicts almost all westernized Muslims whose thinking is heavily sedated by western influence.

In refutation of the false views stated in the letter of The Citizen, we reproduce here an article which appeared in 'The Majlis' several years ago. The article deals in detail with the Shar'i penalty for fornication and adultery. The article dispels the confusion which westernized minds seek to create in matters pertaining to the Shariah.

The writer of the letter to the Citizen alleges: "Stoning to death is a barbaric practice which pre-Islamic Arabs picked up from the Jews and Christians. Corrupt Muslim traditions (which contradict the Qur'an) advocate this."

If the writer is indeed a Muslim, then it is our duty to inform him that in uttering the above blasphemy he is guilty of kufr. He has sullied and rejected a command of the Shariah—a command which has been transmitted from Rasulallah (sallallahu alayhi wasallam) most reliably, most authentically and by ahadith of the highest category of force and authenticity.

SAUDI EXECUTION AND THE SHARIAH

MUCH has been said and written about the recent execution in Saudi Arabia of a Saudi princess and her lover/husband. Non-Muslims, especially the non-Muslim press of the world, faithful to their policy of discrediting Islam, have indulged in much anti-Islamic propaganda by attempting to interpret the executions of Saudi Arabia as being the product of Islam. The heavy and false propaganda pumped out by the western media on this matter have even fuddled some ignorant and westernized Muslims into flabby acquiescence of the blatant slander against Islam that its Penal Code is "brutal". Muslims should well know that to regard any injunction of Islam in a bad light is an act of 'kufr' or rejection of the Faith. In this article, we propose to expound the Islamic Penal Code in so far as the abomination of adultery is concerned so that Muslims who have begun to be adversely affected by the unfounded allegations and accusations against Islam by its enemies may divest themselves of notions which smack strongly of 'kufr'. This article is no condonation of the Saudi executions. We hold no brief for the Saudi Government which has flouted and transgressed the Law of Allah Ta'ala in many instances. Saudi Arabia is not an Islamic state notwithstanding the fact that guardianship of the Holy Cities are today vested in the Saudi State.

The Saudi executions have been subjected to much conflicting and false reporting. Some reports say that the couple were married, others again claim that the union was adulterous. The only established fact which we discern in this case from the contradictory reports is the fact of the execution by shooting. This form of execution, i.e. by shooting, is in fact brutal and not allowed by the Shariah. According to the Shariah execution of the criminal is effected by only the SWORD and by nothing else, excepting in the case where the criminal happens to be a dacoit.

This article, will, Insha'Allah, prove to the unbiased reader that the Islamic penal laws and forms of punishment are in fact just and even necessary for the protection of mankind from the evils of shaitaan.

Many a Muslim writer who has been long exposed to western indoctrination, suffer from the distasteful tendency of explaining Islamic injunctions most apologetically so as to make the latter appear palatable to the western mind and to the western 'cultural' overlords. Such apologetic interpretation of the Shariah by men obsessed with this disease of intellectual inferiority

represents on their part an acknowledgement that the Shariah is a culture inferior (Na-uzubillah!) to the material concepts of the day. One of the injunctions of Islam which have now for a long time been made the victim of this form of apologetic interpretation is the Islamic Law of Polygamy. Many such writers (i.e. among the clan of westernized Muslims overcome with intellectual stagnation and inferiority) are at pains to explain to their western 'cultural' masters that polygamy in Islam is an "exception" so as to water down the western attitude towards this Islamic system of marriage. Like polygamy, the

Islamic Penal Code too has been victimized by this disease of apologetism. Westernized Muslims feel most awkward when their western friends bring up the subject of "RAJM" (stoning to death for adultery), flogging for fornication, amputation of the hand for theft, etc.. The so-called westernized Muslim who regards himself as a member of the "intelligentsia" is quick to interpret and argue away these Islamic penalties. The unlearned Muslim is at a loss to understand the charges brought against Islam, and the actual Law of the Shariah, hence he sulks in silence when charges of "cruelty", "brutality", etc. are levelled against Islam.

At the very outset it must be made quite clear that Islam provides 'RAJM' or stoning to death for adultery or for illicit sex committed by married persons, and one hundred lashes of public-flogging if the offenders happen to be unmarried. This is Islamic Law and no Muslim is entitled to apologise for it or to interpret it away. Allah Ta'ala is our Creator and He knows best what is deserving to His servants. No matter how paradoxical it may sound, but the severity of the sentence for adultery has been Divinely designed in the best interests of mankind. Adultery is an abomination which utterly destroys the moral, spiritual

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RAJM

Saudi Execution and the Shariah

and physical fibre of a community. The evil consequences of this vice are too well known to require elaboration here. A just and adequate punishment is one which is in line with the degree of the crime committed.

In Islam the purpose of the Penal Law is twofold, viz., (a) punishment and compensation for the crime committed, and (b) deterrent-value. Bearing in mind this two-fold purpose, the punishment shall be in severity related to the severity of the crime so that the requirement of "compensation" is discharged and the punishment shall be dispensed in public so that the "deterrent-value" is achieved to the maximum in the interests of society; so that other members of society abstain from the self-destructing evils and vice. This deterrent-value of the Islamic Penal system is the highest. History bears ample testimony to this fact. No other penal system can hope to compete with the Islamic penal system in this regard. The fundamental purpose underlying the severity of the punishment for adultery is the "deterrent-value" in it. The severity of the punishment is sufficient to deter most people from indulging in the vice of adultery. Because the punishment is severe, Islam stipulates very strict and difficult conditions for the realisation of the punishment. In the absence of a single condition, the punishment (known as 'HADD') cannot be dispensed. In fact, the conditions for the fulfilment of the 'Hadd' punishment for adultery or fornication are so difficult (and in most cases impossible of realization) that administration of this punishment becomes a virtual impossibility. Because of the stringent conditions and impediments which Islam has attached to the proving of the commission of zina or adultery, it seems that the only real purpose of the severe nature of the punishment is its deterrent-value. From the detailed exposition of the Islamic penal system pertaining to adultery, which we present in this article, the reader will realise that the charges of "cruelty" levelled against Islam by its enemies are without any substance.

Proving Zina

Zina (adultery and fornication) is proved or established in an Islamic Court

Of Law in two ways:

1. By way of evidence, and,
2. by way of confession.

The meaning of Evidence in the context of proving zina.

Evidence here means the evidence of FOUR PIOUS, JUST AND UPRIGHTEOUS witnesses. Islam advocates "concealment of evil". Muslims are exhorted to conceal the faults and the sins of others. With regard to adultery which has been committed by a couple, the Shariah encourages us to "conceal" and not reveal the crime. It is precisely for this reason that Islam stipulates FOUR witnesses. This stipulation in itself makes it virtually impossible to prove the commission of adultery by anyone. Explaining the reason for the condition of FOUR witnesses, the great Islamic Book of Law, Hidaayah states:

"In the stipulation of Four (witnesses) is the achievement of concealment (i.e. concealing the crime). And, concealment is laudable whereas revealing (the crime) is its opposite."

The vice of fornication, if committed by a Muslim - by people of Imaan - will be committed in circumstances of secrecy and privacy. Even if by some co-incidence one or two persons saw the evil being committed, it is inconceivable that FOUR PIOUS, JUST and UPRIGHTEOUS persons will be found to witness the illicit sex-act. If one pious, just and uprighteous man by some ill-luck happened to witness an act of fornication and if he desires to report the matter to the Islamic Court of Law, it will mean that he shall have to be "as swift as lightning in scurrying in search of another THREE pious, just and uprighteous men to come and witness a brother Muslim and a sister Muslim committing fornication. On the assumption that he does locate THREE such persons, it is again inconceivable that these THREE pious men of Allah will unanimously agree to proceed to the venue where the adulterous act is being perpetrated. And, again assuming that they all unanimously elect to proceed to the venue of fornication, the illicit act in all probability, will already have terminated. Thus the stipulating of FOUR witnesses in itself is a condition which makes it virtually impossible to establish by way of evidence that zina was committed.

The stipulation that all four witnesses be "AADIL" (pious and just) - that they be not among the "FUSSAQ" - is a calculated move by the

Hadhrat Abu Musa Ash'ari (radiallahu anhu) narrates that Rasulallah (sallallahu alayhi wasallam) said that Allah Ta'ala orders the Malaikah to erect a special mansion in Jannat for the one who had exercised patience and praised Allah Ta'ala when an infant had passed away. The name given to such a special palace in Jannat is 'Baitul Hamd'. (Ahmad, Tirmizi)

Shariah to conceal the crime and not reveal it. Piety, in itself, is a propensity which will deter a man from revealing the sin committed by another. The evidence of the "Fussaaq" (naked sinners) e.g. those who are not punctual in Salaat performance, those who lie, - who sin openly, - is not acceptable in an Islamic Court of Law. (Incidentally, those who shave their beards are also termed as 'Fussaaq').

All witnesses in proving adultery shall be males. The evidence of females in this respect is not accepted. Here again Islam has created a further impediment in the way of proving that zina was committed. Women are usually more prone than men to gossip and to reveal the faults of others, hence the Shariah will not accept the evidence of women in cases of "HADD", i.e. crimes such as fornication, theft, etc. for which Islam has fixed a definite punishment.

On the assumption of the remote possibility that FOUR PIOUS, JUST and UPRIGHTEOUS men of Islam came forward to the Qazi and gave evidence on oath in the Name of Allah Ta'ala that a certain man and woman committed zina then the Qazi is commanded by the Shariah to interrogate them thoroughly and closely in order to find some flaw in their evidence so that their whole evidence is discounted and rejected. This the Qazi will do because Rasulallah (sallallahu alayhi wasallam) said:

"HUDOOD (punishments prescribed for acts like zina) are waived with doubts."

In other words, the slightest doubt arising in the evidence of any one of the four witnesses will suffice for the rejection of the entire evidence of the FOUR witnesses. Among the questions which the Qazi will have to pose, are:

"Define zina. How is zina committed? Where did he commit zina? When did he commit zina? With whom did he commit zina?"

(HIDAAYAH)

After replying satisfactorily to the interrogation of the Qazi, the four witnesses shall each say in very explicit terms that they have seen this particular man committing zina with this woman. The meaning of "very explicit terms" is that according to the Shariah they will have to say that they in actual fact saw with their own eyes the "penis penetrating the vagina". This is recorded in all Islamic Law Books. This "explicit" description of the illicit act in

itself will block the proving of the crime. Which pious, just and uprighteous men will witness or be able to witness in the darkness the commission of the sex-act in such naked "explicitness"? If they cannot under oath state categorically that each one of them witnessed the actual penetration of the vagina by the penis, then the entire evidence of the FOUR will be rejected as being false.

After completing his cross-examination of the four witnesses, the Qazi will institute both secret and public investigations into the characters of the four witnesses. If this investigation establishes that any one of the four witnesses is not "aadil" (pious and just), the entire evidence of the four witnesses will be rejected notwithstanding the "adaalat" (piety and justness) of the other three witnesses.

If only three witnesses came forward to testify that a certain person or persons committed fornication, the three of them will be sentenced to a public flogging of eighty lashes each even if all three happen to be pious, uprighteous and saintly persons. If after four men testified that a certain person/s committed zina, one of them for some reason or other retracts his evidence then the four witnesses will be publicly flogged with eighty lashes each. In short, if the number of witnesses who testify to the commission of zina by someone is less than four, each one of them will be sentenced to a public flogging of eighty lashes.

A further difficult condition imposed upon the witnesses is that they will have to strike the first stones if the charge of adultery is proved against someone by way of their evidence. If after the adulteror has been sentenced to "Rajm" (stoning to death - assuming that his adultery was established by the evidence of the four witnesses), any one of the four witnesses refuses to commence the stoning, the punishment is waived from the "adulteror" who will then be acquitted.

From the foregoing explanation it is clear that Islam has imposed stringent conditions which in fact are impediments in the way of proving that someone has committed adultery. The severe penalty of eighty lashes, public flogging for the witnesses as well as the other difficult factors attendant to proving adultery are sufficient to deter one from levelling or reporting a charge of adultery. Islam has made it virtually impossible to prove adultery

or fornication against a person. These difficulties imposed upon the witnesses are designed to conform to the spirit of "concealment of evil" preached by our Nabi (sallallahu alayhi wasallam). Rasulallah (sallallahu alayhi wasallam) said:

"HE WHO CONCEALS (THE SIN OF A MUSLIM) ALLAH WILL CONCEAL (HIS SINS) ON THE DAY OF QIYAMAHAH."

In Islamic history wherever we come across cases of "Hadd" (stoning to death or 100 lashes) for zina, there the crime was established, not by way of evidence of four witnesses, but by way of the personal confession of the fornicator who demanded the infliction of the prescribed punishment for the evil committed by him. To the western mind this may seem farfetched. However, the truth of the matter is that a Muslim's concept of life is pivoted to the Hereafter. His belief in Allah and the eternal life Hereafter forms the very basis and the very purpose of his existence here on earth. To err is but human. In a moment of weakness even a man of great piety may fall prey to the inordinate dictates of the "nafs" (the lowly carnal-self). And, after having indulged in the abomination of zina, the true Believer is struck down and overwhelmed by remorse and fear of Allah. He consequently reports himself to the Qazi and "compels" the Islamic Court of Justice to administer the "Hadd" to him. The Muslim who does so, is not commanded by Islam to report himself and confess to his crime. He is on the contrary exhorted to seek the pardon of Allah Ta'ala and pray for His Mercy. However, the fear of Allah which exists in the heart of the Believer sometimes assumes such proportions that the Muslim decides to rather settle the matter (i.e. cleanse himself from the abomination of zina by demanding that the State inflict the prescribed punishment upon him) here in this transitory life than face Allah in the Hereafter with a soiled soul. And, it is this fear and remorse which drive the true Believer to court even death in this world.

How zina is established by way of confession.

The crime of zina is established or proved in an Islamic Court of Law also by way of Confession, i.e. the confession of the adulteror/fornicator. Again it has to be emphasised that even in the case of the adulteror coming forward voluntarily and confessing to the crime of zina, the Shariah instructs the Islamic Court to adopt all possible measures to disprove the confessor and waive the punishment. The mercy of the Shariah upon the sinner will be apparent to the reader who carefully studies the attitude of the Islamic Court to the one who confesses to the crime of adultery.

The meaning of "CONFESSION" in the context of establishing zina is that an adult in his sane and

sober senses comes to the Qazi and confesses that he has committed adultery or fornication. After hearing his confession, the Qazi is not allowed by Islamic Law to accept the statement of confession. The Qazi will reject the confession and the confessor will have to leave the Court. If the remorse and regret of the confessor get the better of him and he comes a second time to the Qazi and again confesses to the crime of zina, the Qazi is commanded by the Shariah to again reject the confession and the confessor will have to leave the Court without achieving his purpose. If, after a while, he again harasses the Court by making an appearance for the third time and again confessing to the crime of zina, the Qazi is instructed to again reject his confession. Only after making a FOURTH appearance in the presence of the Qazi and confessing for the FOURTH time to the crime of zina will the Qazi entertain his confession. This procedure of FOUR confessions in FOUR court-appearances with THREE rejections illustrates the extent to which the Shariah has gone to conceal the sin and exculpate the confessor. However, the insistence of the confessor finally ties the hands of the Court which is now (i.e. after the fourth confession) bound by the Shariah to take up the matter, but again, with a view to exonerate the confessor. After the fourth confession, the Qazi will cross-examine the confessor with a view to find some flaw in his confession so that the matter may be finally settled by a final rejection after which no further confession will be entertained.

After the FOURTH confession (each confession symbolises a witness), the Qazi will commence his cross-examination of the confessor in detail. Among the questions he will pose will be:

"Define zina. How is zina committed? Where did you commit zina? With whom did you commit zina?"

(HIDAAYAH)

After satisfactorily answering all questions posed by the Qazi, he (the Qazi) will sentence the confessor to the prescribed punishment (stoning to death or 100 lashes as the case may be). However, the concern of the Shariah for the confessor is such that even after the Qazi has announced a verdict of guilty and ordered the execution of the punishment, the confessor still has the opportunity to retract his confession. If he so decides to retract his confession even at this late stage, he is fully entitled to do so. His retraction will automatically cancel or waive the prescribed punishment ("Hadd"), i.e. he will be acquitted.

The mercy of the Shariah goes further. If, while the actual punishment is in the process of being meted out,

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"Allah Ta'ala will give Jannat in return for the two eyes on which patience was exercised." (Bukhari)

This hadith refers to a man losing his sight. Blindness is indeed a great hardship. Sabr in this difficulty will be rewarded with Jannat.

Tashab-Buh

IMITATING THE KUFFAAR

It is essential for Muslims to be distinguished from the followers of other religions and cultures. Muslims should be recognizable from their external appearances. External appearance is among the salient features of Islam. In such external appearance, the identity of the nation is maintained and Muslims are guarded against assimilation into other non-Muslim cultures. Islam thus stresses the importance of external appearances.

Islam prohibits unnecessary adoption of the ways and appearances of other nations. Certain acts which eliminate a Muslim's identity are haraam even if they are not the special characteristics of other communities. Thus, shaving or cutting the beard, wearing shorts which expose part of the satr, etc., are completely forbidden. If a Muslim along with the adoption of such haraam ways despises or mocks at such Shar'i prohibitions, his act of transgression progresses from sin to kufr.

Then there are certain things which are not exclusive to any particular community. The adoption of such things will be permissible. If a form of dress is particular with a non-Muslim community, it will be sinful for Muslims to adopt such dress even if the Shar'i requirements in regard to satr concealment are fulfilled by such attire. Another example of prohibited imitation is to eat sitting at tables with knives and forks. This way of eating is the manner of an alien community. Islam has taught its adherents a special way in matters of eating conduct. Therefore, it will not be permissible to adopt the ways of non-Muslims in this regard even if such ways have no religious undertones. If the ways adopted from the kuffaar are of religious import as well, then it will amount to kufr, e.g. wearing a cross, etc.

Then there are such things which are of neither religious nor cultural import. Such things are of real use and benefit. Even if such things are the inventions of the kuffaar, there will be nothing wrong in adopting them. This applies to inventions of transport, communications, weapons and other items of benefit. However, in such matters, the layman should not determine the permissibility or prohibition of anything. He should obtain the advice and direction of the Ulama who will properly inform him.

It is also prohibited to adopt the ways and appearances of such Muslims who happen to be fussaag and bid'atis. It is also prohibited for men to take on the attire and appearance of women and vice versa.

CHANGING APPEARANCES

Allah Ta'ala says:

"Shaitaan said: 'I will teach them to ruin the appearance made by Allah..'"
(Sura Nisaa)

Examples of ruining the appearances bestowed onto us by Allah Ta'ala are shaving the beard, tattooing, women cutting their hair, etc.

Different rules apply to the changing of appearances. Certain changes are prohibited as mentioned above. Certain changes pertain to adornment and are waajib (compulsory), e.g. clipping of the moustache, cutting nails, removal of the hairs below the navel and under the arms. Other changes are permissible, e.g. for a man to shave the hair on his head, to cut the beard after it has exceeded a fist-length, etc. Such permissible ways of adornment are decided on by the Shariah and not by custom. Custom is not on par with Shariah. Furthermore, custom is subject to change with the times and attitudes of people, but not so the Shariah.

KUFFAAR STYLES

Hadhrat Hajjaj Bin Hassaan (radiallahu anhu) narrates:

"We went to meet Hadhrat Anas (the prominent Sahaabi; on this occasion Hajjaaj was a little boy). My sister Mugheera told me that at that time I was a little kid and I had two plaits on my head. Hadhrat Anas (radiallahu anhu) rubbed his hand over my head, made dua for barkat and said: 'Cut off these plaits because this is the style of the Jews.'" (Abu Dawood)

Hadhrat Aamir Bin Sa'd (radiallahu anhu) narrating from his father says that Rasulallah (sallallahu alayhi wasallam) said:

"Maintain clean the area in front of your houses and do not imitate the Jews."
(Tirmizi)

UNISEX GARMENTS

Hadhrat IbnAbbaas (radiallahu anhu) narrates that Rasulallah (sallallahu alayhi wasallam) said:

"Allah curses those men who adopt the appearances of women and those women who adopt the appearances of men."
(Bukhari)

Hadhrat Ibn Abi Mulaikah (radiallahu anhu) narrates that it was said to Aishah (radiallahu anha) that a certain woman wears shoes which resemble the shoes of men. Hadhrat Aishah (radiallahu anha) commented:

"Rasulallah (sallallahu alayhi wasallam) has cursed women who imitate men."
(Abu Dawood)

Such imitation is greatly in vogue in our day. In such imitation is a double sin. One sin is the imitation of the opposite sex which in itself is prohibited. The other sin is the imitation of the kuffaar by adopting their styles and fashions of dress.

Hadhrat Abdullah Bin Amr Ibnul A's (radiallahu anhu) narrates that he heard Rasulallah (sallallahu alayhi wasallam) say:

"A woman who imitates men and a man who imitates women are not of us."
(Targheeb)

Hadhrat Aishah (radiallahu anha) narrates that Rasulallah (sallallahu alayhi wasallam) said:

"A man who remains with Sabr and with the niyyat of thawaab at a place overtaken by an epidemic and believing that only what Allah has decreed will happen, will attain the thawaab which a shaheed (martyr) obtains."
(Bukhari)

DECEIVING APPEARANCES

Hadhrat Ibn Umar (radiallahu anhu) narrates that Rasulallah (sallallahu alayhi wasallam) said:

"Allah curses the woman who adorns the hair (of others by means of adding hair) and the one who desires such adornment of hair, those who tattoo and who are tattooed."
(Bukhari, Muslim)

Adorning hair by the addition of hairs for women is mentioned in this hadith. If the hair added is human hair, such adornment will be haraam in all cases. If the hair is artificial and has not been made from some haraam or impure substances, it will be permissible for a married woman to resort to such adornment with the permission of her husband and for the sake of her husband. But such adornment will not be permissible for unmarried women because in presenting an artificial appearance with long hair is deception. She will be deceiving others.

Tattooing is forbidden in all circumstances.

DIFFERENTIATING WITH THE KUFFAAR

Hadhrat Rukaanah (radiallahu anhu) narrates that Rasulallah (sallallahu alayhi wasallam) said:

"The turban tied on top of a topi is a differentiating factor between the mushrikeen and us."
(Tirmizi)

Wearing of turbans is common to both Muslims and non-Muslims. The Islamic aversion for imitation of non-Muslims is so great that it considered it necessary to create a difference in the wearing of the turban even if such difference was not visibly discernable. Hence, Rasulallah (sallallahu alayhi wasallam) ordered Muslims who donned the turban to have a topi on as well. The turban will be tied on top of the topi.

Hadhrat Ibn Umar (radiallahu anhu) narrates that Rasulallah (sallallahu alayhi wasallam) said:

"Whoever imitates a nation (in its ways and culture) becomes one of them."
(Ahmad, Abu Dawood)

If a Muslim adopts the appearance of the kaafir and faasiq, he will be associated with them in the sin.

Hadhrat Huzaifah (radiallahu anhu) narrates that Rasulallah (sallallahu alayhi wasallam) said:

"Recite the Qur'aan in Arabic style and tone (i.e. correct and with simplicity) and refrain from the style and tone of the People of the Book (Jews and Christians.....)"
(Baihiqi)

Even in reciting, the ways of other nations and of people who do not follow the Shariah should not be imitated.

INCLINING TOWARDS TRANSGRESSION

Allah Ta'ala says:

"Do not incline to the transgressors for then the Fire will touch you."
(Surah Hood)

The Qur'aan prohibits Muslims from inclining (or adopting) to the ways, cultures and customs of the kuffaar. Inclining towards them is punishable by the Fire of Jahannum as is stated in the above ayat. It is evident that if one adopts a culture or the ways of a particular people, it will be because of one's pleasure for such ways and customs. The heart having inclined towards the aliens, adopts their ways which it finds pleasing and attractive. But, Islam forbids its followers to incline towards the transgressors and the kuffaar.

Hadhrat Abdullah Bin Amr Bin A's (radiallahu anhu) narrates that once he had on him two garments which were dyed a saffron colour. Rasulallah (sallallahu alayhi wasallam) commented:

"These are among the attire of the kuffaar. Do not wear these."
(Muslim)

Such brightly coloured garments are not permissible for men.

PREFERING MUSLIM PRODUCTS

Hadhrat Ali (radiallahu anhu) narrates that once Rasulallah (sallallahu alayhi wasallam) had an Arabian cross-bow in his hand. On this occasion Rasulallah (sallallahu alayhi wasallam) saw a cross-bow of Persian origin in the hands of a Muslim. Rasulallah (sallallahu alayhi wasallam) commented:

"Throw it (the Persian bow) away and take one like this (Arabian bow)...."
(Ibn Majah)

From this command of Rasulallah (sallallahu alayhi wasallam) it is apparent that the objects of use of other nations should not unnecessarily be adopted. This applies to weapons and all other items of use and benefit. If Muslims have their own equivalent, they should make use of their own products and not give preference to the products of the non-Muslims.

PATH OF THE SUNNAH

It is very essential that Muslims adopt Islamic ways and methods in all their affairs, whether worldly or Deeni. There is great benefit in Muslims maintaining their Islamic identity in all their affairs and not only in matters pertaining to worship. The Qur'an and the Hadith emphasise this. Hadhrat Abdullah Bin Umar (radiallahu anhu) narrates that Rasulallah (sallallahu alayhi wasallam) said:

"My Ummah will be split into seventy three sects of which all, save one, will be in the Fire."

People enquired:

"Which group will be saved (from the Fire)?"

Rasulallah (sallallahu alayhi wasallam) replied:

"That group which will be on my path and the path of my Sahaabah."
(Tirmizi)

'Path' in the context of this hadith refers to the Way which has to be followed. Following a way in opposition to it leads to Jahannum. Rasulallah (sallallahu alayhi wasallam) did not restrict his 'Path' to any specific department of the Shariah. This hadith covers both mundane and spiritual matters. Affairs pertaining to our worldly life as well as Deeni life are included in the Path of Rasulallah (sallallahu alayhi wasallam) and his Sahaabah. What actually constitutes the Path of Rasulallah (sallallahu alayhi wasallam)? This is not a question which everyone can expound on the basis of his opinion. In this matter, the masses have no option other than enquiring from the Ulama who understand these issues. They have to follow the Ulama. Without following the direction given by the Ulama, the Deen of the masses is not safe.

UNITY AND RIGHTS

Hadhrat Abu Darda (radiallahu anhu) narrates that Rasulallah (sallallahu alayhi wasallam) said:

"Maintain healthy (loving, brotherly and straightforward) relationship among yourselves. Corruption among you destroys (your Deen)."
(Tirmizi, Abu Dawood)

Ittifaq (Unity) is established and maintained by means of discharging Huqooq (Rights). People have to respect and honour the rights of one another. Disregard for the rights of others creates disunity.

ESSENTIALS FOR THE SUCCESS OF MUSLIMS

There are certain factors which are essential ingredients for a successful communal life. Without these a community cannot hope to have love and unity among its members. Among these essential factors, one is consultation.

Consultation in affairs should be based on honesty and true sympathy for the one to whom the advice is given. If there is no mutual trust among people, there will be no confidence on the advice given. Mutual trust, love and unity among people are possible only if people ensure that they do not cause harm, difficulty and discomfort for others while at the same time there should be concern to save others from harm and hardship. This attitude will bring about true unity and love among the individuals of a community. Consultation with others also facilitates the progress of mutual love and unity.

Three essentials have been mentioned in the foregoing explanation, viz., consultation, mutual relationship and straight dealings. Some narrations will now be cited in this regard.

(1) Hadhrat Sahl Bin Sa'd (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:

"Calmness in affairs is from Allah and haste in affairs is from shaitaan."

(Tirmizi)

Consultation impedes haste which leads to failure. By consulting with others, calmness is introduced into one's affairs. In such procrastination pertaining to worldly matters, there is worldly benefit as well as Deeni benefit since the Deen has stated the significance of procrastinating in mundane matters.

(2) Allah Ta'ala says:

"(O Muhammad!) Consult with them (Sahaabah) in special matters. And, when you have arrived at a decision (after consultation), irrespective of whether your decision conforms to the advice given or not) then have trust in Allah (and proceed). Verily, Allah loves those who rely on Him."

(Aale Imraan)

The special matters refer to such affairs in regard to which no Wahi (Revelation) had come from Allah Ta'ala although they were important. Consultation has not been reported in regard to matters of trivial importance.

(3) Allah Ta'ala says:

"Their (the Believers) affairs are decided by mutual consultation." (Surah Shuraa)

The Qur'aan Shareef praises the Mu'mineen on account of the praiseworthy practice of 'shuraa' or consultation by means of which they decide their affairs. The significance of consultation may be gauged from the fact that Allah Ta'ala ordered even Rasulullah (sallallahu alayhi wasallam) to consult with his Sahaabah regarding matters of importance. Hadhrat Anas (radiallahu anhu) says that Rasulullah (sallallahu alayhi wasallam) consulted with the Sahaabah in regard to the Battle of Badr.

(4) Hadhrat Maimoon Ibn Muhraan (radiallahu anhu) narrates that when no direction on an affair could be found in the Qur'aan and Hadith, Hadhrat

Abu Bakr (radiallahu anhu) would convene a gathering of intelligent and experienced men and consult with them.

It is not incumbent on the one who seeks advice or consults with others to act in accordance with the advice proffered. The episode of Hadhrat Abu Bakr's (radiallahu anhu) determination to wage war against those who refused to pay Zakaat is ample testimony for this. In spite of all advising against the campaign, Hadhrat Abu Bakr (radiallahu anhu) rejected their unanimous advice and acted in terms of his own decision.

(5) Hadhrat Ibn Abbaas (radiallahu anhu) narrates that the consultants of Hadhrat Umar (radiallahu anhu) were Ulama--young as well as elderly Ulama. (Bukhari)

(6) Hadhrat Jaabir (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:

"When a brother (Muslim) seeks to consult, then give him advice."

(Ibn Majah)

Some rules pertaining to consultation will now be mentioned.

* If the consultation is a matter which requires concealing, it should be maintained a secret.

* The participants in the consultation are people of trust. This means that what has been discussed in the gathering should not be publicized outside. However, if the discussion pertains to the usurping of another's property or to harming anyone, then it will not be permissible to conceal the conspiracy.

Matters of communal or national importance--matters which concern the community collectively--should not be publicized. Should one come by some information which concerns the entire community or nation, it has to be conveyed to the responsible persons in whose charge are the affairs of the community. In this regard Allah Ta'ala states in the Qur'aan Shareef:

"When they learn of some affair regarding matters of safety or fear, they quickly spread it (among the people). If they referred the matter to the Rasool and to those in charge among them then, those qualified in such matters will know it (i.e. what action to take)." (Surah Nisaa)

At times publication of certain information is not in the interests of the community or nation. Great harm may result in the publication of such matters. The Qur'aan Hakeem, therefore, prohibits such publication which may be news for the general public, but harmful for the nation as a whole. The news media generally fall in this category of reprimand. Most newspapers spread rumours and at times publish such reports which are largely detrimental to the national interests. Information is published without thorough investigation while sometimes investigations were made, but the reports besides having news value harms people, communities or nations. Such detrimental publication of news comes with the prohibition stated in the above-quoted Qur'aanic ayat.

SOCIAL CONDUCT AND DEEN

RECTITUDE IN DEALINGS AND CONDUCT

Those who have some concern for Deen pay some attention to rectitude in their dealings. They do consider this matter as an issue of the Deen. However, they commit errors in their mutual dealings because of not having sufficient knowledge of the rules pertaining to such affairs. This situation may be quite simply rectified by studying the book 'Safaa Mu-aamalat' (also by Hadhrat Maulana Ashraf Ali Thanvi) as well as the fifth part of Beheshti Zewer. In addition, enquiries should be made with an Aalim whenever information is required in these matters. Following the direction of an Aalim will ensure that the activity is conducted along Shar'i lines.

Regarding social conduct, it must be observed that this facet of life has been totally neglected. Even pious people in these times have separated this aspect of life from the Shariah. It is not even considered to be part of the Deen. Even people with Deeni inclinations regard social conduct as being a worldly matter having no link with the Shariah. This erroneous understanding has resulted in great neglect in this field of life.

Hadhrat Abu Raihanah (radiallahu anhu) narrates that once Rasulullah (sallallahu alayhi wasallam) prohibited ten things. Among these ten things prohibited was to line garments with silk in the style of the non-Muslims (of that time). (Abu Dawood, Nisaa)

CONCERN FOR OTHERS

Hadhrat Aishah (radiallahu anhu) narrates that Rasulullah went to bed. He remained laying on the bed until he thought that she had fallen asleep. She says:

"Rasulullah (sallallahu alayhi wasallam) then very slowly removed the blanket, put on his shoes very quietly, opened the door silently and went out. He then closed the door silently."

On this occasion Rasulullah (sallallahu alayhi wasallam) went to Jannatul Baqi, the cemetery. Upon his return, he explained the reason for his actions:

"I thought that you were asleep. I did not wish to disturb you and I feared that if you awoke and found yourself to be alone, you may have become scared."

(Muslim)

The hadith states with clarity that Rasulullah (sallallahu alayhi wasallam) was averse to disturbing Hadhrat Aishah (radiallahu anha). This demonstrates the importance of not disturbing others by means of our acts and attitudes. A Believer must always consider the next person and not behave in a neglectful and inconsiderate manner. Such disregard for the privacy and peace of others is contrary to the Shariah.

Hadhrat Abu Hurairah (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:

"Jahannum is veiled in pleasures and delights while Jannat is veiled in difficulties and hardships."

(Muslim)

DIVINE AID

Allah Ta'ala says in the Qur'aan:

"Seek aid with Sabr and Salaat." (Surah Baqarah)

If love of wealth and love of fame overwhelm man and impede the development of his Imaan--as it will most certainly do--he should engage in Sabr and abundance of Salaat, for this will most assuredly fortify him against the onslaught of his nafs. The form of Sabr advocated in this ayat is abstention from the desires and dictates of the nafs.

ISTITHAAN — PERMISSION TO ENTER

Allah Ta'ala states:

"O people of Imaan! Do not enter the houses of others until you have obtained consent and made salaam on the inmates of the house....If you then do not find anyone therein, then do not enter the house until permission has been granted for you. And, if it is said to you: 'Return!', then return. That is purer for you...."

(Surah Noor)

The Mas'alah (Rule) regarding Istithaan (seeking permission to enter) is explained in the above verse of the Qur'aan. The fact that this act of social conduct has been mentioned in the Qur'aan Shareef is sufficient to convey the importance which Allah Ta'ala accords affairs of social intercourse. It is not proper for a Believer to enter the premises of another person without having obtained his prior consent. If consent is refused, offense should not be taken, for the one refusing the consent may have a valid reason. Thus, in refusing permission, the inmates of the house are fully within their rights. In the hadith recorded in Bukhari and Muslim it has been explained that if after having made salaam (i.e. saying Assalamu Alaikum) thrice, no permission or reply from within the house is forthcoming, one should depart and not linger around. There is great wisdom in this command of the Shariah. It is quite possible that the inmates of the house may be in such a condition which does not permit their appearance. They may be having a rest. There may be sickness in the house and the arrival of someone is likely to create some disturbance. The inmates of the house may be engaged in some important work. The arrival of someone will interfere with their work. Therefore, no one should take offense if permission is not granted or if no one from inside answers the knock at the door.

This matter of Istithaan (seeking permission to enter) seems of trivial importance to most people and is not considered of any Shar'i importance. But, the very fact that the Qur'aan decrees its Command in this question establishes its significance.

BE CONSIDERATE

Allah Ta'ala says:

"O people of Imaan! When it is said to you in a gathering: 'Make space.' (for new-comers), then make space. Allah Ta'ala will grant you a spacious place (in Jannat). If (on account of some need) it is said to you: 'Leave (the gathering)!', then get up and leave."

(Surah Mujaadalah)

In this command too is great wisdom. If the leader in the gathering asks or orders anyone to leave the gathering, he should be obeyed. If space is limited, the Believers should endeavour to draw together and make space available for others with an open heart. One should not become selfish and consider only one's own comfort.

Hadhrat Miqdaad (radiallahu anhu) narrates that three people (himself included) were once the guests of Rasulullah (sallallahu alayhi wasallam). He says:

"After Isha we would go to sleep. When Rasulullah (sallallahu alayhi wasallam) returned late at night he made salaam in such a way that if anyone was awake he could hear it and if anyone was asleep he would not be disturbed."

(Muslim)

TOTAL GOODNESS

Hadhrat Ibn Abbaas (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:

"Whoever has attained four things has attained the goodness of this world and the Akhirah. These are: A heart which makes Shukr; a tongue which makes Thikr; a body which adopts Sabr when overtaken by trials and tribulations; and, a wife who is chaste and does not abuse the wealth of her husband."

(Baihaqi)

Your Zakāt — our Condition of Acceptance

The prime purpose of the Mujlisul Ulama Zakaat Organization is to guide Muslims in their Zakaat affairs. Our aim is not to be a money-collecting organization. However, where Muslims find that they are not able to distribute their Zakaat funds in accordance with the Shariah, they may then divert their Zakaat payments to us. To assist us in this task and to lighten the responsibility for us we stipulate the following condition for the acceptance of Zakaat funds diverted to us for distribution:

WHEN FORWARDING ZAKAAT TO US, DO MAKE THE NIYYAT (INTENTION) OF MAKING THE MUJLISUL ULAMA ZAKAAT ORGANIZATION YOUR FREE AND UNFETTERED WAKEEL (REPRESENTATIVE) IN THE DISTRIBUTION OF YOUR ZAKAAT.

This niyyat by you will enable us to distribute your Zakaat in accordance with the Shariah in a manner that will make it easy upon us to effect the distribution. Do remember that the effect of making this niyyat (as outlined above) will permit us full and unfettered control and freedom to distribute within the Shari' Zakaat categories in a manner, time and amount as we deem fit.

PLEASE NOTE THAT WE SHALL ACCEPT YOUR ZAKAAT FOR DISTRIBUTION ONLY ON THIS CONDITION. If you cannot agree to this condition, please do not forward your Zakaat to us for distribution. You may in that case divert your Zakaat elsewhere for distribution.

AN ANECDOTE THE CURSE OF THE MAZLOOM

RASULULLAH (sallallahu alayhi wasallam) said;

"Beware of the curse of the mazloom, for verily, there is no veil between his curse and Allah."

(Mazloom is one who is oppressed, one against whom cruelty or injustice is committed.)

Hadhrat Amr Ibn Dinaar (rahmatullah alayh) narrates the following episode:

A man was calling out: 'Beware! He who sees me should never oppress anyone.'. Someone went up to him enquiring of his condition and the meaning of his call. The man commenced his story as follows:

I was a policeman. Once I came to this beach and saw a fisherman engaged in catching fish. The fisherman caught a fish while I was looking on. I told him to give me the fish, but he refused. I then told him to sell the fish to me, but he again refused. I struck him a shot with my whip and snatched the fish from him. With the fish in my hand I proceeded homewards. Suddenly the fish grabbed hold of my thumb in its mouth. I tried to loosen the grip of the fish from my thumb, but in vain. All my efforts to open its mouth failed. It stuck to my thumb. In this painful state I arrived home where the family members made great attempts to open the fish's mouth. After a long while and great effort, my thumb was finally released. They had finally managed to open the mouth of the fish.

My thumb then started to swell and decompose. As many holes as the number of the fish's teeth had formed in my thumb. I suffered great pain. I showed my thumb to a doctor friend who informed me that my thumb had developed a disease known as aakilah (a kind of cancer). He said that if my thumb was not amputated, I will die of the spreading cancer. I had my thumb thus amputated. The swelling then developed on the palm of my hand and the same decomposition started to form. I again went to the doctor who advised me to have the hand amputated otherwise my life would be in danger. Thus, my hand was amputated. The decomposition then started on the wrist of my hand. I was advised by the doctor to amputate my forearm. This was done. The same swelling and decomposition then started on my elbow.

When I saw this I was struck with fear and shock. In desperation I ran from my home deserting my family and wandered about distraught and fearful. One day while screaming with pain I went to sit down in the shade of a tree where I fell asleep. A man appeared to me in a dream and said:

"How long will you wander around cutting your limbs one after the other? Discharge the rights of those entitled to the rights and you will be freed from this calamity."

I now recalled the fisherman and the injustice which I had committed. It now, for the first time, dawned on me that my plight was the consequence

of my injustice and oppression. I had misused my strength and position to trample on the rights of an innocent and weak man. It dawned on me that this was a punishment on me inflicted by Allah Ta'ala. There was thus no escape until I made amends. I set off immediately in search of the fisherman.

I found the fisherman once again casting his net into the water. I waited until he had withdrawn his net which was by this time filled with fish. I went up to him and exclaimed:

"O servant of Allah! I am your slave."

The fisherman apparently did not recognize me and said: "Who are you, O brother!"

I said: "I am the same policeman who struck you with the whip and snatched your fish from you."

So saying, I showed him my hand. The fisherman recoiled in fear at the sight of my hand and sought the protection of Allah. He cried out: "I have forgiven you." As the words of forgiveness came from his lips, the worms in my decomposing limb began falling to the ground. As I was about to take my leave, the fisherman said:

"Wait! I have committed injustice against you. For the sake of one fish which is hardly worth anything I had cursed you and that curse was accepted."

The fisherman took hold of my hand and proceeded with me to his home. At his home he called for his son, indicated to a spot in one corner and instructed him to dig. A short while later the son brought out a container which was filled with dirhams (silver coins). After counting it was found to contain thirty thousand dirhams. He instructed his son to count out ten thousand dirhams. This he gave to me and said: "Accept this and make use of it in your difficulties." The fisherman then instructed his son to count out another ten thousand dirhams. This too he presented to me saying:

"Take this and distribute it to your neighbours and the poor living in your locality."

Before taking leave I implored him in the Name of Allah to tell me exactly what curse he had made when I had wronged him. He replied:

"When you struck me with the whip and snatched the fish, I raised my gaze towards heaven and cried to Allah Ta'ala: 'O my Creator! You have created him and me and You have made him stronger than me. You have made me weak and have allowed him to overwhelm me. You did not protect me nor did You grant me sufficient strength so that I may defend myself against his injustice. I beg You, O Allah! By that same Power by which You created him strong and me weak, make him an example and a lesson for mankind.'"

Hadhrat Abu Hurairah (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said: that Allah Ta'ala said:

"There is nothing but Jannat for the one who is patient and hopes for thawaab when I take away someone beloved to him."

(Bukhari)

continued from page 8

QABAR PUJAARIS

The three pictures referred to above are the pictures of Nabi-e-Kareem (sallallahu alayhi wasallam), the Buraaq and Jibraeel (alayhis salaam) which the grave-worshippers make on occasions of Meeladun Nabi or which they make and keep for thawaab.

FOOD BEING COOKED AT THE HOUSE OF THE MAYYIT

Among the customs of the grave-worshippers is to prepare special meals at the home of the deceased on the first or third or seventh day. Rejecting this custom, Molvie Radha Khan says:

"The food which is prepared on the first or third or seventh day of the mayyit is makrooh and prohibited."

(Jalius Saut, page 3)

In the same book, Jalius Saut on page 3, he writes:

"Is is prohibited to accept this invitation (i.e. to attend these food gatherings)."

It is necessary that members of the Qabar Pujaari sect study some of the books of their spiritual father, Molvie Ahmad Radha Khan, especially those books in which he refutes the bid'ati customs of the ignorant ones. Such a study will assist in dispelling some of the confusion created by the bid'ati peers in the interests of their worldly desires. Ordinary members of the Qabar Pujaari sect will then realize that what the Ulama of Deoband are proclaiming is not Wahabi'ism or anything other than the Sunnah of Rasulullah (sallallahu alayhi wasallam).

If condemnation of the evil customs of grave-worshipping is Wahabi'ism, we are afraid that after a careful study of certain books of Radha Khan, the Qabar Pujaari leaders will have to brand Molvie Ahmad Radha Khan too and include him as well in their list of epithets among which the 'titles' kaafir and wahaabi are favourites.

Saudi Execution and the Shariah

contd. from Page 9

the confessor retracts his confession or he runs away as the stones rain on him (the confessor is not tied. This gives him the opportunity to run away), his retraction will be accepted, the punishment will cease and he will be exonerated. Does this system of "punishment" convey "cruelty"?

Furthermore, the Shariah exhorts the Qazi to actively institute steps to secure the retraction of the confessor prior to the dispensation of the punishment. Thus, according to the instruction of the Shariah, the Qazi will go up to the confessor who is now about to be punished, and will implore him in the following appealing terms with a view to stave off the punishment and have him (the fornicator) exculpated:

"Perhaps you had only touched her. Perhaps you had only kissed her. Perhaps you were married to her."

(HIDAAYAH)

If the confessor then decides to retract, his retraction will be accepted and he will be freed.

The Shariah has enacted all possible means to secure the exoneration of the "adulteror". The "hadd" is inflicted only in the very end — when the State is in actual fact compelled by the guilty one to execute the punishment. No reasonable person can therefore infer that the Islamic Penal Code is "cruel" or "brutal".

In the light of the foregoing explanation it is clear that the Saudi executions are not Islamic. The Saudi penal system is not to be equated with the Islamic penal system as many facets of the Saudi law are in conflict with the Shariah.

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DEBT

"A SHAHEED (MARTYR) WILL
BE FORGIVEN EVERY SIN,
BUT DEBT."

--*-*-*

One of the most neglected and shunned Laws among the Laws of Allah Ta'ala is the Law of Inheritance. The significance and importance of this Law are of such a nature that Allah Ta'ala threatens its violaters with the severest punishment. Thus the Qur'aan Shareef in an aayat specifically revealed to warn the violaters of Inheritance, says:

The period of punishment in Jahannam for such violaters is so long that the Qur'aan describes it with the word, 'Khaalidan' (forever). The state of Muslims who ignore and violate Allah's Law of Inheritance is indeed sorrowful and despicable. Their indifference to this Islamic injunction is deplorable. It is incumbent on the Ulama to strive in admonishing Muslims regarding the Islamic Law of inheritance so that some fear of Allah Ta'ala enters their hearts. In this way will they be saved from the calamity of the Aakhirah.

Allah Ta'ala has bestowed His ni'maat (bounties and favours) on us purely as awards of His Kindness and Grace and not because we deserve these nor because we possess any choice in the matter. It is His prerogative to transfer all these bounties and favours (which are termed the estate of the deceased) to whomsoever He pleases and in whatever proportion He desires. In an authentic Hadith, Rasulullah (sallallahu alayhi wasallam) said that there are some people who are engaged in lifelong ibaadat and obedience, but on their eve of meeting Allah Ta'ala (i.e. at death) they harm the rightful heirs by depriving them of their correct Islamic shares on some pretext. Such people are despatched directly to Jahannam, said Rasulullah (sallallahu alayhi wasallam). In another Hadith, Nabi-e-Kareem (sallallahu alayhi wasallam) said:

"Allah will deprive of Jannat the one who deprives his heir of his rightful share."

Therefore, it does not behave poor, weak and bankrupt man who has been sustained entirely by the Ni'maat of Rabbul Aalameen, to set himself up as an adversary to Allah Azza Wa Jal on the very eve of meeting Him at the time when his soul is about to take flight and pass forever beyond this ephermal existence. Man is on an onward journey which will end either in Jannat or Jahannam. He should not, therefore, concern himself with such transient matters of the distribution of his estate which in relation to his life in Barzakh is of no significance, but which will bring down crashing on him the Wrath of Allah if measures in contravention of His Law have been schemed by the mayyit. May Allah protect us all. Ameen.

(5) Association and friendship with the Shiah are not lawful.

The Hadith alongside answers this question.

QUESTIONS and ANSWERS

MUJLISUL ULAMA
OF SOUTH AFRICA
P.O. BOX 3393
PORT ELIZABETH

Q. Can interest money be given to Muslims; blind Muslims, cripple Muslims or any other deserving case?

A. Interest is haraam. If the interest was taken from any particular person, it should be returned to the rightful owner. If the owner is no longer living, it should be returned to the owner's heirs. If this is not possible for some reason then the money should be given to the poor and needy. Therefore, if the blind and cripple happen to be poor, the interest may be given to them.

Q. What is the Shariah's ruling regarding artificial insemination? The man has to masturbate. His semen is then used in the test-tube baby process. If the husband is impotent or his sperm not suitable, the sperm of another man is used. Is this permissible?

A. It is not permissible to resort to the artificial insemination method unnecessarily. If pregnancy in the normal and natural way is not possible, this method may be employed. It will be permissible. This permissibility will, however, be regulated by the following conditions:

(1) Masturbation is not permissible. The semen of the husband will have to be obtained by the 'azal' method. Azl is ejaculation of the semen without. The semen has to be obtained by this withdrawal method.

(2) It is not permissible under any circumstances whatever to utilize the sperm of another man.

Q. If by means of artificial insemination the sperm of a man other than the husband was used and as a result a child was born, what will be the Shariah's view regarding the child? Will this child be regarded as the husband's or that of the man whose sperm was used? What if the man who was the donor is unknown as is the actual case?

A. As mentioned in the previous answer, it is haraam to use the sperm of another man. However, in spite of the prohibition and the sin incurred by having committed the evil, the resultant child, in terms of the Shariah, will be the lawful child of the husband. He will be regarded as the father and the child is his responsibility.

Q. A man committed adultery. Will Allah Ta'ala forgive him if he was not given the Islamic punishment for the sin of adultery?

A. Forgiveness for adultery is not dependent upon receiving the Shar'i punishment. Istighfaar and taubah are sufficient. The one who committed the sin should repent sincerely and Allah Ta'ala will forgive.

Q. For quite some time I was led astray from the Path of Allah and His (sallallahu alayhi wasallam). During that time I bought a house after agreeing to pay interest on a loan from the bank as is the normal way in this country (Australia). But, I have now forsaken the wrong ways, Alhamdulillah. I wish to sell the house and pay the balance of the loan. Is it lawful for me to keep the profit of the sale after paying the bank?

A. It is permissible for you to retain the profit which is being derived from a perfectly lawful sale transaction. Regarding the sin of riba in which you were involved, do make taubah, for Allah Ta'ala forgives all sins.

Q. Is yeast, both liquid and dried, halaal or haraam?

A. Yeast is halaal.

Q. Is Chappies chewing gum halaal or haraam?

A. All chewing gum on the local market contain gelatine, hence such chewing gum is haraam.

Q. I have heard some people in the Tablighi Jamaat explaining that when a Mu'min recites the Kalimah, a pillar of light at the Arsh of Allah shakes and continues shaking until Allah Ta'ala forgives the reciter. Ulama here (Malaysia) say that they have never heard of this.

A. The hadith mentioning this virtue of Kalimah Tayyibah is correct. Although there is some difference of opinion regarding the strength of the hadith, Allaamah Suyuti (rahmatullah alayh) narrated this hadith with a variety of asaaneed (chains of transmission). Variety of chains of transmission creates strength in a hadith in terms of the principles of the Muhadditheen. In spite of the difference of opinion, the hadith is known to the authorities of the Shariah.

Q. One notices semen on the clothing when arising from sleep, but besides this, nothing is remembered. Is a bath compulsory in this case?

A. A ghusl is obligatory in this case.

Q. I am a girl of 18 years. Is covering the feet essential? I am a follower of the Shaafi Math-hab.

A. According to the Shaafi Math-hab it is compulsory for a woman's feet to be covered as well.

Q. Haraam fats are used in soap manufacture. Is it permissible to use such soap?

A. Even if haraam and impure substances are utilized in the manufacture of soap, the Fuqaha of Islam have on the basis of the principles of the Shariah declared that all such soap is permissible. Soap manufacture existed during the time of the Fuqaha and they have issued their clear rulings on the question.

Q. Is it within the limits to talk to male cousins who are not one's mahaareem?

A. It is not permissible to unnecessarily converse with non-mahrams even if they happen to be one's cousins.

Q. Can a woman become Imaam for a congregation consisting exclusively of females?

A. To do so is Makrooh Tahrimi which is a forbidden and sinful act. Women should perform their Salaat individually.

Q. Are prawns halaal, haraam or makrooh?

A. According to the Hanafi Math-hab of which we are followers, only fish is permissible to eat among the animals of the sea. Since prawns are not fish, they are haraam.

Q. On Eid Day we usually kiss the hands of our parents. This we also do on special occasions. When we do so, we have to bow slightly. Is this permissible?

A. The act described by you, in itself is permissible. There is nothing wrong in this form of respect shown to parents if no other un-Islamic factors accompany the practice. However, since this practice is reserved for special occasions, it indicates that it is not a practice rendered for the respect and obedience of parents. It is a mere custom, hence Muslims should desist from it since it is not advocated by the Sunnah. But, if anyone adheres to it without coupling it with wrongs, it will be permissible.

Q. In these times it is the style to build toilets inside the bathroom. Is it permissible to recite the various wudhu duas, etc., in such a bathroom when making wudhu?

A. The type of bathroom-toilet introduced by Muslims into their homes in imitation of kuffaar styles is not permissible. Such a bathroom and toilet are considered as a single place. The presence of the toilet renders the place impure. It is not permissible to recite dua, thikr, etc., in such toilet-bathrooms. Before entering such a toilet-bathroom, one should recite the toilet dua outside.

Q. Is it permissible to accept pension from the government?

A. It is permissible.

Q. A certain man suffers from fits. He frequently gets fits while standing in the saff in the Musjid when performing Fardh Salaat. The disturbance is great. Those not knowing his condition are shocked and scared. Is it permissible for this man to forego jamaat Salaat in the Musjid and perform at home?

A. This person should perform his Salaat at home. It is not incumbent on him to attend the Musjid. In view of the disruption which is created, his attendance at the Musjid is prohibited.

Q. If a man becomes a murtad and then again embraces Islam, does he have to repeat the Salaat which he has missed during the period when he was not a Muslim?

A. When he left Islam and was a kaafir, Salaat was not obligatory on him. One of the conditions for the validity of Salaat is Islam. Since the Salaat was not obligatory on him during his period of irtidaad, there is no qadha upon him.

Q. Is it permissible for a woman in her iddat to go for Hajj in the company of a mahram male?

A. It is not permissible for her to go on a journey, be it for Hajj or for anything else. It is incumbent on her to remain in her iddat-home.

Q. My sister-in-law wishes to go for Hajj, but she has no mahram male to accompany her. I am going for Hajj together with my wife. Is it permissible for her sister (my sister-in-law) to go with us?

A. Purdah for sisters-in-law is a strict command of the Shariah. Even if your wife accompanies you, it does not matter. It is not permissible for your sister-in-law to journey with you. If she has no mahram to accompany her, Hajj is not incumbent on her. It is, therefore, not necessary that she should go for Hajj.

Q. How is it to perform Namaaz with the elbows uncovered? Nowadays people perform Namaaz with short sleeves.

A. It is reprehensible to perform Salaat with the elbows uncovered. Performing Salaat with a short-sleeved shirt is Makrooh Tahrimi which is a forbidden act. Although the obligation of Salaat is discharged, the thawaab is considerably reduced and sin is incurred in adopting this style of dress for Salaat.

Q. Fixed property has been bought with the intention of deriving income by hiring out the properties. Is Zakaat to be paid on such property? If yes, on what amount will Zakaat be paid? On the purchase-price or the market value of the properties?

QUESTIONS and ANSWERS

MUJLISUL ULAMA
OF SOUTH AFRICA
P.O. BOX 3393
PORT ELIZABETH

A. Zakaat is not payable on such property. Zakaat will be paid on fixed property only if the property was purchased with the intention to resell. In that case, the market value of the property will be taken into consideration, not the price paid. Zakaat will be paid on the income derived from the property if such income remains with one at the end of one's Zakaat year. If the income was spent or converted into non-Zakaat items, e.g. household furniture, equipment for business, cars, etc., Zakaat is not payable then.

Q. Some people when reciting Surah Yaseen, recite the following verse three times:

"Salaamun qaulam mir rabbir raheem".

Is this correct?

A. The above aayat, like all aayaat of the Qur'aan Shareef, should be recited once. The style of reciting this particular aayat of Surah Yaseen thrice is not the Sunnah way of reciting. It is therefore incorrect to recite thus.

Q. In America we have a process for whitening sugar, called Bone Char or Bone Black. The bones of swine and bovine animals which have not been slaughtered in the Name of Allah Ta'ala is used. Is such sugar halaal for Muslims?

A. All bones besides those of pigs are taahir (pure) even if the animals were not slaughtered according to Islamic rites. A substance or object if reduced to ash becomes taahir, hence, even pig bones after being reduced to ash will no longer be impure since the nature of the bones has completely changed. Such total transformation of a substance is called Qalbul Maahiyah in the Shariah. The method of Qalbul Maahiyah is a purifying agent in terms of the Shariah. If liquor is transformed into vinegar, the latter will be taahir and halaal in view of the Qalbul Maahiyah which took place. Thus, if the bones are those of animals other than pigs, the sugar will evidently be halaal since all bones besides those of the pig are taahir in Islam. If the bones used are those of pigs, but are first reduced to ash then used, the sugar will then too be halaal. We are not aware of the actual methods employed in refining sugar. However, you may arrive at the correct conclusion on the basis of the explanation given above.

Q. A woman has been divorced by her husband. She refuses to pass the iddat in the man's house. She says that she will pass the iddat at her parents' home. In the circumstances is it obligatory upon the man to maintain her during the iddat?

A. Since she leaves the iddat-house of her own accord without having a valid Shar'i reason she is not entitled to maintenance during her iddat.

Q. If a worker in a shop breaks or damages something accidentally, is it permissible to demand payment from him for the damaged article?

A. It is not permissible to extract payment from the worker who damages articles accidentally. Demanding payment will be permissible only if the damage was done intentionally.

Q. An organization contemplates the erection of a Masjid. To raise funds, films are shown. Are such funds lawful for use in the Masjid building?

A. The money derived from showing films is haraam. It is not permissible to use such impure and haraam money for a Masjid.

Q. Some Muslim organizations send out collectors to collect funds for various Islamic projects. The collectors are paid a commission out of the collected monies. Is it in order to pay such commission?

A. It is not permissible to pay such commission. In this field of operation much abuse, fraud and misappropriation are being perpetrated by self-appointed servants of the organizations. Under the cloak of Islamic works, waqf funds are grossly misappropriated for personal use.

Q. I am receiving some money in the form of interest from a governmental institution. Can I use this money to pay income tax, shop-licence and traffic fines?

A. It is permissible to use the money for such purposes.

Q. I am the lessee in a building which I have sub-let with the owners consent. The rent which I am receiving from the sub-tenant is more than what I am paying. Is it permissible for me as the tenant to accept the excess of the rental?

A. Although sub-letting is permissible, it is not lawful in the Shariah to charge a rental higher than the amount you are paying the owner. The rent agreed between the lessor and the lessee (i.e. the owner and yourself) is the maximum which can be charged. The excess is described as Waajibut Tasadduq. You should, therefore, give the excess to the Muslim poor without a niyyat of thawaab and desist from accepting excess rent in future.

Q. Some companies have property investment policies. The income derived is only from buying, selling and hiring of property. Is it permissible to invest in such companies?

A. We have studied such property investment policies offered by insurance companies and have found them to be contracts of riba. It is haraam to invest in such riba transactions.

Q. What is the ruling regarding flowers growing in the Masjid yard? Are musallis allowed to pick these flowers?

A. It depends on the niyyat of the one who had planted the flowers. If the niyyat of the planter cannot be ascertained, it will be permissible for the Musallis to pick the flowers and take them for themselves.

Q. To which relatives can one give one's Zakaat?

A. It is permissible to give one's Zakaat to all relatives besides one's parents, grandparents and children and grandchildren.

Q. When the Imaam in the Khutbah recites, 'Innallaha wamalaakatahu.....' should we recite Durood Shareef audibly, silently or not at all?

A. It is not permissible to do anything or recite anything while the Juma' Khutbah is being recited. It is compulsory to listen. When the name of Rasoolullah (sallallahu alayhi wasallam) is mentioned in the Khutbah, the audience should recite Durood in their minds.

Q. Some people are in the habit of performing Nafl Salaat sitting. They do this as a regular practice. What is the Shariah's ruling?

A. Although this is permissible, the thawaab is reduced by half. If one sits and performs Nafl Salaat unnecessarily, one obtains only half the thawaab of the Salaat. If it is considered Sunnat to sit and

and perform Nafl Salaat, then it will be an innovation since the Shariah does not order the performance of Nafl Salaat in the sitting position as a regular practice.

Q. If the hairs under-arm and below navel are not removed and allowed to remain beyond the forty day limit, will Salaat performed in this condition be valid? Should the Salaat be repeated?

A. The Salaat is valid and there is no qadha for the Salaat. The act of not removing the hairs and allowing growth beyond forty days are haraam. It is Mustahab to remove such hairs once a week. It is not permissible to leave them more than forty days.

Q. I stood behind an Imaam for the Fardh Salaat. I missed out a Waajib act. Was I supposed to have made Sajdah Sahw?

A. A Muqtadi will not make Sajdah Sahw if he makes an error in regard to the Waajib factors of Salaat. He should follow the Imaam. Therefore, you were not supposed to make Sajdah Sahw for the error. However, if the Muqtadi happens to be a Masboq and he makes such an error while completing his missed raka'ts, then he has to perform Sajdah Sahw. Masboq is a musalli who joins the jamaat after having missed one or more raka'ts of the Salaat.

Q. We are a very small community and we have no permanent Muazzin for giving the Azaan. Can the Imaam give the Azaan and the Takbeer?

A. It is permissible and correct for the Imaam to give the Azaan as well as the Takbeer.

Q. When people move into a new house they have a khatm ceremony. Friends and relatives are invited to participate in making khatm of the Qur'aan. Is this a Sunnat practice?

A. This is not a Sunnah practice. It is one of the many innovations which have no Islamic sanction. Reciting the Qur'aan Shareef is ibaadat of the greatest merit, but it has nothing to do with celebrating the opening of a new house. It is sufficient for people to make dua and seek Allah's protection from any evils or misfortunes which may be attached to the house. The inmates of the house may recite any number of Qur'aan Khatms they desire. But, it is not Islamic to introduce a custom and project it in the form of an Islamic practice.

Q. When my father died he left some properties in his estate. I am one of the several daughters who was supposed to have inherited in the estate of my late father according to the Shariah. My brothers have occupied the properties since the death of my father. I am married; never lived in any of my father's buildings. My brothers never paid any rent for the buildings of the estate which they have occupied for the last fifteen years since my father's death. They refuse to give me and the other daughters their share of the properties, arguing that they had maintained the buildings and had paid the rates and taxes. Under these circumstances are we, the daughters, entitled to any inheritance in my father's estate?

A. The long term of possession of the properties does not grant your brothers ownership of the buildings. In fact, they acted unjustly and un-Islamically by occupying the premises free of rent. This constitutes usurpation of the rights of

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HABLULLAAH—THE ROPE OF ALLAH

Allah Ta'ala says in the Qur'aan Shareef:

And, all of you hold firmly to the Rope of Allah and do not split up (amongst yourselves).—Aayat 103, Surah Aale Imraan.

'Hablullaah' or the 'Rope of Allah' stated in this aayat refers to the Deen of Allah Ta'ala. Islam is the 'Rope of Allah' and all Believers are commanded to cling firmly to this Divine Rope, the Shariah of Islam. 'Splitting up among yourselves' and dissension are prohibited in the aayat. This aayat conveys that if Believers refrain from holding on firmly to the Rope of Allah, they will most assuredly split up among themselves. Cohesion among the members of the Ummah or unity is dependent on firm adherence to the Deen (the Rope of Allah). Since the main command of the aayat is firm adherence to the Deen, Muslims should understand that the actual purpose and aim of the Mu'min is the Deen and not unity.

Unity achieved by ignoring or compromising the ahkaam (teachings and laws) of the Deen is not desirable in Islam. Allah Ta'ala does not command the cultivation of a type of unity which countenances conflict with His Law. Such unity struck up in violation of the Shariah is abominable. Only such unity among the members of the Ummah is laudable and commanded, which is attained on the basis of firm adherence to the Deen of Allah. If Hablullah has to be released in order to achieve some form of unity, then such unity is evil and not lawful for the Believers. Unity forged by breaking or releasing the Rope of Allah will never be enduring. Such an unity will be temporary and it will disappear bringing greater disunity, dissension and corruption in its wake. Such forms of flabby unity set up by compromising Hablullah are common experiences of our times. Such un-Islamic unities are invariably shattered to produce greater strife and greater splitting up.

The 'intelligentsia' in our times have picked up the slogan of unity and are monotonously engaged in a repetitive chant and din of this word. But, in so far as the reality of unity is concerned, they are dismally ignorant. The conception of unity in the understanding of those having a loose connection with the Deen is merely uniformity in thought. In their understanding the opposing parties have to unite in their thinking irrespective of truth and fact being sacrificed.

According to Islam there are two forces opposing each other, viz., Haqq and Baatil. These two are opposite poles, the one repelling the other. Those unconcerned with the Aakhirah, clamouring for unity advocate that the two opposing forces of Haqq and Baatil merge to produce some form of unity. They are not bothered with the stand of Haqq or the demands of the Shariah. In the pursuit for unity they believe that Haqq should compromise and water down its demands in order to accommodate baatil. Such accommodation they argue, will bring about cohesion in the community. But, they fail to understand that in accommodating the demands of the forces of baatil, the Haqq has to be sacrificed, the grip on Hablullah has to be released. This attitude is in contradiction with the command of Allah

given in the Qur'aan Shareef to adhere firmly to the Rope of Allah Ta'ala. Only such unity will be countenanced by the Shariah, which has not been forged on grounds conflicting with the Deen.

An agreement achieved on the basis of Haqq abdicating its stand and demands is interpreted as a laudable unity by the proponents of unity at all costs. In the pursuit of forging unity between the opposing forces of truth and falsehood, it is always expected by those of slight intelligence that Haqq has to descend from its lofty pedestal and accommodate the votaries of baatil in the interests of 'unity'. But, such unity in which the Rope of Allah has to be slackened is not sanctioned by the Shariah. Those blessed with correct understanding and concern for the Aakhirah cannot condescend to the level of compromise with baatil for the sake of unity because unity in general is not a command of Islam. A unity reared on un-Islamic foundations is reprehensible and abominable in Islam.

Those concerned with the Deen, with Aakhirah and with Allah's Pleasure are constrained to keep in sight at all times the demands of Divine Pleasure and not the demands stemming from the empty, hollow and monotonous slogans of unity so incessantly chanted by men unaware of the reality of the Aakhirah and the futility of this world. Metaphorical expressions of unity should never delude those who are earnest about their Deen. People of the Deen have to be steered by the Shariah. They have to be led on clinging firmly to the Rope of Allah. A mu'min has necessarily to remain aloof from a concept which is in conflict with the Shariah no matter how impressive and advantageous it may seem or be painted by its propagators. The Mu'min's prime concern is the attainment of Allah's Pleasure. Such Pleasure is attainable only by hanging on to Hablullah (Rope of Allah). The feelings and suggestions of people, which are negatory to this achievement are to be ignored. In regard to the quest for Allah's Pleasure, Rasulullah (sallallahu alayhi wasallam) said:

"Whoever seeks the pleasure of Allah (and in this quest he) displeases people, Allah suffices for him in regard to the difficulties which people strew in his path. And, whoever seeks the pleasure of the people (and in this quest he) displeases Allah, Allah assigns him over to the people."

It is clear from this hadith that in the quest for Allah's Pleasure the displeasure of people is of no significance. In the endeavour to achieve Divine Pleasure, the Mu'min should not be perturbed if his effort conflicts with the pleasure of people. The aim is Allah's Pleasure and not the pleasure of people. But, if man in his desire to please people has to conflict with the Shariah or slacken his grip on the Rope of Allah, he will be invoking the Wrath of Allah Ta'ala. In that case Allah Ta'ala withdraws His aid and leaves this man to the mercies and manipulations of others—those whom he sought to please regardless of displeasing Allah Ta'ala. Allah Ta'ala dissociates Himself from those who seek to please others and strike up a bond of unity with those on baatil. Unity at the cost of Allah's Pleasure is not advocated by Islam. On the contrary such attitude is condemned as is evident from the aforementioned hadith. Those who seek the unity and pleasure of people by sacrificing the Law of Allah, will sooner or later be humiliated and shunned by the very people whom he had desired to please.

The hadith further clarifies that the Shariah does not sanction any activity which brings about the displeasure of Allah Ta'ala. Those who raise hollow slogans of unity at all costs are in fact striving to reach an unattainable goal. They are unconcerned with the Pleasure of Allah Ta'ala and they have no regard for the Aakhirah which to them is a remote belief. It is for this reason that they are not concerned with the proscriptions and restrictions of the Shariah. As long as they are able to achieve their short-lived aims of unity, they are satisfied. But, this should not be the attitude of the Mu'min whose life has to be motivated and directed by the Pleasure of Allah and the Shariah of Allah respectively.

According to the hadith of Rasulullah (sallallahu alayhi wasallam) it does not matter if people are displeased and their co-operation not secured. As long as Allah's Pleasure is secured, everything else recedes into oblivion and insignificance. Disunity is the effect of the disapproval of people of certain acts and concepts propounded by the people of Haqq. By sacrificing the stand of Haqq their approval is procurable. But, the Shariah does not permit Muslims to procure such approval. If the disapproval and dissension of people are the result of the Mu'min's steadfast adherence to the Rope of Allah, the Mu'min should not be perturbed and should not become involved in schemes of unity which will entail the compromise of the Haqq. The aim is the Pleasure of Allah and not the pleasure and unity of people. If disunity flows in the wake of the Mu'min's break with baatil, then such disunity will be a laudable and rewardable act. The Mu'min's concern is to hold onto the Rope of Allah and not to foster an imaginary and temporary unity in which the Deen of Allah is compromised. Such compromise is the invariable consequence of any bargaining between Haqq and Baatil.

When Allah's Pleasure has been secured—and this is possible only by adhering to the Rope of Allah—the Mu'min need have no fear whatever. Allah Ta'ala has promised to suffice for him. Allah Ta'ala has promised to negate the plots and conspiracies of the men of baatil. Muslims should therefore never be bothered with unity or disunity as long as they cling to the Rope of Allah Ta'ala.

Many Muslims although aware of the requirements of the Deen participate in un-Islamic activities and practices for the sake of pleasing their relatives and friends. In the interests of maintaining family unity or the pleasure of people they indulge in practices which are not permissible in Islam. Their argument is the virtue of unity and the maintenance of family ties. But, unity and maintenance of family ties are not lawful if these are factors for violating Allah's Shariah. Their reasoning is fallacious, for the Qur'aan commands firm adherence to the Rope of Allah as a prior condition and basis for unity.

The slogans of unity which are raised every now and again are most ambiguous. There is no direction in these slogans whereas the correct procedure for adoption in the pursuit for unity is to firstly determine the Haqq. It is essential to establish who is on the Haqq in a conflict. Once this has been determined, the party on baatil has to be prevailed on to join the ranks of the Haqq. Meaningless slogans of unity in any conflict are most unintelligent.

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HABLULLAAH

When Rasulullah (sallallahu alayhi wasallam) commenced his mission of Risaalat, he initiated the greatest controversy and conflict. The former 'unity' of the Quraish was shattered. His proclamation of the Haqq created the greatest disunity among the Arabs. Prior to his Call of Haqq, Rasulullah (sallallahu alayhi wasallam) enjoyed the greatest confidence, respect and honour of his people. But, with the unfolding of the mission of Haqq, all what he had enjoyed at the hands of the Quraish disappeared to be replaced by conflict and disunity. But, such disunity was the natural result of the proclamation of the Haqq. Haqq could not compromise with baatil, hence the disunity. The Haqq was not sacrificed in the interests of unity. In any conflict Islam does not advocate the suppression of the truth and the abdication of Allah's Law for the sake of unity. Compromise with baatil and dhalaal is prohibited and baneful. In any accord struck up with baatil, Haqq suffers while baatil is strengthened. In any dispute, the Mu'mineen should not give priority to unity, but should refer the dispute to the Rope of Allah and seek the guidance of the Shariah because the first command is to adhere firmly to Hablullah. Thus the Qur'aan-e-Hakeem says:

"O Believers! Obey Allah, the Rasool and those in charge. If you dispute in anything, refer it to Allah and the Rasool (i.e. the Shariah), if indeed you believe in Allah and the Last Day."

(Surah Nisa, aayat 59)

It will be seen from this command that the dispute or conflict is not to be resolved by Haqq uniting with baatil, by Haqq accepting the dictates of baatil, but by referring the dispute to the Shariah so that the command of clinging firmly to Hablullah is fulfilled.

It has, therefore, to be stressed that the Mu'min's goal is the Deen and not unity. If unity is achieved by holding on to the Deen, it shall be a blessing, otherwise not. It is the incumbent duty of the Muslim to maintain the Rope of Allah in good condition, for this Rope is his relationship with Allah Ta'ala. The Pleasure of Allah Ta'ala is dependent upon this relationship being developed. In the pursuit of the acquisition of Allah's Pleasure, the pleasure, displeasure and disunity of people are of no significance. One who strives to attain Allah's Pleasure by means of conforming to the Shariah has no need to cultivate schemes for unity. Rather his efforts should be to maintain his stand of Haqq. He must not countenance the slightest deviation from the Haqq. He must not be influenced by the calls and slogans of men of baatil.

The Rope of Allah is most powerful. He who takes hold of it has indeed grasped a powerful weapon. The Qur'aan-e-Hakeem states about such a person:

"Verily, he has gripped firmly a powerful handle. There is no breaking of it."

By rendering obedience to the Deen, Allah will instil love and unity in the hearts of the Believers. Allah thus says:

"Thus He created love in your hearts."

This now establishes that the hearts are in Allah's control.

OUR GRATITUDE—JAZAAKUMULLAAH

We express our gratitude and appreciation for the numerous letters of dua and encouragement sent by readers. Jazaakumullaah! Due to great pressure of work and the great volume of correspondence, it is not possible to reply to the letters individually.

TILAAWAT—A FUNCTION OF RISAALAT

Making dua to Allah Ta'ala, Nabi Ibraheem (alayhis salaam) said:

"O our Rabb! Raise in them, from among them a Nabi who will recite to them your aayaat, who will teach them the Kitaab and Hikmah; who will purify them. Verily, You are The Majestic, The Wise."

(Surah Baqarah, Aayat 129)

In the above aayat, three things are mentioned: Reciting, Teaching and Purifying. The Nabi referred to in the aayat is Rasulullah (sallallahu alayhi wasallam). This aayat mentions the following three functions of Risaalat or Nubuwwat:

- (1) Tilaaawat or recitation of the Qur'aan Shareef.
- (2) Ta'leem or teaching of the Qur'aan Shareef.
- (3) Tazkiyah or purification and reformation of mankind.

The relationship of Tilaaawat is with the text or words of the Qur'aan Shareef while Ta'leem pertains to the meanings of the Qur'aan Shareef. Tilaaawat and Ta'leem are mentioned separately in the above aayat so as to indicate the importance of both. Like Risaalat instructs in the meanings of the Qur'aan so too does it instruct in the Tilaaawat of the Qur'aan Shareef. Just as guarding the meanings of the Qur'aan is essential, so too is guarding of the words of the Qur'aan Shareef. Both are functions of Risaalat.

Worthy of note is the fact that the direct students of Rasulullah (sallallahu alayhi wasallam) were the Sahaabah whose mother-tongue was Arabic; who were experts of the Arabic language; whose eloquency in the Arabic language was renowned; who were accomplished poets and orators. What was the need for Tilaaawat and Ta'leem of the Qur'aan to these masters and experts of Arabic? Why did the mission of Rasulullah (sallallahu alayhi wasallam) envisage Tilaaawat and Ta'leem? The age in which the Qur'aan was revealed was an era of unparalleled literary ascendancy regarding the Arabic language. What then was the need for Tilaaawat and Ta'leem of the Qur'aan to the Arabs to be functions of Risaalat? As far as practical life is concerned, the final purpose of both Tilaaawat and Ta'leem is the same, viz., to give practical expression in daily life to the meanings conveyed by the words of the Qur'aan Shareef. In spite of this, the Qur'aan Hakeem separates the two, and lists them apart as functions of Risaalat. Two very important reasons underline the stipulation of Tilaaawat and Ta'leem into separate functions to be discharged by Rasulullah (sallallahu alayhi wasallam).

FIRST: The Qur'aan is no ordinary book. It is not to be likened with other books of which the primary purpose is only the meanings or the theme of the book. The words in other books are secondary and do not constitute an aim of the book. It is for this reason that other books admit alteration to a degree without the meanings changing. Reading other books without understanding the meanings will amount to a totally meaningless and futile exercise. In contrast, the words of the Qur'aan Shareef are essential just as the meanings are important. Specific rules of the Shariah govern the recitation and the writing of the words of the Qur'aan Shareef. In view of the great importance which Islam accords to the precise words of the Qur'aan Shareef, the definition of the Qur'aan Shareef is given in Usoolul Fiqh

as follows:

"It (the Qur'aan) is the combination of words and meanings."

It should, therefore, be quite clear that a translation of the Qur'aan Shareef is not the Qur'aan. If the meanings of the Qur'aan Shareef are written in even Arabic, this will not constitute the Qur'aan. Such meanings even if fully in accord with the Qur'aan, will not be said to be the Qur'aan. If the exact meanings of the Qur'aan are recited in Salaat, but in another language or even in Arabic, but altered from the divinely revealed form, the Salaat will not be valid. Similarly, the rules applicable to the revealed Qur'aan will not apply to a translated version. One may not touch the Qur'aan Shareef or even a single aayat written anywhere without being in the state of wudhu. But, a translation may be touched without wudhu. It is not permissible to recite a single aayat of the Qur'aan Shareef while in the state of janaabat whereas it will be permissible to read a translation of the Qur'aan. Sajdah will be obligatory when reciting an aayat of Sajdah. But Sajdah will not be made if the same aayat is recited or read in a translated version. Similarly, many other Shar'i rules applicable to the revealed words of the Qur'aan will not apply to an altered version or translation.

In view of the extreme importance and essentiality of the Words of the Qur'aan Shareef, the Fuqahaa (Jurists) of the Ummah have prohibited reproduction of the Qur'aan Shareef with only the translation minus the revealed Arabic text. It is therefore, not permissible to write or print a Qur'aan translation without the Arabic text inserted into the translation. It is not befitting to refer to an English translation as "an English Qur'aan" or an Urdu translation as an "Urdu Qur'aan". Such versions are not the Qur'aan Shareef.

Coming back to our original discussion, the aayat (cited above) indicates that Tilaaawat is one of the functions of Risaalat and that this function is apart from the function of Ta'leem of the Qur'aan Hakeem. Tilaaawat consists of reciting the words and not the meanings. It goes without saying that the actual aim of the Qur'aan Shareef is to offer practical guidance and a code of life for mankind as envisaged by Allah Rabbul Izzat. The teachings and meanings of the Qur'aan Majeed have to be understood and implemented in everyday life. It is not sufficient to be contented with only Tilaaawat. One who restricts himself to only the words shows lack of understanding of the aim and purpose of the Qur'aan Majeed while at the same time he demonstrates his dishonour for the Qur'aan Shareef. Such an attitude of indifference is not compatible with concern for the Akhirah and it betrays one's total lack of understanding the actual purpose of man's life on earth. But, at the same time, it must be observed that it is highly inappropriate and erroneous for any Muslim to aver that Tilaaawat of the Qur'aan without understanding its meanings is mere parrot-fashion recitation which is devoid of value and benefit. Nowadays many people labour under the influence of this baneful conception propagated by those deficient in Imaan and Islamic character. They assert that as long as the meanings of the Qur'aanic words are not understood, Tilaaawat of the Qur'aan Shareef is futile and a waste of time. This opinion is highly fallacious and is not to be expected of those who have true love for the Qur'aan Majeed. They have understood the Qur'aan to be like an ordinary human book which has to be necessarily read with

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TILAAWAT—A FUNCTION OF RISAALAT

understanding otherwise reading will be futile and a waste of time. These exponents of the futility of pure Tilaawat have failed to realize that the Qur'aan Shareef is not confined to only meanings, but is a combination of word and meaning. Minus the revealed words there can be no Qur'aan, but even without understanding the meanings, the Qur'aan remains in its revealed form with the preservation of its text. Tilaawat is as incumbent as are the understanding and practising of the meanings.

Tilaawat of the Qur'aan Shareef is an independent ibaadat which occasions colossal thawaab and Divine Pleasure. The Sahaabah upheld and adhered to this ibaadat of Tilaawat throughout their lives even after having fully comprehended its meanings and after having given the greatest and best practical demonstration of its teachings, commands and prohibitions. No generation had ever understood and practised the Qur'aan better than the generation of the Sahaabah-e-Kiraam. But, in spite of this, Tilaawat of the words of the Qur'aan was their most important way of Zikr and Ibaadat. The Sahaabah accorded such tremendous importance to Tilaawat that many among them would complete Tilaawat of the whole Qur'aan daily. They never contented themselves with only the meanings. Some Sahaabah would complete one Tilaawat of the Qur'aan every two days while the majority among them completed one recitation every three days. In the early days of Islam, the ma'mool (standing practice) of the entire Ummah was to complete Tilaawat of the Qur'aan Majeed once every seven days. The seven manzils (stages) in which the Qur'aan Shareef is divided is indication of this ma'mool of the Ummah.

The permanent practice of Rasulullah (sallallahu alayhi wasallam) and the Sahaabah in regard to Tilaawat of the Qur'aan Shareef bears ample evidence of the fact that Tilaawat is an independent Ibaadat apart from understanding the meanings of the Qur'aan Majeed. They considered Tilaawat as a highly distinguished act of ibaadat in whose wake cascaded such colossal Thawaab and Divine Pleasure which ensure one's falaah (success) and najaat (salvation) in the Akhirah. It is, therefore, indeed among the greatest misfortunes for a Muslim to fall in the trap of understanding that reciting the Qur'aanic Words without understanding the meanings is a futile exercise. One refraining from Tilaawat deprives himself of the greatest of thawaab. The greatest form of Zikrullah is Tilaawat of the Qur'aan Shareef. One who does not understand the meanings of the Qur'aan should make an effort to acquire such understanding. But, he should never refrain from Tilaawat because of his inability to understand the meanings.

SECOND: The second important factor for the Qur'aan differentiating between Tilaawat and Ta'leem of the Qur'aan Shareef is that mere proficiency in the Arabic language is not sufficient for understanding the Qur'aan Hakeem. The Ta'leem (instruction and teaching) of the Rasool in this regard is imperative. In spite of the Sahaabah being experts in the Arabic language, they stood in need of the Rasool to instruct them in the meanings of the Arabic Qur'aan revealed by Allah Ta'ala. Every profession and science require to be imparted by experts. It cannot, therefore, be expected that the Divine Qur'aan be understood by all and sundry without the Ta'leem of an Instructor appointed by the Divine Author, Allah Ta'ala.

The other two functions of Risaalat, viz.,

Ta'leem of the Qur'aan and Tazkiyah of mankind by Rasulullah (sallallahu alayhi wasallam), will Insha'Allah, be explained in a future issue of the Majlis.

TALAAQ

In some places the ahkaam (Laws of Allah) are cast overboard regarding the matter of talaaq. Without fear for the punishment in the grave, the punishment of the Akhirah and the Wrath of Allah, people audaciously reconcile and unite a man and a woman after the man has administered three Sareeh (clear) talaaqs. A variety of baseless and ill-conceived reasons are tendered as justification for this course of action. It is argued that the talaaqs were given in anger, hence not valid; the husband had no intention of divorce when uttering the words of talaaq; the information of the talaaqs was not conveyed to the woman and that the talaaqs being given in her absence are not valid; the talaaqs were not written down; there were no witnesses when he uttered the three talaaqs; the talaaqs were given during the wife's state of pregnancy or haidh; etc., etc.

These are all baseless arguments of ignorant people who act in accordance with their desires and not according to the commands of the Shariah. Once three talaaqs have been administered, the Nikah bond is rent asunder. The marriage is finally and irrevocably broken up. In terms of the Shariah, three talaaqs, no matter in which way given, become final and absolute. The husband's right of Rujo' (retaking his wife) is cancelled. Living together after three talaaqs is nothing other than an adulterous union. The lives of the couple are spent in perpetual sin. Those who aid and condone such unlawful unions are also involved in the heinous sin.

(Mufti Abdur Raooof, Darul Uloom, Karachi)

THE EFFECT OF THREE TALAAQS

Although it is a grave sin to administer three talaaqs in one session, nevertheless, the talaaqs become effective and totally and finally break the Nikah.

AN OBEDIENT WIFE

RASULULLAH (sallallahu alayhi wasallam) said:

* The noblest woman is the wife whose husband derives pleasure when he glances at her; who obeys her husband when he orders her and who guards herself and his wealth in his absence.

* The birds in the air, the fishes in the oceans, the angels in the heavens and the animals in the forests make dua of istighfaar for the woman who is obedient to her husband.

DUTIES OF THE WIFE

* It is incumbent on the wife to obey her husband in all things lawful in the Shariah. If the husband wishes his wife to participate in anything which is sinful, she should firmly, but with humility and respect refuse to obey the unlawful demand.

* She should not request more than his means. She must be moderate in her expenditure.

* She should not emerge from the house without his consent.

* She should not give from his wealth to anyone without his permission.

* She should not keep Nafl fast without his consent.

* She should never despise her husband on

account of his poverty or looks which may not be appealing to her.

* She should respectfully prohibit him if she sees him becoming involved in any un-Islamic or sinful activity.

* She should not call him on his name.

* She should not complain about him to anyone.

* She should not nag nor be rude and indifferent towards him.

* She should respect her husband's parents and endeavour to be of service to them. She should not quarrel with them nor entertain in her heart any malice for them.

DUTIES OF THE HUSBAND

* The husband should be kind to his wife. He should display consideration, affection and good character towards her.

* If she is impolite or disrespectful to him, he should exercise patience and admonish her kindly and with wisdom.

* He should not become angry with her over trivial things and matters of personal distaste.

* If for some valid reason he has become angry for her, he should not depart from the house.

* He should not be miserly. He should spend on her within his means and make her as comfortable as possible.

* He should not without reason harbour suspicion about her.

* He should not permit her to associate with ghair mahram males nor with any kind of company which is spiritually and morally destructive.

* He should learn the ahkaam of nifaas and haidh and then teach it to her.

* He should ensure that she performs her Salaat and upholds the teachings of the Deen.

* He should prohibit her from participating in customs of bid'ah and other un-Islamic functions.

* He must not practise azal (coitus interruptus, i.e. withdrawal at the time of ejaculation) without her consent.

* He must provide separate living quarters for her and allow her the right of privacy. She is entitled to debar all relatives, her own as well as her husband's, from her private living quarters.

WOMEN AND GATHERINGS

The presence of women at social gatherings and functions is nowadays not even considered to be a matter subjected to the rulings of the Shariah. This question is not even regarded as having any Deeni significance. Even the Ulama are silent on the issue. This attitude of indifference is responsible for the deterioration of the spiritual diseases of the Ummah.

There is a variety of social functions which are graced by the presence of Muslim women who in the first place should never attend such gatherings. The Shariah does not at all permit its females to attend and participate in social functions, be these of whatever nature--be it an occasion of happiness or an occasion of sorrow. But, nowadays, women, in their audacity have cast overboard all Shar'i and natural inhibitions (their hayaa and shame) and emerge from the home-circle freely and without even the thought of Allah's La'nat (Curse) on her, crossing her mind. In their unlawful emergence from the home, they are even aided and abetted by their menfolk

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Continued from Page 6: **WOMEN AND GATHERINGS**

who have thus become partners in sin with their womenfolk.

Emerging from the house on the pretext of visiting the sick, visiting relatives, visiting friends on happy or sad occasions is not permissible for the women of Islam. Women should understand that on account of many evils attending their emergence from the home environment, the Shariah does not permit them to come out of their homes for the reasons just mentioned as 'the pretexts'. The aforementioned pretexts are not valid excuses for women's emergence from the home in terms of the Shariah. According to the Shariah, women are permitted to visit their parents occasionally as well as their other mahram relatives (e.g. brothers). Besides visiting such very close relatives, and that too seldom, it is not permissible for women to attend other social functions or visit relatives and friends. If some function is taking place at even her mahram relatives, be it even the home of her parents, it will not be permissible for her to attend on account of the convergence of all and sundry at the parents' home on the occasion of the function. In refusing to accept the invitation of her parents to visit or attend such social gatherings which are to take place at their home, the woman will not be committing any sin. On the contrary, she will be rewarded by Allah Ta'ala for upholding the Law of Islam. Any obedience which countenances disobedience to the Law of Allah Ta'ala, is haraam.

Whether the occasion be a birth, death or marriage; whether it be a visit to a sick person, her emergence from the home is not permissible for such reasons. The ahadith stating the merit of visiting the sick, etc., are applicable to only men, not women. Ofcourse, there are exceptions to this general rule of prohibition. If the presence of a particular woman is essential for a specific service, e.g. giving ghusl to a dead female, mid-wifery, etc., the Shariah will permit her to emerge. On such errands of real need, she will be constrained to emerge, but observing all Islamic rules of Purdah.

It is not permissible for women to visit even the House of Allah (the Musjid) for the ibaadat of Salaat. When such a holy visit does not entitle her to emerge from her home, how can it be permissible for her to emerge from her home to visit the houses of people to participate in idle talk and gatherings which are deprecated by the Shariah? When the Shariah does not permit women to attend even the qabrustaan (cemetery)--a place which reminds one of maut and aakhirah--how will it be permissible for them to emerge from the home to participate in worldly functions attendant by so many un-Islamic factors?

The Ulama have a sacred duty to discharge in this regard. It is not sufficient for the Ulama to speak only on fadhaail and virtue. It is imperative that the Ulama remind and admonish their communities regarding the evils rampant in society. The Qur'aan commands, not only Amr Bil Ma'roof, but Nahy Anil Munkar (prohibition of evil) as well.

Hadhrat Faatimah (radiallahu anha) said that the best thing for a woman is that she should not look at men nor should men look at women.

THE IMPORTANCE OF PURDAH

The deceased Muslim woman is enshrouded in a kafan consisting of FIVE cloths. But, inspite of death and five concealing garments, her body has to be covered with an additional sheet while lowering into the grave.

ISLAMIC WAY OF SOLVING MARRIAGE DISPUTES

"Those women (i.e. wives) whose disobedience you fear, admonish them; separate them in regard to sleeping and beat them. If they then obey you, do not (unnecessarily) search for excuses to blame them. Verily, Allah is High (above all) and Great.

If you fear disruption between them (husband and wife), appoint a hakam (arbitrator) from his family and a hakam from her family. If they (the two arbitrators sincerely) desire peace (between the couple), Allah will reconcile them. Verily, Allah is the Knower (of everything) and He is fully aware."

(Aayat 35, Surah Nisaa)

This Qur'aanic aayat indicates three ways in which to resolve disputes between husband and wife. The Shariah endeavours to retain the privacy, respect and honour of the family, hence, the three ways of reconciliation mentioned in the aayat are to be employed by the husband himself. In this way domestic affairs are not subjected to adverse publicity. The three methods which have to be followed in the order of priority as stated in the aayat, are:

- (1) Admonition (Naseehat) by the husband.
- (2) Displeasure displayed by the husband.
- (3) Corporal punishment meted out by the husband.

The first step to be taken by the husband in the event of the wife being disobedient and neglectful of her Shar'i duties, is to kindly admonish her with wisdom. The husband should endeavour to eliminate the cause of her disobedience by kind words of wisdom. If he succeeds in convincing her of the evil of her disobedience and the sin of her wrong ways, he will have saved her from the perpetual sin of disobedience while at the same time saving himself from much worry, frustration and grief. The happiness of the home will be established.

Should the method of Naseehat (admonition) fail, the husband should employ the second severer way of disciplining her. This way is to dissociate from her bed. The husband should demonstrate his displeasure by refusing to sleep with her. This reprimand is bound to jolt the honourable wife into realizing her folly and rectifying her ways. When the husband adopts this way, he should not depart from the house to sleep out, for this was prohibited by Rasulullah (sallallahu alayhi wasallam) who said:

"Do not dissociate (i.e. sleep separately) from her, but in the house." (Mishkaat)

Thus, the husband should not leave the home in such an event.

The aforementioned two ways are refined methods of disciplining the errant wife. Even the Ambiyaa (alayhimus salaam) made use of these methods. However, should both these ways fail to reform the disobedient wife, the Qur'aan Shareef grants a further option to the husband. He is permitted to punish her by means of light slapping which is conditioned with the following two requirements:

- (1) He must not slap her in the face. It is prohibited to strike even animals in the face.
- (2) He must not injure her. The slapping must not be severe.

Inspite of the Shariah's permission to employ this method, it should be invoked only as a last resort. This method was not preferred by Rasulullah (salallahu

alayhi wasallam) who said in this regard:

"The best among you will never beat (their wives)."

Thus, the Ambiyaa (alayhimus salaam) never employed this method despite its permissibility.

Once the husband has achieved the purpose of the methods of discipline, i.e. her submission to what is right and Islamic, he should not be unjust to her. The aayat mentioned in the beginning of this article, expressly prohibits him from unnecessarily blaming her and finding fault with her. He should overlook her minor faults and not seek to induce her to conform to all his likes and dislikes. Such an uncompromising attitude will only increase the friction and lead to great unhappiness. It is essential that the husband be tolerant and not engage in disputes because of petty issues. The husband should remember that if there are certain things in his wife which displeases him, he too is not perfect. He too possesses many weaknesses and defects. He must therefore, fear Allah and remember that Allah's Power extends over all and everything. But, in matters of violation of the Shariah, he has no option other than disciplining his wife. This is his sacred duty and he will be questioned by Allah Ta'ala should he fail in discharging this Shar'i obligation.

Sometimes all methods of discipline fail due to the natural crookedness of the woman or due to the harshness and intransigence of the husband. The friction increases and the marriage reaches the point of breakdown. When this situation is reached the Qur'aan instructs the appointment of two arbitrators whose primary function is to strive for the attainment of peace and reconciliation of the couple. This outside intervention is necessitated by the insoluble condition of the dispute which could not be resolved internally. The seniors in the family or community should arrange for an arbitrator from the husband's family and an arbitrator from the wife's family. The arbitrators are described in the Qur'aan Shareef as 'hakam', indicating thereby that the arbitrators should possess the qualities necessary for arbitration. These necessary attributes of the two hakam are: knowledge, honesty and sincerity.

The arbitrators must be men of sufficient knowledge to enable them to correctly act in the dispute. They should be honest and uprighteous so as to decide honestly and not be partial and unjust. They must be sincere, i.e. they must sincerely wish at heart for the reconciliation of the couple. If they proceed to resolve the dispute from this basis, Allah Ta'ala will aid them and grace their arbitration with barkat. Insha'Allah, the couple will be reconciled. This is what is said in the aayat:

"If they (the two arbitrators sincerely) desire peace (between the couple), Allah will reconcile them."

MAN OF TRUST

Rasulullah (sallallahu alayhi wasallam) said:

"The person from whom advice is sought is a man of trust. He must, therefore, give such advice which is acceptable (and correct) to himself." In otherwords, he must not deceive those who seek his advice. Rasulullah (sallallahu alayhi wasallam) also advised in this regard:

"Seek advice from an intelligent person. Do not contradict his advice, for then you will regret.."

The command in this hadith is for istihbaab, i.e. it is best to accept such advice.

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QUESTIONS AND ANSWERS

others. According to the Shariah, they were supposed to have paid rent for the past period of occupation. All Islamic inheritors in the estate were to have been paid their rightful share of the income of the properties. The argument raised by your brothers regarding rates and maintenance is baatil and of no substance in terms of the Shariah. With what conscience can they tender the argument of rates and maintenance when they derived free use of the buildings of which they were not the sole owners? All the daughters of the mayyit are fully entitled to their Islamic share of the properties. You are fully within your Islamic rights to claim from your brothers or to sell your shares to them, if you so wish. However, no one can compel you to sell your share if you wish to retain it in the properties. Although a daughter inherits half the amount of a son, her rights of claiming, selling and retaining her share are just as sacred as those of the males. People are extremely unconcerned with the Islamic laws of inheritance. In this regard they do not even consider their injustice and fraud to be of any gravity. They act as if they are entitled to overlook the Islamic demands and defraud other Shar'i heirs. Let them remember that Allah's Grab is swift and disastrous.

Q. I have read in a past issue of the Majlis that you criticize functions such as bazaars which are held to raise funds for mosque and madressa projects. I feel that your criticism is unwarranted in view of the aid which such functions provide. Recently a certain organization held a bazar in aid of a mosque which will be built. The bazaar realized a profit of R7000. What is wrong with such financial help which is so badly needed for a good cause?

A. If you had read the article in the Majlis with a clear and sincere mind then you would not have overlooked the reasons for our criticism which is not our personal view, but that of the Shariah of Allah Ta'ala. The wrong in such money is introduced by the haraam activities and factors which are attendant to such bazaars. Such bazaars are functions at which the males project their womenfolk into the public. The modesty of Muslim women is robbed and plundered under supervision of their menfolk who have become slaves of bestial desires. These slaves of desire possess hardly any Islamic feelings and show no respect for the Laws of Allah Ta'ala. Such functions are to a large extent motivated by show, pride and insincerity. Both, donors and buyers of the articles offered for sale have no true desire to aid in the project of the Deen. If they were so sincere to assist in the Musjid project, then why do they not contribute the cash to the Musjid? Why should they give goods to be sold at haraam bazaars? If they contribute, even a little amount, with sincerity and make dua, Allah Ta'ala will grace the project and create the means for the successful completion of the work. Allah Ta'ala commands righteousness. Musjids are the most sacred of places. Funds obtained from functions operated in flagrant violation of the ahkaam of Allah Ta'ala are highly reprehensible. Such funds are unfit for use in a Musjid. Such organizers are unfit to be trustees of a Musjid. This type of activity is usually the motivation and scheme of fussaag and fujjaar who have no affinity with righteousness. They employ the Deen for attainment of their baneful desires of the nafs.

Q. After the mayyit (deceased) is removed from the house, the females at home perform two rak'ats Namaaz which is called 'Kabar Ghor' Namaaz. What is the Islamic basis for this Namaaz?

A. There is no Islamic basis for this Salaat. The Shariah has not commanded any Salaat known as 'Kabar Ghor'. This is one of the bid'ah (innovations) of people. They should refrain from this innovation.

Q. Is it permissible for the household ladies (mother and daughters) to perform Taraaweeh Salaat in jamaat at home?

A. It is Makrooh Tahrimi (forbidden) for women to conduct their own jamaat. It is not proper for the household ladies to perform their Taraaweeh Salaat in the way described. They should perform their Salaat individually. If for some reason some of the menfolk perform their Taraaweeh at home, the ladies may join the jamaat. However, it is not permissible for women to emerge from their homes to go elsewhere to perform Taraaweeh or any other Salaat in jamaat.

Q. Please advise on solar heating systems. Islamically, is there anything wrong with such systems?

A. Rasulullahu (sallallahu alayhi wasallam) forbade the use of water which has been heated by the sun. Such water causes disease according to the Hadith. The disease which it causes is called white liver. In solar heating, water is heated by the sun. It is therefore quite possible that water heated in this way comes within the scope of this hadith. It is also possible that the hadith refers to only such water which is directly exposed to sunlight and not to water which although heated by the sun, is not exposed to sunlight. However, it is best to avoid such systems, for it is possible that the hadith applies to these systems as well. And, Allah knows best.

Q. Is it permissible for a Muslim library to charge a fee or rental for books which the Muslim public borrows from the library?

A. It is not lawful to charge such fees. In Islam books cannot be rented out. A charge for books given for reading is not permissible.

Q. What does Islam say about black magic? Is there something real in it?

A. Magic or black magic is called 'sihr' in the Qur'aan Shareef. Magic (sihr or jadoo) is a reality which exists. Its acquisition and practice are kufr.

Q. Both magic and miracles are similar in appearance. The demonstrations by a jadoo gar (magician) and a Wali (saint) appear marvellous. This common appearance can confuse people. How is the ordinary man to differentiate between a show of magic and a miracle of a Wali?

A. There is no difficulty in distinguishing between the baatil of the magician and the Haqq of a Wali. Magic is demonstrated by only impure and irreligious persons. The least requirement for a magician is that he be a faasiq and a faajir. If he is not immoral and sinful he can never be a magician. Magic is attained by pleasing the shayateen with acts, statements and thoughts of kufr, fisq and fujoor. Thus, a show by such a person will be with the aid and influence of the shayateen. On the contrary, karaamat (miracles) are demonstrated by only such persons whose everyday life operates in strict conformity to the Sunnah of Rasulullahu (sallallahu alayhi wasallam). They are embodiments of piety, truth and sincerity. This is the standard by means of which one is able to distinguish between Haqq and Baatil.

Q. My husband says that it is permissible for me to cut my hair for his sake. Beautifying oneself for the sake of one's

husband is ordered by the Shariat, so says my husband. Am I allowed to cut my hair for his sake?

A. Islam does not command such obedience which occasions disobedience to Allah Ta'ala. Obedience to seniors will be permissible and obligatory only if their orders and wishes are not in conflict with the Shariah. Should husbands and parents command their wives and children respectively to violate the laws of Islam, it will not be permissible for them to obey. It is not lawful for Muslim females to cut their hair. Hence, you are not allowed to satisfy the unlawful wish of your husband who has erred in making this unlawful demand to you.

CORRECTION

In Volume 6 No.1, on page 5, under the caption, QURBANI MASAA'IL, the following mas'alah appeared:

"If at the time of purchasing an animal in which there are seven shares, the niyyat was to make qurbaani of the whole animal (the seven shares) on behalf of oneself, then it is best to make the qurbaani as intended without taking partners in the qurbaani. However, if after having made this niyyat, partners are taken into the qurbaani, it (the qurbaani) will be valid only if qurbaani was Waajib on the partner/s. If Qurbaani was not waajib on any of the partners, it (the Qurbaani of the whole animal) will not be valid."

The above mas'alah has been wrongly explained. The correct version is as follows:

If at the time of purchasing an animal in which there are seven shares, the niyyat was to make qurbaani of the whole animal (i.e. the seven shares) for oneself, then it is best to make the qurbaani as was initially intended, without taking partners into the qurbaani. However, if after having made this niyyat, partners are taken into the qurbaani, the qurbaani of the one who had initially purchased the animal will be valid only if qurbaani was waajib on him. If qurbaani was not waajib on him, then although the qurbaani of the other partners will be valid, his will not. It now becomes incumbent on this person on whom qurbaani was not waajib to purchase the number of shares which he had disposed off and make qurbaani thereof if there yet remain the days of Qurbaani. However, if the days of Qurbaani have passed, he should then give the value of the shares to the poor.

SANATOGEN TONIC

A tonic known as SANATOGEN TONIC WINE sold by chemists is not halaal for Muslim consumption nor is it permissible for Muslims to sell this product because it is 'khamr' (grape-liquor) which the Qur'aan Shareef declares as haraam.

THE MOST INTELLIGENT

Rasulullah (sallallahu alayhi wasallam) said that the most intelligent are those whose endeavours in entirety are directed towards Allah Ta'ala. The goal of all their efforts is the Pleasure of Allah Ta'ala. They have lost all interest in the pleasures and comforts of the world and they abstain from all futility. They are contented with the temporary trials of the world. They will attain the everlasting peace and comforts of the Akhirah. (Nazhatul Basateen)

ISLAMIC RIGHTS OF WOMEN AND MODERNIST OPINIONS

Writing in the September, 1983 issue of the magazine, De Rebus, Mr.M.A.E.Bulbulia, an attorney of Johannesburg voices himself on the Islamic rights and status of women. In his article, Mr.Bulbulia tenders a number of erroneous theories and opinions which are in conflict with Islam. It is essential to refute the erroneous and un-Islamic concepts presented by Mr.Bulbulia since some unwary Muslims may be led to believe that the personal views and opinions of Mr.Blia reflect the Shariah point of view on this matter.

MR. BULBULIA ON ABORTION

In his article, Mr.Bulbulia states:

"Islamic law has declared abortionunlawful(except in extreme cases where pregnancy endangers the mother's life) because it regards human life as a sacred gift from God."

The claim made by Mr.Bulbulia that abortion is permissible in extreme cases is incorrect. There exists consensus (Ijma') in Islam on the prohibition of abortion once the rooh (soul) has entered the foetus. According to the Shariah, life enters the features on 120 days. From this time onwards, the foetus is a living being. After this period abortion will not be permissible under any circumstances. Once life has entered the foetus, Islam does not take into recognition any "extreme cases" in relation to abortion. Abortion of a living being, irrespective of the substratum of the living human being's existence, is murder, plain and simple in terms of Islamic law. All human life is sacred in Islam. In regard to the attribute of sanctity in relation to human life, there is perfect equality. One life cannot be given preference over another life. In Islam there is no 'murajjih' (determining factor) to accord preference for the mother's life over the baby's life. Both lives are equally sacred in Islam. Abortion or medical murder is thus not permissible. Circumstances will never justify such clinical murder in Islam. This is the unchangeable law of Allah Ta'ala and no Muslim has the right to offer a contrary opinion or to even voice his thoughts, if such thoughts happen to conflict with the Law of Allah Ta'ala.

MR.BULBULIA ON THE EXERCISE OF AUTHORITY AND POWER OF THE SEXES

Mr. Bulbulia alleges:

"Nor does Islam recognize differences between the sexes where capacity in the exercise of authority and power is concerned because 'men and women are protectors of one another; they enjoin what is right and forbid what is evil."

This allegation is grossly erroneous. Islam grants men greater authority and power than women. The differences between the sexes in Islam are not confined to physical, physiological and psychological issues as Mr.Bulbulia's article endeavours to portray. A cursory glance at the many differences which Islam has created between the sexes in almost every sphere of life will abundantly manifest man's capacity to exercise greater power and authority than woman's capacity. Some differences will be enumerated hereunder.

(1) The right of talaq (divorce) is vested in only the husband. The wife has no such right. Even the validity of khula is dependent on the husband's acceptance.

(2) The Qur'aan grants men the right to discipline and punish their wives. This right of disciplining and punishing is not granted to women. A man may, in terms of the Qur'aanic permission, even beat his wife when other dignified methods have failed to secure her reformation. But, women cannot use this method against their husbands. The Qur'aan Shareef states:

"And, those (wives) whose disobedience you fear, admonish them; (If this fails), shun them in sleeping (i.e.do not sleep with them); (and if this measure also fails then) beat them. If they then obey you, do not seek (an unjust) way against them. (Aayat 34, Surah Nisaa)

The greater power and authority of men are glaringly evident from this right of disciplining granted by Allah Ta'ala to men.

(2) Nafl Salaat and Nafl Saum (Fasting) are acts of ibaadat of extremely high merit. However, according to the Shariah, a wife may not keep Nafl fast nor engage in abundance of Nafl Salaat without the consent of her husband. In contrast, the husband requires no such permission from his wife. The greater power and authority of the husband are thus evident.

(3) In Islam a woman cannot be appointed a magistrate nor an Imaam.

(4) The husband has the right to restrict her movements, but she has no reciprocal rights in this regard. She cannot restrict his movements. He can restrict her number of visits to even her parents' home.

(5) The father or the other auliya (guardians) of a woman can apply for the dissolution of her marriage if she married a man who is her social inferior. This is called the mas'ala-e-kuf which operates on certain Shar'i principles.

(6) The testimony of two women is equal to the testimony of one man.

(7) The testimony of women is not at all admissible in crimes of the Hudood category, e.g. adultery, theft, etc. A thousand pious, honourable and knowledgeable women can bear evidence that a certain person committed theft, but their evidence will not at all be admissible. The testimony of males in such matters is imperative.

(8) The husband has the right to recall his wife within her iddat after one or two talaqs were administered even if the woman does not desire a reconciliation; even if she refuses, she has no alternative but to return to her husband.

These are some differences which will suffice to indicate the greater power and authority which Islam has bestowed to men. The Qur'aan and Ahadith make plain the fact that men are vested with greater power and authority than women. The following aayat of the Qur'aan Hakeem categorically states the superiority (in rank) of men:

"For men is a rank over women. " (Surah Baqarah, aayat 228)

The higher rank of man is accompanied by greater power and authority than what women enjoy. To forge an equality between the sexes is therefore un-Islamic; it conflicts

with the Qur'aan and Hadith of Rasulullah (sallallahu alayhi wasallam). Declaring the greater power and authority of men, the Qur'aan Hakeem says:

"Men are the rulers over women by virtue of the fact that Allah has granted superiority to some over others and because they (men) spend of their wealth (on women)."

(Surah Nisaa, Aayat 34)

In this aayat the Qur'aan Shareef describes men as 'qawwaamoon' or rulers of women. Their being rulers divinely appointed over women is indicative of their greater authority and power than whatever authority and power were granted to women. They are the rulers over women. Such rulership has greater power and authority as necessary corollaries. It is thus grossly erroneous for any Muslim to contradict the Qur'aan and claim equal power and authority for women. The opinion that "Islam does not recognize differences between the sexes where capacity in exercise of authority and power is concerned", is at variance with the Qur'aan and the entire Shariah.

All the books of Tafseer, in explaining the aforementioned Qur'aanic aayat assert the domination of man over woman. And, this consensus is in fact based on the categorical declarations of the Qur'aan Shareef and Rasulullah(sallallahu alayhi wasallam). Aayaat stating the higher rank and authority of men have already been cited earlier. In this regard Rasulullah (sallallahu alayhi wasallam) said:

"Verily, they (women) are of imperfect intelligence and Deen."

Stressing this superiority of men, Rasulullah (sallallahu alayhi wasallam) said:

"If I had to command anyone to make sajdah for any person, I would have commanded woman to make sajdah for her husband."

Only one who imposes blindness on his intelligence will refuse to discern and accept from these categorical Qur'aanic and Hadith declarations that Islam recognizes differences between the sexes in regard to exercise of authority and power --that males have been granted greater authority and power. The trend and tenor of all Qur'aanic aayaat and Ahadith pertaining to this matter of women's rights and status undoubtedly assert the dominance of man over woman. It will be found that the Qur'aan and Ahadith emphasise **obedience** to men and **kindness** to women. Obedience is not commanded to women. This tenor of the Qur'an and Hadith is an eloquent expression of the greater power and authority of men. Those in a lesser position and lesser power and lesser authority are commanded to obey. Those with lesser authority and lesser power submit to those with greater power and greater authority. Women are thus commanded by Allah Ta'ala and Rasulullah (sallallahu alayhi wasallam) to obey men who have been granted domination over them by Allah Ta'ala. Denial of this Islamic reality is the task of only one who opts for deliberate intransigence in a desire to negate the commands of Allah's Shariah. To this day, from the very inception of Islam, the entire Ummah and all its authorities have not differed on this aspect--on the superiority of men and their greater authority and power.

In expounding his theory of equality of the sexes, Mr.Bulbulia is compelled to resort to self-contradiction in a vain attempt to satisfy two opposites, viz., Islam and Westernism. He thus avers:

"Islam takes account of the inherent differences--physical, physiological and
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ISLAMIC RIGHTS OF WOMEN AND MODERNIST OPINIONS

psychological--between males and females. It defines the perimeters of modesty and decency to be observed by the sexes, in regard to dress, moral conduct and etiquette; yet it does not relegate a woman to a position of spiritual, social or economic inferiority..."

This statement of Mr. Bulbulia is contradictory in that he claims that Islam accords spiritual, social and economic equality to the sexes while taking into account the inherent differences between the sexes. It is meaningless to say that differences between the sexes have been taken into account while asserting parity between the sexes. If Islam takes into account the inherent differences between males and females, then surely such recognition will effect differences in the different spheres of life of males and females. If Islam accords equality to males and females in the various spheres of life, it will follow that the inherent differences between the sexes were not taken into account. Realizing this contradiction and difficulty in his opinion of equality of the sexes, Mr. Bulbulia seeks to cover this contradiction by confining the effects of the inherent differences between males and females to "the perimeters of modesty and decency to be observed by the sexes, in regard to dress, moral conduct and etiquette". He arbitrarily and without any Islamic sanction or proof excludes the spiritual, social and economic spheres of life from being affected by the "inherent differences between the sexes".

It is incorrect to claim that Islam advocates spiritual, social and economic parity between the sexes. This is definitely not the Shariah's point of view. The following are some differences between the sexes, which will illustrate that in the spiritual realm Islam does not propagate equality between males and females.

- Risaalat and Nubuwwat are offices exclusively for men. No woman was ever appointed a Nabi.
- Imamate is exclusively the office of men. A woman cannot become the ruler of an Islamic state.
- A woman is not allowed to lead the Salaat.
- If women happen to be in a jamaat consisting of men, women and children, they have to line up in the very last rows behind the children.
- In relation to men, Rasulallah (sallallahu alayhi wasallam) said that the intelligence and Deen of women are defective.

The following differences will indicate their inequality with men on the social plane.

- The Qur'aan grants men the right to discipline and punish women.
- Men possess the right to divorce, not women.
- Men have the right to restrict the movements of women.
- Men have the right to curtail or even prevent the activities of women even if such activities are lawful.
- Women are not allowed to go on a journey without males of the mahram category.

The following differences will indicate the inequality which exists between the sexes in the economic sphere.

- Woman inherits half the share of a man.
- If she wishes to trade, her husband has the right to debar her, but she cannot exercise the same right over her husband.
- In certain cases of inheritance she will inherit only by virtue of a male inheritor. But the same does not apply to men.
- Rasulullah (sallallahu alayhi wasallam) said: "The diyat of a woman is half the diyat of a man." Diyat is compensation which one has to pay to a person for physical injury caused to him. The sum of money which has to be paid (i.e. the diyat) for a specific injury inflicted on a man is twice the amount for the same injury inflicted on a woman. Example: The diyat for having cut off the hand of a man is 10000 dirhams while the diyat for the same offence perpetrated on a woman is 5000 dirhams.

These differences illustrate the Islamic recognition of man's superiority over woman and the recognition of differences between the sexes in all spheres of life. It is therefore, not at all beneficial for a Muslim's Imaan to prevaricate on the Islamic differences between the sexes with their attendant effects of inequality. These are such differences which clearly manifest the greater authority and power of males in all spheres of life. It does not, therefore, behove a Muslim to apologize for laws imposed on us by Allah Azza Wa Jal.

MR. BULBULIA AND HIS THEORY ON NIKAH

Mr. Bulbulia has endeavoured in his article to show that nikah is a mere contract between two parties like all mundane contracts. Although he says that "Islamic law defines marriage as a solemn pact between man and woman", he negates the religious and holy significance of the "pact" by citing a judgement of a secular court. He quotes the secular judge's verdict as follows:

"In the leading case of Abdul Kadir v Salma MahmoodJ pointed out that such a contract was not in the nature of a sacrament, because Islamic law recognizes the right of the parties to be divorced when the marriage ends in failure. It follows that there is no bar to remarriage."

This conclusion of the secular judge is Islamically erroneous. A nikah while being a contract between two parties is most certainly a sacrament according to the Shariah, hence the nikah is generally and preferably performed inside the Masjid; a Masnoon Khutbah precedes the nikah and a dua is made after the nikah. Furthermore, many ahadith of Rasulallah (sallallahu alayhi wasallam) mentioning the holiness and significance of nikah demonstrate that nikah is in fact in the nature of a sacrament.

The word, 'solemn' mentioned by Mr. Bulbulia to describe the marriage contract is an ambiguous term. While it has sacramental significance, it is a word also used in a non-sacramental, non-religious sense to mean 'grave', 'earnest'--no religious significance being attached. It is clear from Mr. Bulbulia's citation of the secular judge's verdict negating the sacramental value of nikah that he (Mr. Bulbulia) regards nikah as a purely mundane matter of no religious and holy significance. This is a highly erroneous view.

In the statement cited above, the secular judge averred that Islamic law recognizes the right of the parties to be divorced. This claim too is erroneous. Islamic law does not

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CONDITION OF THE SAHAABAH

Describing the condition of the Sahaabah-e-Kiraam (radiallahu anhum), Hadhrat Muhaasabi (rahmatullah alayh) said:

"They were in love with poverty; they had absolutely no fear of poverty; in regard to their sustenance (rizq), they had total trust in Allah Ta'ala; they were well-pleased with whatever fate Allah Ta'ala had destined; they were contented and happy with hardships; in prosperity they were grateful; in adversity they were patient; they were men who praised Allah; they were humble in the Court of Allah; they were ever-prepared to sacrifice their lives to attain His Pleasure; they abstained from the love of wealth and fame; when the world (with its wealth and luxuries) concentrated on them, they grieved; when poverty visited them they welcomed it.

This is the sign of piety.

EPISODE IN SABR

Once the slave of Hadhrat Imaam Zainul Aabideen (radiallahu anhu) accidentally dropped a hot utensil of food on the head of the Imaam's infant son. The child died. Immediately, Hadhrat Zainul Aabideen emancipated the slave and involved himself with the funeral arrangements of the infant.

This is the meaning of Allah's statement in the Qur'aan Shareef:

"They repay evil with what is noble."

DISSOCIATE FROM FOUR

Hadhrat Imaam Zainul Aabideen (radiallahu anhu) said:

"Do not associate with four types of people: (1) An immoral and a faasiq person. Remain aloof from him for he will sell you for a single morsel of food. (2) A liar. He will deceive you. He is like a mirage. He will distance from you those who are close to you and he will bring close to you those who are not of you. (3) A fool. Do not befriend him, for although he may wish to benefit you, he will in reality harm you. (4) A person who severs family ties. Never befriend him. I have observed in three places in the Qur'aan Shareef that one who severs family ties is mal'oon (accursed)."

FIVE TYPES OF PEOPLE

Hadhrat Hasan Basri (rahmatullah alayh), while admonishing a man said:

"There are five types of people on earth. (1) The Ulama who are the Heirs of the Ambiya. (2) The Zaahideen who are the guides of mankind. (3) The Ghaazi who are the Swords of Allah. (4) The traders who are the Trustees of Allah. (5) The kings who are the guards over mankind.

When the Aalim is overtaken with greed then who can be followed? When the Zaahid inclines towards the world, then from whom shall the Road of Guidance be sought? When the ghaazi becomes a man of riya (show) then in which way will victory over the enemy be achieved? When the trader becomes dishonest, from whom will honesty then be sought? When the king himself becomes a wolf, then who will guard the sheep? I take oath by Allah! It is in fact the Ulama who have employed flattery and hypocrisy who have destroyed the people; the Zaahideen who incline towards the world have destroyed the people; those ghaazis who are ostentatious have destroyed the people; those traders who are dishonest have destroyed the people; and, those kings who are oppressors have destroyed the people.

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WOMEN AND AND MODERNIST OPINIONS

confer on women any such right. In Islam a woman does not possess the right of talaq. Such a right is exclusively the prerogative of the man. This should not be interpreted to mean that there is no course open to her in cases of injustice. Islam has made provision for every contingency and situation. But, in any such event too, women have to refer their matters to men who will decide the issue. It will be a male qaadhi or a male hakam or a male committee of Ulama who will dissolve the marriage, the rights of which are not being discharged by the errant husband. This judicial duty is the function solely of males. This further indicates the greater power and authority of males.

Another erroneous conclusion of the secular judge is the following statement cited by Mr. Bulbulia: "It follows that there is no bar to remarriage." In fact, there is a bar to remarriage in some cases. The judge's statement is therefore not entirely correct. Once three talaqs have been administered, the Shariah bars remarriage between the same couple.

THE SHARIAH'S VIEW ON EXTRAMURAL ACTIVITIES OF A WIFE

Mr. Bulbulia claims:

"It should however, be pointed out that whilst this division of responsibility and labour may be highly desirable, nowhere does the law of Islam prevent a woman from assisting her husband in his business or occupation or from engaging in commerce on her own account."

Our advice to Mr. Bulbulia is to leave matters of Islamic law to those qualified in the field. The above statement of Mr. Bulbulia does not conform to Islamic law. It is not correct to say that the husband has no Islamic right of preventing his wife from engaging in activities which are extraneous to the marriage. The obligation of maintaining the family is the duty of the husband, not of the wife. Once a woman is married, Islam commands her to obey her husband in all lawful matters. This obedience to her husband is emphasised to the degree of his right over her superseding her parents' rights over her. The husband has the full Islamic right to prevent his wife from emerging from the house and from participating in any activity which he considers harmful to the interests of the marriage or which he does not prefer even if such activities happen to be perfectly lawful in Islam. This right of domination over the woman is so great that the Shariah allows him to even curtail her ibaadat activities. Thus, she is not allowed to perform even nafl fasting or nafl salaah in abundance without her husband's consent. When this is the Islamic restriction applicable to her in regard to such noble matters as Salaah and Saum executed in the home environment, then what will be the Islamic viewpoint in regard to her participation in activities outside the home--activities which are extramural to the marriage? If one's intelligence is unable to provide the correct answer to this question, then it should be told to that person that in Islam, once a woman has married, she is obliged to submit to ALL the lawful desires and wishes of her husband. If she disobeys him, she disobeys the Command of Allah Ta'ala. The curse of Allah and the Mala'ikah descend on her if she disobeys her husband in any of his lawful wishes and orders.

MR. BULBULIA AND ISLAMIC POLYGAMY

Mr. Bulbulia apologizing for Islam's practice of polygamy, says:

"A unique aspect of Islamic matrimonial law is that it permits the husband, under special circumstances, to contract a second marriage during the subsistence of the first one. It may happen that the first wife is infertile or she may have some chronic illness which could make it desirable for the husband to take a second wife without having to face the need to divorce the first one."

According to Mr. Bulbulia a second marriage will be permissible and lawful only if the first wife happens to be infertile or suffering from some chronic illness. This fallacious opinion of Mr. Bulbulia has absolutely no Islamic proof or basis. This is purely the apologetic opinion of modernists. Not only a second, but a third and a fourth marriage will be permissible and valid without the "special circumstances" imagined by Mr. Bulbulia. During the subsistence of the first marriage, a man is fully within his Islamic rights to marry a second and a third and a fourth wife. The validity and permissibility of a second, a third and a fourth marriage are not at all dependent on any "special circumstances". The "imperative proviso" of equal treatment for all the spouses is a contingency subsequent to the marriage and not a condition for the validity of the marriage. Equal treatment for all the wives is an obligatory duty on the husband in the same way as kind treatment is an obligatory duty on the husband in regard to his one wife. But, it cannot be argued that kind treatment is a condition for the validity of the marriage. Similarly, equal treatment although being fardh, is not a condition for the validity of a second, third or fourth marriage.

Mr. Bulbulia attempts to bolster his views by citing the laws or as he says, "the modern laws of such countries as Jordan, Iran, Morocco and Syria". Let Mr. Bulbulia know that such "modern laws" do not constitute part of the Shariah of Muhammadur Rasulallah (sallallahu alayhi wasallam). In fact, these modern countries introduce sometimes laws of kufr and compel Believers to adhere to such kufr. Such baatil laws of countries which have no affinity with the Shariah cannot be cited as Islamic law. Islamic Law is that LAW which is the Shariah brought by Rasulallah (sallallahu alayhi wasallam) and transmitted and expounded by the Sahaabah and the Fuqaha. May Allah Ta'ala guide all Muslims and may He open their breasts to understand the meaning of Islam.

WHEN THE IMAAM FALTERS IN QIRAAT, THE MUQTADIS SHOULD EXERCISE RESTRAINT

It is Makrooh for the muqtadi to rectify the Imaam the moment he falters in recitation. It is quite possible that the Imaam will rectify himself. In being rectified by the muqtadi, the Imaam thus becomes a follower of the muqtadi unnecessarily. It is improper for the Imaam to compel the muqtadi to rectify him by him repeating the same aayat or by him remaining silent. He should

either proceed into ruku if he has already recited sufficient qiraat for the validity of the Salaah, or he should switch to another aayat. (Alamgheeri)

The habit of pouncing on the Imaam the moment he falters in the qiraat is not permissible. It is Makrooh Tahrimi. The muqtadis should wait and allow the Imaam to pick up his own error and rectify it. The Imaam too, if he forgets in an aayat, should not repeat the same aayat over and over nor should he remain silent compelling the muqtadis to assist him.

THE DEENI DOCTOR

Once Hadhrat Fudhail Ibn Iyaadh (rahmatullah alayh) said to Hadhrat Sammaak (rahmatullah alayh):

"The Aalim is the physician of the Deen and wealth is an ailment for the Deen. When the physician himself is smitten by the ailment, how will he cure others?"

(Nazhatul Basaateen)

AN EPISODE

Hadhrat Shaikh Ali Ibn Murtaza (rahmatullah alayh) of Yemen was journeying along the coast with one of his disciples. Along their route they passed by a forest. The illustrious Shaikh instructed his mureed (disciple) to cut a stick from the forest. The mureed obeyed and returned with a cane. The mureed was surprised at this request of his Shaikh and he wondered of the purpose for this request. But, the Shaikh did not explain.

They passed by a settlement inhabited by slaves. These people ate carrion and were great drinkers of wine. They knew nothing of Salaah and Saum (Fasting). When the Shaikh and his mureed reached this place, the slaves were indulging in drinking and merrymaking. They were indulging in music and dancing. The Shaikh, pointing to an elderly person, said to his mureed: 'Bring that tall oldman who is playing the drum, to me.' The disciple obeyed and informed the drummer that Hadhrat Shaikh sent for him. Immediately the tall oldman removed the drum which was strung around his neck and threw it on the ground. Together with the mureed he went to the Shaikh. The Shaikh ordered his mureed: 'Hit him with the cane.' The mureed then lashed the man eighty lashes which is the Shar' i punishment for consumption of liquor. The oldman submitted to the punishment.

The Shaikh ordered the oldman to walk in front of them. They walked until they reached the sea. The Shaikh ordered him to take ghusl and wear clean garments. At the same time the Shaikh taught the man the way of making ghusl. The Shaikh then taught him how to perform Salaah. The Shaikh then stepped forward and conducted the Salaah. After completion of the Salaah the Shaikh stepped forward and placed his musalla (prayer mat) on the sea and ordered the oldman to stand on it. The man obeyed. He stood on the musalla which commenced to sail on the sea. Further and further he sailed on the musalla into the sea until he disappeared from sight.

The mureed, turning to his Shaikh, exclaimed in sadness: "Alas! I have spent so many years with you, but I have not attained this lofty rank attained by that man in a few moments. Indeed, a great miracle has been manifested by him." The Shaikh, with eyes full of tears, said: "O son! What am I? This is Allah's favour on him. I was informed that a certain Abdaal had passed away and that I was to appoint that man in his place. I have merely executed the command given to me. I too had desired to attain that rank."

(Nazhatul Basaateen)

AN INTELLIGENT ONE

Rasulullah (sallallahu alayhi wasallam) said that an intelligent person is one who constantly takes his own reckoning and prepares himself for the Akhirah. An ignorant person is one who lets loose his nafs to pursue lowly desires while he expects Allah to fulfil his wishes.

"Verily, abundance of speech without Zikrullah hardens the heart. (Hadith)

NEED TO MEDITATE

(By Hadhrat Maulana Ashraf Ali Thanvi)

Man is part and parcel of this material world. Despite this fact, it is essential for his spiritual development and progress that his heart is alienated from the world and associated with the Akhirah. It is essential that he remains constantly in touch with the Akhirah by reflection and meditation.

The specific purpose of our creation is the Remembrance of Allah Ta'ala. Our stay here in this transitory abode is for a short while. We have to continue on the journey which leads to Allah Ta'ala. It is, therefore, imperative that the heart of man does not cling to this world. His mundane activities should not divest him of his remembrance of Allah Ta'ala and his purpose here on earth. He has as a necessary measure to empty his heart of worldly love by means of reflection on the Akhirah. This attitude will produce courage and strength of heart. Imaan and Deen will become grounded in the heart of the Believer.

For the acquisition of firmness of Imaan it is necessary to meditate on the worthlessness of the world. The world is the abode of futility while the Akhirah is the abode of reality. Never lose sight of the fact that this world is perishable. Life is short and passes by with swiftness. Soon will you be called to the Divine Presence and a reckoning will be demanded. If preparations were not made, sorrow and grief will be one's lot.

Maut arrives with suddenness and shock. Once death transpires, the events of the period after death unfold in rapid succession. Constant reflection on maut, qabr, athaab, qiyaamah, jannat, jahannam, etc., will create a vivid realization of the truth of the spiritual realm even before its occurrence and commencement on death. Meditation on these truths will imbue in the Imaan and intelligence of the Believer the ability to discern the actual truth. Man will then conduct his life and view this mundane world from a lofty platform.

THE WORLD AND THE HEREAFTER

Rasulullah (sallallahu alayhi wasallam) said: "I take oath by Allah that the similitude of this life with the Akhirah is like the quantity of water which remains on the finger which was immersed in the ocean (and then withdrawn)." (Muslim)

This hadith describes eloquently the insignificance of this world in relation to the Hereafter. What relation or comparison can the little moisture on a finger have with the waters of the oceans? Similarly, this worldly life has absolutely no comparison with the wonderful and blissful life of eternity of the Akhirah.

PREFER AAKHIRAH

Rasulullah (sallallahu alayhi wasallam) said: "Whoever loves this world, harms his Akhirah; whoever loves the Akhirah, harms his world. Therefore, prefer the everlasting abode." (Baihqi, Ahmad)

In any conflict between the demands of this world and the demands of the Akhirah--between Deen and Dunya--the Mu'min should without hesitation make his choice and abandon the demands of this world.

Two hungry wolves let loose in a flock of sheep do not cause so much harm to the flock as does the love of wealth and vanity cause to one's Deen."

(Hadith)

The world is the abode of one who has no home; it is the wealth of one who has no wealth; he without intelligence engrosses himself in accumulation of wealth. (Hadith)

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BEWARE OF INJUSTICE

Hadhrat Abu Hurairah (radiallahu anhu) narrates the following hadith of Rasulullah (sallallahu alayhi wasallam):

"Beware! Be not unjust. Beware! A man's wealth is not lawful (for another) without his happy consent." (Baihqi)

Commenting on this hadith, Hadhrat Hakimul Ummah Maulana Ashraf Ali Thanvi (rahmatullah alayh) said:

"This hadith brings within its scope of warning all forms of injustices in which the rights of others were usurped and violated. Examples of such violations are:

- * Incurring debt and not paying.
- * Depriving the rightful Shar'i heirs of their rightful shares in inheritance.
- * Extracting funds for charitable purposes by exercising pressure on people, be the pressure direct or indirect. Prominent people use their positions and influence to extract contributions. This is an act of extortion."

FAASIQ IMAAM

Shaving and cutting the beard are haraam acts in the unanimous verdict of all authorities of the Shariah. There is no difference of opinion on this issue among the authorities of the different Math-habs. Thus, a person who cuts his beard or shaves it, is described as a faasiq in the Shariah and it is Makrooh to appoint a faasiq as an Imaam. According to some Fuqahaa, Salaat performed behind a faasiq is not valid. However, this is not the verdict of the Hanafi Math-hab. According to the Hanafi Math-hab, although the appointment of a faasiq as Imaam is sinful, the Salaat performed behind him is valid and does not have to be repeated. In the authoritative book of Fiqh, Kabeeri, it is stated:

"Should the musallis put forward a faasiq (to be the Imaam), they will be sinning since such appointment is Makrooh Tahrimi.....Hence, according to Imaam Maalik (rahmatullah alayh) Salaat is not permissible at all behind a faasiq."

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DEBT OF NON-MUSLIMS

Some Muslims labour under the evil impression that there is no imperative need to pay debt owed to non-Muslims. They endeavour to calm their conscience because their creditors happen to be kuffaar. They, thus, sit snug in the misconception that they will be able to escape the liability. They may escape in this world by shielding under kuffaar company laws, but in the Akhirah, the Shariah says that Rasulullah (sallallahu alayhi wasallam) will be the advocate of the non-Muslim and in the Divine Court he will demand from Muslims the rights (Huqooq) which they had usurped from the kuffaar. Fraud, deception and crookery have no share in Islam.

THE BELOVED OF ALLAH

Allah Ta'ala revealed to Nabi Musa (alayhis salaam):

"Some of My servants are such that if they ask Me for the whole of Jannat I will bestow it to them, but if they ask Me something of the world, I will not grant it to them, not because I despise them, but because of the wonderful treasures I have in store for them in the Akhirah."

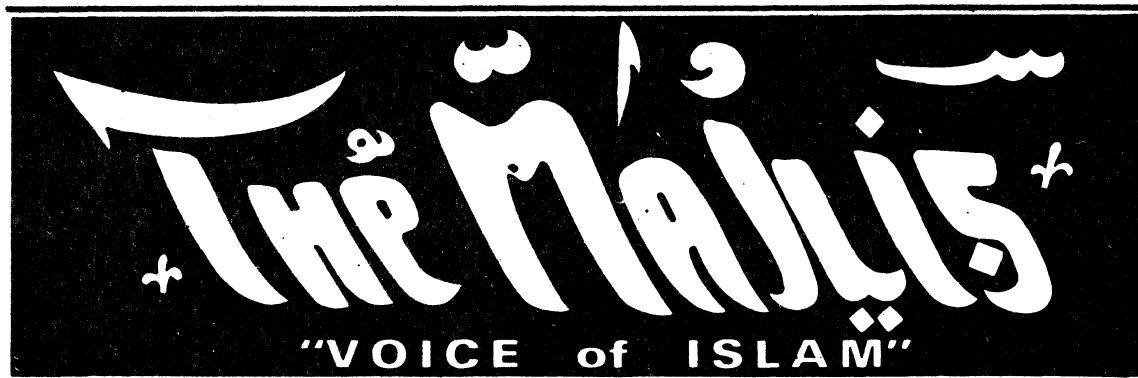
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P.O.Box 3393,
Port Elizabeth
6056

OPEN-AIR JUMA'!

DECEPTION OF SHI'ISM

The Shi'i menace is working hard to project its pernicious and venomous tentacles into the Muslim Ummah of South Africa as it is striving to assert its influence elsewhere as well. The guardians of Imaan and the sacred Trust of Islam are the Ulama-e-Haqqani who have to be ever alert and diligently unmask the sects of baatil and expose their nefarious wares which are nothing but destructive to Imaan and the Sunnah of Rasulullah (sallallahu alayhi wasallam). Here in South Africa the agents of Khomeinism--the latest brand of Shi'ism--are subtly at work in their pernicious conspiracy to grip the mind and heart of the Ummah by their religiously coated slogans. In the garb of the Deen, the agents of Khomeinism are attempting to raise the political ideology of Khomeini among Muslims of South Africa. But, the Ummah has to be told that the politics and the religion of Khomeini are not part of Islam.

Some Muslims in South Africa either lacking in Islamic knowledge or defective in Islamic knowledge are intoxicated by the outward display of Islam by the Khomeini regime of Iran. Totally ignorant and oblivious of the grave danger which the superficial demonstration of Islam of the Shiah of Iran pose to true Imaan and the Sunnah, our ignorant bretheren over here are at pains to emulate Khomeini in his political ideology instead of Rasulullah (sallallahu alayhi wasallam). Instead of striving to emulate Nabi-e-Kareem and his illustrious Sahaabah (radhiyallahu anhum), the pro-Khomeinis among the Ahle Sunnah are over-eager to establish Khomeini as their guide and Khomeinism as their ideology.

The latest move in the negation of the Sunnah is the Shi'i-orientated desire for an 'open air' Juma' service which the agents of Khomeinism wish to organize in emulation of Khomeini's Shiah of Iran. This is a subtle and a deceptive move schemed up for the infiltration of Khomeini's brand of Shi'ism. An attempt is being made to utilize the acts of Ibaadat of Islam to foist Khomeini's ideas of politics on the Muslim community of South Africa. The motives of the planners of the proposed 'open air' Juma' are not only questionable, but are pernicious in Islamic terms. In fact, the whole exercise is a plot to scuttle the Ship of the Ahle Sunnah. In return for the Sunnah, the Ummah is being offered the miserable raft of Shi'ism drifting aimlessly and rudderlessly in a stormy ocean of baatil and kufr. It is imperative that Muslims of the Ahle Sunnah Wal Jama'h do not allow themselves to be beguiled into the snares which are subtly being laid by the votaries of Khomeinism.

Juma' Salaat is among the great acts of Ibaadah of Islam. It is one of the most

important acts among the Sha-air of Islam. (Sha-air are the salient and distinguishing features of the Deen.) Juma' Salaat is not new to the Ummah. It is as old as the Shariah of Rasulullah (sallallahu alayhi wasallam). Did the emulators of Khomeinism among the Ahle Sunnah bother to enquire if 'open air' Juma' is a Sunnah practice? Did Rasulullah (sallallahu alayhi wasallam) or his Ashaab perform Juma' Salaat in the open in the way in which the votaries of Khomeinism are proposing to do? From whence did they obtain this new-style of performing Juma'? Has this form of Juma' Salaat ever been the practice of the Ummah before? Is Juma' Salaat then something new to the Ahle Sunnah? Has Juma' not been performed by the Ahle Sunnah for the past fourteen hundred years? Does our Shariah not elaborately explain the way of performing and conducting Juma' Salaat? The supporters and agents of Khomeini in this country are out to make a mockery of the Deen by mutilating the Ahkaam of Allah Ta'ala to suit the political ideology of the Khomeini brand of Shi'ism. The move to organize an 'open air' Juma' service is underlined with the evil motive of planting the seeds of Shi'ism in our community.

It is an accepted fact that Muslims have strayed to a great degree from the path of the Sunnah, but, have they degenerated to the level where they are prepared to emulate a sect which sprang up out of the murder of the illustrious Khalifah, Sayyiduna Ameerul Mu'mineen Hadhrat Uthmaan (radhiyallahu anhu)? Shi'ism is a cult permeated with blood--shedding of blood. Their philosophy of life has emerged from nifaaq and shedding the holy blood of the Mu'mineen. They can never act as guides and models for us. But, the childish supporters of Khomeini are absolutely ignorant of the dangers with which their puerile and vociferous slogans and proposals are fraught. The insane emulation of Khomeinism by some of our bretheren besides being repugnant is leading them far from the true Islam of Rasulullah (sallallahu alayhi wasallam) and the Sahaabah. It is not lawful for a Mu'min to emulate the ways and acts of the baatil and deviant sect of Shi'ism. Shi'ism actively propagates hatred for the Sahaabah. It portrays the great and noble Sahaabah and honourable Wives of Nabi-e-Kareem (sallallahu alayhi wasallam) as conspirators, scoundrels, hypocrites and frauds--Nauthubillaah. Shi'ism has condemned the Sahaabah to

Jahannam. Shi'ism rejects the Khulafa-e-Raashideen with the greatest of malice. Shi'ism elevates its imaams to a pedestal higher than that of even Ambiya (alayhimus salaam). Shi'ism extends its doctrine of imaamate into Nubuwwah. The attitude of Shi'ism is irreconcilable with the Islam delivered by Muhammadur Rasulullah (sallallahu alayhi wasallam). Yet, some of our bretheren are at pains to emulate Khomeinism and hoist the ideologies of the Irani clergy onto the Ahle Sunnah Wal Jama'h.

Juma' Salaat is of little importance to the Shiah. Of late, Juma' is being exploited for furthering the political concepts of Khomeini. The concept of open-air Juma' is Khomeini's idea and has nothing to do with the Sunnah of Rasulullah (sallallahu alayhi wasallam). Yet the votaries of Khomeinism are now propagating an anti-Sunnah practice. Did these supporters of Khomeini ever propagate that Eid Salaat be performed in the open? Have they put up any case for this permanent Sunnah of Rasulullah (sallallahu alayhi wasallam)? It was the standing practice of Rasulullah (sallallahu alayhi wasallam) and his Ashaab to perform Eid Salaat in the open, not in the Masjid. But, our misguided and beguiled bretheren never made any attempt to emulate this Sunnah of Rasulullah (sallallahu alayhi wasallam). When Rasulullah (sallallahu alayhi wasallam) established the open-air Eid Salaat, our Shi'i orientated bretheren here have no desire to follow that Sunnah. But, when a devious priest, a leader of a baatil sect, misuses an Islamic Ibaadat for his political motives, these votaries of his rush to emulate him. They display greater liking and fervour for the acts of Khomeini than the acts of Rasulullah (sallallahu alayhi wasallam).

It is imperative that the Ulama of this country be alert to this grave danger which ignorant men in the community propose to introduce here. The Juma' Salaat is merely being used for the propagation of Khomeini's baatil. Slogan-shouting has no share in our Ibaadaat. We cannot allow our Ibaadaat to be destroyed by the baatil slogans of Khomeini. The importation of Khomeini's baatil is haraam and the Muslim public must know this. Association with the agents of Khomeinism is not lawful for Muslims since Imaan is being jeopardized by the subtle indoctrinations of these supporters of Shi'ism. According to the Shariah it is not permissible for Muslims to participate in the Shi'i orientated political inspired juma' display which in actual fact is a farce and a sham.

QUESTIONS and ANSWERS

MUJLISUL ULAMA
OF SOUTH AFRICA
P.O. BOX 3393
PORT ELIZABETH

Q. A Muslim woman was raped by a non-Muslim. As a result she became pregnant. Does the Shariah allow abortion in this case?

A. As long as 120 days have not lapsed, abortion will be permissible in this case. On 120 days the rooh (soul) enters the foetus and in terms of the Shariah it will then be a human being. Abortion will then not be permissible. But, in this case the Shariah permits abortion on condition that the 120 day limit has not been reached.

Q. A man gave his wife one talaq. She wishes to marry another person but the husband refuses to give the other talaqs. Also, is she entitled for maintenance from her husband since she is not passing her iddat in his house. She is also working while she is supposed to be in iddat. The husband says that he has no intention of recalling her.

A. After having given one talaq if a period of three haidh (menses) passes by and the husband does not recall his wife, the nikah is severed and the woman is no longer his wife. After this iddat of three haidh periods she is free to marry another man. There is no need for the obtaining of three talaq to enable her to marry someone else. Once her iddat has lapsed without her husband exercising his right of recalling her, the nikah is cancelled.

It is obligatory on her to pass the iddat in her husband's home. If she has left the iddat-home of her own accord, she will not be entitled to maintenance from her husband. However, if she was expelled from the house by her husband or was forced to leave for some other reason beyond her control, she will be entitled to maintenance.

Q. Some Muslims allow their womenfolk to assist in their shops. These ladies attend to non-Muslim customers. They are at all times in contact with non-Muslim males in their shops. But, if a Muslim has to walk into the shop, the ladies go out of sight until the Muslim male leaves. Is purdah to be observed only for non-Muslims and not for Muslims?

A. Purdah has to be compulsorily observed for all ghair mahram males, be they kuffaar or Muslims. Purdah for the kuffaar has to be observed to a greater degree. However, this does not mean that if they are not observing purdah for the kuffaar, they should relax all purdah for even Muslim men. Whatever degree of purdah is observed is good and should be increased. Their act of refraining from purdah in regard to the kuffaar is evil and sinful. Such husbands who permit such shameless exposure of their womenfolk have been described by Rasulullah (sallallahu alayhi wasallam) with the term, **dayyooth** (cuckold). At least there exists some shame in them, hence they depart when Muslim men enter the shop. If they do not leave the premises when even Muslim males arrive it will be proof of the total destruction of their haya (shame and modesty).

Q. What is the Shariah's ruling regarding a Muslim who takes part in the funeral service of a non-Muslim. Recently a Muslim in our town was one of the carriers of the coffin of the kaafir deceased. He carried the coffin and sang hymns at the graveside.

A. The Muslim concerned is guilty of a deplorable act of shirk and kufr. It is haraam for a Muslim to participate or even attend the funeral service of a non-Muslim. It was indeed most despicable for this Muslim to have assisted with the

coffin-carrying. Worse was his act of participating in the non-Muslim act of worship. This faasiq and faajir is guilty of a heinous act of shirk. He must renew his Imaan; make taubah and seek the forgiveness of Allah Ta'ala.

ALLAH'S HUMBLE SERVANT!

Brother/Sister,

Your letter was received and contents noted. Your question is too lengthy for answering in the Majlis. If you had furnished an address, a direct answer could have been given. Answering your problem, we shall briefly observe that the parents concerned are in error. Their attitude and ways are in conflict with the Shariah. Their previous piety was not true piety, hence the turn in their lives. The children concerned should exercise Sabr, but this does not mean that they should obey the unlawful demands of their parents. In any conflict between the wishes of the parents and the Law of Allah Ta'ala, the children should adhere to the Shariah and respectfully decline to obey their parents. May Allah Ta'ala guide the errant parents and ameliorate the situation of the children.

Q. Some people wear under-trousers or pyjamas or a trousers made out of calico. In the Musjid they remove their trousers and perform Salaat in their under-trousers. They suppose that the trousers they are wearing on top is napaak (impure), hence they remove it. This custom is practised in the qabrastaan as well for Janaazah Salaat. Is this practice in conformity with the Shariah?

A. This is not an Islamic practice. There is no need for them to suppose that the trousers they are wearing is impure. If they are certain of its impurity, they should not wear it. A Muslim should at all times be in pure (taahir) garments. One should perform Salaat with one's normal clothing, i.e. the clothing which one has on and not resort to baseless suspicion regarding the impurity or purity of the garments. Furthermore, the habit of removing the trousers inside the Musjid is shameless and not in accord with the sanctity of the Musjid. even if one has an under-trousers on. It is makrooh to perform Salaat with such garments which one will not wear outside in the public.

Q. A cow was purchased for Qurbaani. Two weeks before Eidul Adha the cow gave birth to a calf. What should be done with the calf?

A. The calf too should be sacrificed. Qurbaani of it has to be made.

Q. In our town use of a cathedral and the town hall is made for conducting Muslim weddings. The nikah is held in the Musjid while the wedding is held in the halls. Men and women including Ulama and Haafezes attend these functions. What does the Shariah say in regard to such wedding functions?

A. Such wedding functions and feasts as described in the question are not permissible. Ulama and Huffaaz have a greater responsibility to uphold the Shariah than ordinary Muslims. The type of wedding function practised by Muslims nowadays are customs of the kuffaar. Such wedding functions comprise of several haraam factors.

Q. Is it permissible for Ulama to go out collecting funds for Musjids and Madressas?

A. Permissible it will be if nothing conflicting with the Shariah is resorted to. But, leaving aside the question of permissibility, it is not befitting the dignity of Shar'i Knowledge that Ulama participate in the collection of funds. The function of the Ulama is matters pertaining to Deeni knowledge, not going from door to door collecting money. It is unbecoming of Ulama to join such activities irrespective of the nobility and merit of the project for which the funds are being collected.

Q. Some people claim that Muslims are wasting considerable sums of money undertaking nafl Hajj. They argue that the money spent on a Nafl Hajj should be used for the poor. Please comment on this view.

A. Nafl Hajj is an ibadat independent of any other act of ibadat. If a person is by the means and he desires to perform Nafl Hajj no one has the least right to criticize him or present dubious arguments of the nafs in an attempt to prevent him from performing the Nafl Hajj. Spending on the poor is an act of great thawaab and also necessary. But, this necessity does not in any way present cause for the discardence of Nafl Hajj which the Shariah allows and praises. The thawaab of Nafl Hajj is great. Our childish friends who give such advice should rather advise people to withhold their haraam squandering of wealth in haraam avenues such as weddings, parties, unnecessary luxuries acquired for motives of pride and show, cinemas, televisions and the host of other unlawful avenues of expenditure. It is only because of lack of true love for the Deen that brings about such arguments directed against the noble and beloved practices of Islam.

Q. It is also argued that during Hajj vast quantities of meat are wasted. Huge sums of money are spent in making Qubani, but the meat is left to decay. These people say that rather than make Qurbaani during Hajj, the money should be spent on the poor and hungry elsewhere. How valid is this argument?

A. This argument is akin to kufr in that it is directed against a practice commanded by Allah Ta'ala. The purpose of qurbaani is not to feed the poor. It has an entirely different purpose which is to commemorate the supreme sacrifice of Hadhrat Nabi Ibraaheem (alayhis salaam). When Nabi Ibraaheem (alayhis salaam) offered his beloved son Ismail as the object of Qurbaani, it was not his intention to feed the poor. Thus, the ibaadat of Qurbaani is not an enactment for feeding the poor. However, it is among the favours of Allah Ta'ala on this Ummah that He has declared the consumption of qurbaani meat halaal. In the Shariahs of previous Ummats, it was not permissible to eat qurbaani meat. Feeding the poor with qurbaani meat is of secondary importance in relation to the actual aim and object of qurbaani. If the authorities are negligent or lacking in ability to organize proper distribution of the qurbaani meat so as to enable the poor to derive maximum benefit from the vast supplies of qurbaani meat, the Shar'i practice or ibaadat of Qurbaani cannot be tampered with nor cancelled. This argument presented by the modernists is at the command of the lowly and satanic nafs heavily influenced by the kufr culture of the west.

Q. Many Muslims in our township

QUESTIONS and ANSWERS

MUJLISUL ULAMA
OF SOUTH AFRICA
P.O. BOX 3393
PORT ELIZABETH

participate in sport. When the Azaan is called from the Musjid the cricket-players stop their play until the Azaan is over. They then resume their play. But with soccer the match continues and no one stops the play. While the Azaan is being recited the play continues. What is the Shariah ruling on this?

A. This demonstration of gross disrespect for the Azaan and Salaat reveals the deplorable state of the Imaan of Muslims nowadays. Even without reference to the circumstances mentioned in the question the organized sport of the kuffaar is not permissible for Muslims. The prohibition is aggravated and intensified when dereliction and disrespect are directed towards the vital acts of Shar'i Ibaadaat. The act of continuing to indulge in the sport while the Azaan is being proclaimed and to neglect the Salaat in entirety are very close to kufr. Rasulullah (sallallahu alayhi wasallam) branded as nifaaq (hypocrisy) the dastardly act of turning a deaf ear to the Caller of Allah (viz., the Muath-thin) when he calls the Mu'mineen to the Musjid to execute their obligatory duty of Salaat to Allah Ta'ala. The Imaan of such Muslim participants in sport hangs on a thread. May Allah Ta'ala protect us and guide our bretheren.

Q. Is vinegar halaal?. The word 'spirits' appears on the bottle-labels. And, is white vinegar the same as brown vinegar?

A. Both brown and white vinegars are halaal even if the word, 'spirits' appears on the label. According to the Shariah, vinegar is not alcohol or spirits.

Q. Many Muslims have the custom of visiting the family of a deceased person on the day of Eid. They go to offer their condolences and offer faatehah. Has this custom any Shar'i significance?

A. There is no Shar'i significance in this custom which is in fact a bid'ah or an innovation. It is not permissible to adhere to this un-Islamic custom.

Q. During the occasion of Eidul Adha I observed many people reciting the Eid Takbeer before slaughtering the qurbani animal. Instead of the Tasmiah the Takbeer is recited. If the animal is slaughtered with Takbeer having been recited prior to zabah and no Tasmiah recited while making zabah, will it be halaal or haraam?

A. It will be haraam. It is necessary that the Tasmiah be recited while the animal is being slaughtered. Tasmiah or Takbeer recited prior to slaughter is not sufficient for the validity of zabah. Even if Tasmiah was not recited, but Takbeer was while the animal was being slaughtered, then the animal will be halaal. Although one should recite the correct term, viz. Tasmiah, when making zabah, nevertheless if Takbeer was recited instead of Tasmiah when the animal was being slaughtered the meat will be halaal. But not the animals slaughtered according to the method described in the question. Neither is the qurbaani valid nor is the meat halaal.

Q. I have been putting aside 5 cents daily as Sadqah. Is it permissible to give this money to a non-Muslim blind person?

A. As long as it is not a Waajib Sadqah, you may give it to a non-Muslim as well. It is not permissible to give compulsory charities such as Zakaat, Fitrah, Minnat, Kaffaarah to non-Muslims. Your charity is a voluntary charity hence it may be given to a non-Muslim blind person.

Q. I have started to make zikr of Laa

ilaha illallaah Muhammadur Rasulallah 70000 times. Is it permissible to continue with this zikr during the haiz period?

A. Besides Qur'aanic verses, it is permissible to recite any form of thikr during the haidh period. However, the type of thikr you are making is not appropriate without the sanctioning of a Shaikh of Tasawwuf. If you are a mureed of some qualified Shaikh of Tasawwuf, act according to his instructions. Do not fall into the grievous error of taking to forms of thikr described in books. Such special forms of thikr and spiritual exercises are not to be engaged in without the consent of the Roohaani Doctor (viz., the Shaikh of Tasawwuf).

Q. In which way should one bury the hair? I have a bundle of hair which I collected daily after combing my hair.

A. There is no ritual or special way of burying hair. Merely bury it in a hole in a place where it will not be trampled on.

Q. What happens to a person who is a namaazi, takes keen interest in the Deen, but gambles on horses? How should the household members treat the money which he gives for maintenance?

A. The ibaadat which he engages in are separate acts, apart from his evil which are punishable offences. If he is sincere and strives to rectify his ways, Insha'Allah, his Salaat will one day act as his saviour in that it will enable him to give up his gambling. Although sin has a very adverse effect on one's heart and piety--the Imaan is dulled and weakened--nevertheless, one should continue with one's acts of ibaadat and not be misled by shaitaan and the nafs who are perpetually striving to alienate the Mu'min totally from ibaadat.

If the money which he gives in the house is from the gambling money, then it is not permissible for the household people to utilize it. Such money is haraam and Muslims are not allowed to make use of haraam. But, if the maintenance is provided from his halaal earnings, it will be perfectly permissible to make use of such money.

Q. With today's modern methods of transport are the rules pertaining to a musaafir still valid in regard to qasr and fasting?

A. The Shariah of Muhammadur Rasulallah (sallallahu alayhi wasallam) is the Final Shariah of Allah Ta'ala and it will endure until Qiyaamah. The ahkaam of Islam are not up for mutilation and cancellation. Islam cannot be buffeted by the whims and nafsani fancies--by the opinions and behests--of all and sundry. If these laws of Islam are no longer applicable in these modern times then the implication is that a new Shariah is required and for a new Shariah a new nabi is necessary. The implied opinion of the questioner is the abrogation of the Shariah. Such opinions are kufr.

Q. If the Ulema claim to be our leaders why don't they actively take part in political bodies?

A. The last thing in which to participate is political bodies. Only those Ulama who have lost the meaning of Ilm...only those Ulama whose knowledge has no Noor...only those Ulama who are the mental slaves of a depraved public...only those Ulama who have lost their Deeni bearings and who fear the criticisms of an ignorant and misguided public will participate in the kufr and nafsani politics of our day. Ulama whose hearts and knowledge are

imbued with Noor-e-Muhammadi (sallallahu alayhi wasallam) and who have properly comprehended the reality of the Akhirah and the futility of this transitory abode, will never despoil their Imaan and blemish their Ilm by submitting to the stupid and puerile slogans of the mobs. That is the capital of the Shi'i priests, not of the Ulama-e-Haqq about whom Rasulullah (sallallahu alayhi wasallam) said: **"Verily, the Ulama are the Heirs of the Ambiyaa".**

Furthermore, leadership in Islam does not mean submission to the hooliganistic slogans of ignorant placard carrying mobs. In fact, true Ulama detest leadership. Circumstances relating to Imaan and the preservation of the Ahkaam of Islam at times compel Ulama to assume leadership. An ignorant public can clamour from the rooftops and shout them hoarse with criticism hurled at the Ulama, but the Ulama-e-Haqq will not and cannot submit to childish demands of participation in an avenue which reeks of baatil, kufr, pernicious motives and nafs. In the words of the Qur'aan-e-Hakeem:

"They fear not the criticisms of the detractors."

The higher and purer the Ilm of an Aalim, the greater will be his diversion from the world and its deceptions.. But, Allah Ta'ala takes service of His Deen from such Ulama and He propels them into the service--true service--of the Ummah against their wills. An Aalim who hankers after leadership and who obeys the behests of an ignorant public has indeed brought disrepute on himself, on his knowledge and on the Deen. The attitude of the honourable Aalim should be one of honourable detachment from the nonsensical activities of the misguided people of the world. In the words of the Qur'aan Shareef, he should pass by such futility with noble dignity and honour, dissociating himself most respectfully from all the baatil in which the general public relish in emulation of the kuffaar.

Q. I, as a layman, am always caught between the conflicting opinions of the Ulema on certain issues. What should I do?

A. What will you do and what do you do when ten doctors advance ten different opinions about a sickness which afflicts you or may afflict you? It is indeed rare that two doctors will be unanimous in their diagnosis and prescription of remedy. What does a man do when he has to take a lawyer or an advocate to defend him in court? Every advocate supplies his opinion. On a given issue the lawyers and the advocates come up with conflicting opinions. What do people do then? In every sphere of life, the experts in that field come up with widely divergent opinions. People are caught up in the conflict of opinions of the experts. But, what do they do? Whatever they do and you will do in such a situation pertaining to mundane affairs, do it in your Deeni affairs. There is absolutely no ambiguity in this matter.

Q. In one of the Majlis issues you mentioned that all chewing gum is haraam. I accept it. I chew a lot of Stimarol. On the wrapper the ingredients are mentioned, but nothing about gelatin is said. Is Stimarol also haraam?

A. A leading sweet and confectionary manufacturer in South Africa informed us that all South African chewing gum contains gelatin. We have this officially and in writing. We shall, Insha'Allah, make enquiries regarding Stimarol. But, for the

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PURDAH AND PURITY

The degradation and ruin which ensue in the wake of immorality, shamelessness and all such acts and practices of immorality which introduce and lead to the commission of fornication do not affect only individual persons. The moral spiritual and mundane destruction flowing in the wake of these evils engulf whole tribes and nations. Entire nations are ruined by the destruction of the moral character of its members. Carnal desires and bestial pleasures were the forerunners to many tumultuous upheavals which had afflicted humanity. The evils of immorality and the destructive consequences of illicit sexual indulgence have never been disputed by people of intelligence and decency even if they happen to be kuffaar and mushrikeen. Mankind, since its very inception on earth has held a unanimous view regarding the ruinous consequences of sexual liberalism. All nations and all religions--even baatil religions--share in this common opinion. A divergent view has emerged only in this belated age of modernity and material progress which bears testimony to the calamity of spiritual retrogression.

It is only in this last of eras--aakhiruz zamaan-- that the evil and contemptibility of immorality have left the minds of numerous people. People have become absolutely desensitized in this regard and no longer view sexual libertinism and illicit association between the sexes as evil. Whole nations reeling under the impact of the onslaught of western libertinism have banished all shame and decency from their minds and hearts. The libertine culture of the west with its total advocacy of sexual mingling and illicit sexual relationships has ripped the veil of hayaa (shame and modesty), honour and purity from most nations. Undoubtedly, the promiscuous and carnal culture of the modern west has taken a disastrous grip on the minds of the majority of those who had the misfortune of being its cultural and educational slaves and students.

The modern culture of the west in relation to morality, spirituality and purity of character is indeed an aberration. There never existed a people or a culture given up so extensively and intensively to such a wide range of immoral acts of perversion. The history of mankind has had its share of evil communities, but the present culture of western modernity excels in immorality. There has never been a people so perverse, so licentious, so immoral as western man. Sexual libertinism and acts of sexual immorality have been accorded respectability and are considered virtues of the material cult of the west. The whole outlook of western man is permeated with this attitude of licentious immorality. Evil and immorality existed in piece-meal among nations and communities of bygone times, but they are found conglomerate and intensified in western civilization. Alas! Muslims too have fallen by the wayside and have allowed themselves to be scooped up and cast into the cauldron of western libertinism. May Allah Ta'ala come to our rescue.

The life-styles of westernism which we have accepted as our way of life, have been designed to introduce immorality at every step of life. Shame and honour are not ingredients in a western way of life. Shame have been utterly annihilated by western civilization by its obsession with illicit sex and emphasis on self-exhibition. Muslims too are increasingly banishing their Hayaa which Rasulallah (sallallahu alayhi wasallam) said is an integral part of Imaan. Exposure and exhibition of the female body are the greatest acts of 'art' offered by western civilization. All spheres of western life are dominated by such exhibitionism. Indeed, the sexual exhibitionism offered by western culture in degree of degradation is worse than the 'displays of the times of jaahiliyyah' mentioned in the Qur'aan Shareef in regard to the displays of lewd women of former times. In former times of ignorance female exhibitions were considered evil and disgraceful, but in the modern culture of the west such public displays of female bodies as are in vogue in our day are regarded as virtues and acts of artistic development. The sad fact is that Muslims too consider such revolting displays of immorality as progress and worthy of emulation.

In contrast to this culture of libertinism, Islam's stand is in the extreme opposite. Islam imposes a host of restrictions and prohibitions on mankind in order to keep human beings within the confines of humanity by upholding their morality and spiritual values. All acts, practices and attitudes which lead towards fornication and perversion are banned in Islam. The attitude of Islam in this regard is to prevent man from plunging into the abyss of immorality which destroys his moral fibre and reduce him to levels below that of even beasts. All things which direct man towards the boundaries of immorality are prohibited in Islam. The sum total of the islamic measures ordained by Allah Ta'ala for man's moral and spiritual preservation and progress is called Hijaab or Purdah.

Westernism has diligently pursued the task of destroying the mantle of Hijaab which Allah Ta'ala has ordained for the protection of the moral fibre of mankind. The pernicious motive underlining the destruction of Hijab (Purdah) is to drive women into the amphitheatres of the inordinate lustful desires of the bestial nafs. The onslaught against Islamic Hijab was initiated by the western kuffaar, but today, the vile task of pillaging and plundering modesty and shame has been inherited by modernist Muslims who have lost themselves in the drunken stupor of the libertine ways of westernism. Since the purpose of Hijab is to guard the spiritual and moral purity of mankind, Islam has closed all avenues which lead to fornication and moral corruption. Without any doubt, discarding Hijab leads to immorality. Among the initial steps towards fornication is to discard Hijab. The Shariah prohibits not only the ultimate evil of fornication, but all ways and means leading to this abomination are forbidden by the Qur'aan Shareef. Hence, Allah Ta'ala declares:

"Do not approach near to fornication."

All ways, practices and institutions which engender zina (fornication) are prohibited in this aayat. This aayat is an eloquent expression of the prohibition of the ways and acts which are introductory to fornication. Thus fornication as well as all approaches to fornication are haraam. Among the approaches to fornication the greatest trap of shaitaan is the intermingling of sexes or the abandonment of Hijab. Unrestricted intermingling of the sexes was never acceptable conduct among the nations of the world right from the inception of mankind, from Aadam (alayhis salaam) to Rasulallah (sallallahu alayhi wasallam). Women of respectable families among all nations of former times kept apart from male gatherings. Free mixing of the sexes was the way of

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QUESTIONS & ANSWERS

present it is best to abstain from all chewing gum.

Q. I was told by someone that it is not permissible to keep fish at home in a small tank. My friend has a tank with many fish. If he releases these fish into the sea they will die as they are tropical fish. What should he do?

A. Although it is not permissible to imprison fish in tanks and other wild animals unnecessarily, there are exceptions. Since, it will be an act of greater cruelty to dump such fish as mentioned by you into the sea where they can't fend for themselves, we are of the opinion that the circumstances here will render it permissible to keep these tropical fish in tanks. And, Allah knows best.

Q. I have two cockatiels. I was told that it is haraam to keep them locked up in a cage. But these birds can't fend for themselves (having been born in cages). Their wings are trimmed, so they are in and out of the cage. They are not shut in the cage. If I should allow their wings to grow and set them free, they will die as they can't fend for themselves. They are house-trained and fed. What should I do?

A. The circumstances here too will alter the general ruling that it is not permissible to keep birds unnecessarily in an enclosure. Birds which were born in cages are unable to fly properly and can't fend for themselves as wild birds do. As far as is possible they should be made comfortable and not locked up in one foot cages as is the common practice. In the circumstances you have no way but to tend to them as best as you can.

Q. My daughter's marriage is registered in community of property. Her husband has given her talaq. The fault was his since he had struck up a haraam association with another woman. According to the law of the country my daughter is entitled to half his estate. Is she allowed by the Shariat to make this claim in view of the fact that he is responsible for wrecking her life?

A. Community of property contract is baatil in terms of the Shariah. Regardless of any injustice which the husband perpetrated against his wife, Islam does not allow her to claim what does not belong to her. It is, therefore, not permissible for your daughter to claim half his estate. If she does, she will be sinful and the money and wealth thus obtained will be haraam for her.

Q. A man has several sons. One of the sons is living with his parents and throughout his life has assisted his father in the business.

The father wishes to leave a Will in which he will grant this son a greater share of his estate than the shares of the other sons. He feels that he is obligated to reward his son in this way. Is it permissible to make such a Will?

A. It is not permissible. After death, the mayyit's estate must be distributed in accordance with the Shariah. All sons will inherit in equal shares irrespective of their service or neglect shown to their parents. However, the father is entitled to make a gift of some of his wealth to his son while he is still alive. The father can do this. But, the gift must be real and not a mere statement. The son will have to be made the owner of the gift which must be assigned to his possession here, before the father's death, not after his death.

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PURDAH AND PURITY

ill-bred and immoral people.

The Qur'aan Shareef makes mention of "the exhibitions of the former times of ignorances". Muslim women are warned by the Qur'aan Shareef not to make such evil displays of themselves. The exhibitions of ignorance mentioned in the Qur'aan refers to the lewd and immoral ways of evil women of former times. Such evil displays by women of former times were not the practices of respectable women among the decent Arab families even during the days of jaahiliyyah. The shameless displays of jaahiliyyah referred to in the Qur'aan were the devices of slave-girls and prostitutes and of women with loose morals. It never was the custom of respectable ladies among the pre-Islam Arabs to intermingle with men. The history of the Arabs bear testimony to this fact. Not only among the respectable Arabs of pre-Islam, but even among the Hindus, Bhuddists and other kuffaar of Asia as well of Europe, intermingling of sexes was not advocated nor practised by ladies of honour and shame. Shame and respect are natural qualities in human beings. These qualities exist in greater measure in women. The west has abandoned its original culture which they too had inherited from Ambiya (alayhimus salaam). They have adopted a culture introduced by the nafs and shaitaan. This bestial culture has for its salient feature free intermingling of the sexes and immorality which started off with the destruction of Hijab which also was a custom which Christians had initially obtained from Ambiya (alayhimus salaam).

The evil which set in the wake of promiscuous intermingling of sexes has already taken its toll of the Muslim nation, the world over. Their abandonement of Hijab has imposed the libertine ways of the west on them. Without a high degree of morality and spirituality the Muslim nation can never progress. The Muslim Ummah is basically and essentially a spiritual Nation in which the Rooh is supposed to dominate. In the acceptance of western libertine ways--in the destruction of Hijab-- the bestial nafs has overwhelmed the celestial Soul and the Muslim Ummah is wallowing in a quagmire of corruption and degradation from which it can never extricate itself as long as it plods the path of westernization. Our moral fibre has been destroyed by the brutal onslaught of immorality which was unleashed by the abandonement of Hijab.

Hijab has been abandoned to such a degree that it now seems alien to Muslims. The propaganda of the kuffaar and their modernist Muslim votaries has led ignorant Muslims to believe that Hijab is not of Islam inspite of the fact that Purdah is an inseperable part of Islam--not only of Islam, but of mankind. Therefore, the task to revive this custom of Islam is not simple. Even Ulama-those Ulama whose belief is correct in regard to Hijab- have in practical life abandoned Hijab. They too have fallen in the path of modernity and have adopted a stance of acquiescence to the norms and ways of the libertine western culture. Reviving Hijab in our day is, therefore, an ibaadat of the highest merit. Although it may be difficult to revive, the thawaab is tremendous, for Rasulallah (sallallahu alayhi wasallam) said:

"He who adheres to my Sunnah at a time when my Ummah has become corrupt, will obtain the thawaab of a hundred martyrs."

The thawaab and Divine Pleasure for reviving Hijab are colossal because in the words of Rasulallah (sallallahu alayhi wasallam):

"There will soon dawn an age when the one who holds onto the Deen will be like one holding a burning coal."

It is therefore essential that all Muslims strive to revive the suppressed practice of Hijab in whatever measure is possible. If total Hijab is not possible immediately, at least partial Hijab should be instituted. Hijab in whatever degree possible should be introduced and then constantly improved on until total Hijab is attained. If full Hijab cannot be introduced due to circumstances and weaknesses, it does not follow that we should resort to total abandonement of this command of Allah Ta'ala. Strive and make dua. Allah will aid, for He declares in the Qur'aan Shareef:

"Those who strive in Our Way, most assuredly, We shall guide them along Our Ways (which lead to our Home, Jannat)."

Allah is the One Who grants taufeeq and Hidaayah.

MEETINGS WITH SAHAABI JINNS

Ibn Abi Dunya (rahmatullah alayh) narrated:

During the khilaafat of Hadhrat Uthman (radhiallahu anhu), a group of Muslims set out for Hajj. Along the journey they ran out of water and thirst overwhelmed them. They made great effort searching for water, but to no avail. They saw death hovering over them. At nightfall they camped near to a tree. Suddenly a huge intensely black creature appeared to them and exclaimed:

"O gathering of travellers! I heard Rasulallah (sallallahu alayhi wasallam) say: 'He who has Imaan in Allah and the Last Day should love for Muslims what he loves for himself and he should dislike for Muslim what he dislikes for himself.'

The jinn then directed the group to the road and indicated to them the location of water.

Hadhrat Umar Bin Abdul Aziz (rahmatullah alayh), the illustrious Khalifah among the Bani Umayya was once on a journey when he saw lying in the middle of the road a dead jinn.

Hadhrat Umar Bin Abdul Aziz (rahmatullah alayh) ordered his companions to move the body to the side of the road. A grave was dug and Hadhrat Umar buried the dead jinn. As they were about to continue on the journey they heard a loud voice calling out: "Glad tidings for you, O Ameerul Mu'mineen. My companion (the dead jinn) and myself are among that group of jinns whom Allah Ta'ala mentions in the Qur'aan Shareef....."

Although they heard the voice they could not see anyone.

SOME FACTS ABOUT JINNS

- * Jinns who saw Rasulallah (sallallahu alayhi wasallam) and died with Imaan are also classified as Sahaabah.
- * Bones are among the food of Jinns.
- * Jinns have the power to assume various forms, human and animal.
- * There were no Ambiya among the Jinn. This is the most authoritative view.
- * Jinns, although a creation from fire, will also be punished in the Fire of Jahannum.

UMMAHAATUL MU'MINEEN

Rasulullah (sallallahu alayhi wasallam) had eleven wives. Although the number of wives is limited to four for Muslims, Allah Ta'ala granted this special concession of eleven wives to Rasulallah (sallallahu alayhi wasallam).

After Rasulallah's (sallallahu alayhi wasallam) demise it was not lawful for anyone to marry the holy wives of Nabi-e-Kareem (sallallahu alayhi wasallam). The noble and pure wives of Rasulallah (sallallahu alayhi wasallam) are described by the Qur'aan Shareef as being the 'Mothers of the Mu'mineen'.

All the honourable and pious wives of Rasulallah (sallallahu alayhi wasallam) deserve the respect and reverence of the Ummah. Whoever cherishes hatred and disrespect for the Azwaa'je Mutahharaat (Holy and pure wives), in fact harbours hatred and malice for Rasulallah (sallallahu alayhi wasallam). Among the various baatil sects which arose in the Ummah, such hatred for Rasulallah's wives is the peculiarity of the Shiahs.

The following are the names of the Holy Wives of Rasulallah (sallallahu alayhi wasallam):

- (1) Khadijah Binti Khuwailad
- (2) Saudah Binti Zam'ah
- (3) Aishah Binti Abi Bakr
- (4) Hafsa Binti Umar
- (5) Zainab Binti Khuzaimah
- (6) Salmah Binti Abu Umayyah
- (7) Zainab Binti Jahsh
- (8) Juwairiyyah Binti Haarith
- (9) Umme Habibah Binti Abu Sufyan
- (10) Safiyah Binti Akhtab
- (11) Maimunah Binti Haarith Ibn Huzun.

ASHRATUL MUBASH SHARAH

Among the Sahaabah of Rasulallah (sallallahu alayhi wasallam) are ten Companions who have been given the glad tidings of Jannat during their lifetime. These ten Ashaab are called the **Ashratul Mubash-sharah**. The following are the names of these illustrious Sahaabah:

- (1) Abu Bakr Siddique
- (2) Umar Ibnul Khattaab
- (3) Uthmaan Ibn Affaan
- (4) Ali Ibn Abi Taalib
- (5) Sa'd Ibn Abi Waqqaas
- (6) Abdur Rahmaan Ibn Auf
- (7) Talhah Bin Ubaidullah
- (8) Saeed Ibn Zaid
- (9) Abu Ubaidah Ibn Jarraah
- (10) Zubair Ibn Awwaam.

Besides Hadhrat Ali Ibn Abi Taalib (radhiallahu anhu), the Shiahs believe that all these illustrious Sahaabah reneged and turned their backs onto Islam after the death of Rasulallah (sallallahu alayhi wasallam). This blasphemy of the Shiahs is a sufficient indictment against this baatil sect. This should sufficiently open the eyes of Muslims.

PURDAH ALSO FOR NON-MUSLIM FEMALES

According to the Shariah it is incumbent upon Muslim women to observe **Purdah (Hijaab)** for even non-Muslim women. It is not permissible for Muslim women to bare unnecessarily any part of their bodies in the presence of kuffaar women. The satr (obligatory parts of concealment) for Muslim women in the presence of non-Muslim women is the whole body in the same way as they have to observe hijab for men. It is not permissible for Muslim women to reveal even their hair in front of non-Muslim women.

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KUFFAAR SPORT

Allah Ta'ala says in the Qur'aan Shareef:

"The life of this world is but play and amusement while the abode of the Aakhirah is best for those who fear (Allah)."

Rasulullah (sallallahu alayhi wasallam) said:

"Every futility of the Mu'min is baatil."

The term 'lahw' stated in the above hadith has been translated as 'futility'. Every act which is futile, useless and which diverts the Believer from Allah Ta'ala and His Laws is baatil and unlawful for Muslims. The sport of the kuffaar are acts of baatil which are not lawful for Muslims. The added factor of tashabbuh bil kuffaar (emulating the kuffaar) aggravates the prohibition. Kuffaar sporting activities, even if unaccompanied by other evils, are not permissible for Muslims. The Shariah forbids its adherents from imitating the kuffaar in unnecessary and useless matters.

The organized sport of the kuffaar in fact is no sport. Under the designation, 'sport' immorality is fostered. Liquor, illicit sex, intermingling of the sexes, uncouth behaviour, bestiality, gambling, etc., are all attendant to kuffaar organized sport.

It is indeed a brutal assault on Imaan for a Muslim to join in the sporting teams of the kuffaar. Association with kuffaar teams of sport induces and compels the Muslim participant to condone and perpetrate the sins of immorality associated with such sport. All shame and morality are cast aside. Tahaarat (ceremonial purity) and Salaat are discarded. The Muslim player is totally assimilated into the stream of kufr immorality.

The evils attached to such organized sport are no secrets. Western civilization condones such immorality. Muslims too have succumbed to the onslaught of kufr influence of the west and in the process of their submission to the immoral demeanour of western ways, Muslims are coating their Imaan in the colours of western immorality. But, Allah Ta'ala commands Believers to paint themselves in the 'Colour of Allah'. Our brothers participating in kuffaar sport should understand well that in this sport they are guilty of practising haraam and major sins. Allah Ta'ala orders:

"When they (the uprighteous Believers) pass by futility, they pass with noble dignity (abstaining from such evil)"

EELAA'

EELAA' in the Shariah is an oath by the husband declaring his intention of refraining from sexual relationship with his wife. For example: A husband says to his wife: I take oath by Allah that I will not have relations with you. Such an oath will result in one talaq baa-in if the husband does not resume conjugal relationship with his wife within a period of four months. If four months lapse without the husband having restored conjugal relationship, the nikah will be severed. One Talaq Baa-in comes into effect.

Talaq Baa-in sets the woman free from the nikah of her husband. If she wishes she may remarry him at anytime whether her iddat has passed or not. However, if she wishes to marry another man she will have to wait until her iddat of three haidh periods has passed.

After having resorted to EElaa' if the husband restores conjugal relations within four months, the nikah will remain intact,

but the husband is obliged to render the kaffaarah for the broken qasm (oath). The kaffaarah (expiation) for a qasm is to feed ten poor persons twice a day or if this is not possible to fast three consecutive days (one after the other). If the food is not given, one may pay the kaffaarah in cash. The cash value of kaffaarah is ten times the Fitrah amount. If Fitrah is R2. The kaffaarah for the broken oath will be R20.

The Law of EElaa' will apply only if an oath was taken to refrain from conjugal relations. If the husband and wife were estranged and lived apart for for any length of time, it will not be EElaa'. The nikah will remain intact even if they were separated for years. The couple in such cases of estrangement may unite without nikah.

AN EXTRACT FROM

HAYAATUL MUSLIMEEN— THE LIFE OF MUSLIMS

(By Hakimul Ummah Hadhrat Maulana Ashraf Ali Thanvi--Rahmatullah alayh)

.....On the basis of numerous Qur'aanic aayaat, the authoritative Mufasssireen of the Qur'aan have asserted that true spiritual life and the life in the Aakhirah as well as the life in this world are rights belonging exclusively to the obedient servants of Allah Ta'ala. This conclusion is manifest from many verses of the Qur'aan Shareef. However, inspite of the clarity of this issue our Muslim bretheren have become greatly forgetful and behave as if they have never heard of the basis and proofs of this claim advanced by the Mufasssireen. Their indifference is so great that one gains the impression that this matter and its proofs never ever crossed their minds.

There are two types of existences: the worldly life and the life of the Aakhirah. Regarding the Aakhirah, our bretheren do recognize somewhat that it is reserved for the obedient servants of Allah Ta'ala. But, in so far as the life of this world is concerned, the thought of it being the exclusive right of the obedient servants of Allah Ta'ala is exceptionally remote from their minds. Throughout the world avalanches of hardship and misfortune continuously descend and crash on Muslims. Despite this calamitous situation, the causes and the remedy have not occurred to anyone. Those who attempt to devise some remedy for this state of degradation and plan to salvage the situation are confronted with total failure because they have failed to diagnose the disease. An erroneous diagnosis results in an erroneous perscription of a remedy. Hence, the disease instead of curing, progressively deteriorates.

The natural consequence of such erroneous, misguided and unprincipled plans and schemes devised to extricate the Ummah from the morass of degradation is nothing other than a further worsening of the disease. But, failure upon failure does not deter the misguided practitioners who intransigently believe in the rectitude of their perscriptions of error.

The cause of this practical ignorance and misguidance is intellectual ignorance. These practitioners do not fully subscribe to the Divine declarations of the Qur'aan-e-Hakeem and the Ahadith which have pin-pointed the root causes of the calamities which have overtaken the Ummah with such disastrous consequences—as we behold. The reformers of the Ummah

assert that they are men of Imaan, but their acceptance of the Qur'aan and Hadith is only partial. Imaan in Allah and His Rasool is to acknowledge and believe in them in every aspect, every statement and deed. Partial acceptance--acceptance of some statements and rejection of some--falls within the scope of the following Qur'aanic aayat:

"What! Do you believe in part of the Book and reject part of the Book?"

It is thus imperative that attention be drawn to this colossal ignorance and negligence so that the causes underlying the disease may be ascertained and the correct remedy prescribed. Proofs--both rational and narrational--and observation and experience have established beyond the slightest vestige of doubt that recognition of the causes of our ailments which are overwhelming us in this age, as well as the remedy and the cure for these ills are confined to the auspicious instructions of Rasulullah (sallallahu alayhi wasallam) We make this claim without the slightest fear of being contradicted.

Whoever believes in the correctness of Rasulullah's (sallallahu alayhi wasallam) diagnosis and practise in accordance with his perscription will acknowledge the efficacy and swiftness of cure of such divine remedies. He will be convinced of the wonder of the divine remedies and wholeheartedly submit to the divine treatment.

Rasulullah (sallallahu alayhi wasallam) conveyed his Message to mankind with the greatest affection and clarity. There exists not the slightest ambiguity in it. But, now the application of the perscription offered by Rasulullah (sallallahu alayhi wasallam) depends on the fortune and misfortune of people. Those who decide to accept the perscription will indeed be fortunate and successful while those who reject it will be encumbered with misfortune and failure. Whoever in the past accepted and utilized the divine perscription, had attained rectitude, success and prosperity.

Muslims who have discarded the divine perscription inspite of their love for Allah Ta'ala and Rasulullah (sallallahu alayhi wasallam), have nevertheless, been blessed. Inspite of their unjust attitude, they have been blessed solely because of their love and belief in Allah and His Rasool (sallallahu alayhi wasallam). Thus, their state of deprivation--being deprived of worldly success and prosperity--is in actual fact a blessing in disguise. It is a blessing because it is a warning for them to realize their error and reform their degraded condition. Such a warning is, undoubtedly, a blessing in that it will save them from total ruin if they heed it.

Those bereft of faith and love, viz., the kuffaar, are granted leeway because of their misfortune and evil. They obtain temporary success and prosperity. But, in the Aakhirah they will be perpetually deprived of all prosperity and goodness. Thus, a prosperity at the end of which is misfortune and calamity, is not true prosperity. In addition to their future failure and adversity which will be their lot in the Hereafter, they discern in themselves frustration. They are constantly without peace of mind and sweetness of life inspite of their abundance of worldly possessions. About such external and superficial comforts of a temporary nature, the final consequence of which is failure and disaster, the Qur'an says:

"What! Do they think that by our bestowal of wealth and sons to them,

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HAYAATUL MUSLIMEEN —THE LIFE OF MUSLIMS

We are hastening goodness for them? In fact, they do not understand.

"Do not let their wealth nor their children surprise you. Verily, Allah intends to punish them in this worldly life therewith, and their souls will depart while they are unbelievers."

Now that it has been established beyond doubt that prosperity and success are confined to the perscriptions of Rasulullah (sallallahu alayhi wasallam), it devolves as a necessary obligation on our Muslim bretheren who are informed of the disease, but uninformed of the perscription, to abandon permanently their neglect and indifference. It is incumbent on them to adopt and make use of these divine perscriptions so that they attain all forms of success and prosperity in abundance in both this world and the Hereafter. The divine perscriptions are proven and most efficacious.

(The above is an extract from Hadhrat Thanvi's book, HAYAATUL MUSLIMEEN. The English translation of Hayaatul Muslimeen is presently in the process of being printed. Insha'Allah, the book will be ready for distribution in the near future.)

OBLIGATION OF DEBT

Among the worst of calamities which can overtake a man is debt, especially if one has no means of repayment. Rasulullah (sallallahu alayhi wasallam) has sounded grave warnings regarding unpaid debt. Even martyrdom will not be able to absolve the debtor of his debt. Unpaid debt will be demanded in the Hereafter. Rasulullah (sallallahu alayhi wasallam) said:

"I take oath by The Being in Whose possession is my life that a man who is in debt will not enter Jannat even if he is martyred, then resurrected, again martyred, then again resurrected and martyred. He will not enter (Jannat) until his debt is paid."

However, there are exceptions. If necessity compelled one to incur the debt and one has the intention of paying while at the same time makes effort to pay, the warning stated in the above hadith will not apply to such debt. In such cases even if the debt remained unpaid, Allah Ta'ala will settle the rights of the creditors on behalf sincere debtor who was genuinely unable to pay.

(By Hakimul Ummah Hadhrat Thanvi)

AN UNMARRIED MAN

Reprimanding a wealthy unmarried Sahaabi, Rasulullah (sallallahu alayhi wasallam) said:

"O Ukaaf. . . . You are like a brother to shaitaan (because of your remaining single). If you had been among the Nasaara, you would have been a monk. Our (i.e. Islam's) way is Nikah The worst among you are the unmarried ones. The most effective weapon which shaitaan employs against pious men is women. But, those who are married are saved from immorality."

(Ahmad)

THE MISWAAK

"Two raka'ts Salaat before which the miswaak was used are superior to seventy raka'ts before which the miswaak was not used."

(Hadith)

"Verily, a Muslim who visits his sick brother remains in the Path of Jannat until he returns (from the visit to the sick)."

(Mishkaat)

JAMAAAT SALAAT

Allah Ta'ala says in the Qur'aan Shareef:

"Then, from among Our servants whom We chose, We made them to inherit the Kitaab (Qur'aan). Thus, among them are those who are unjust to themselves; among them are those who are moderate; and, among them are those who race ahead with virtue by the permission of Allah." (Surah Faatir)

Allaamah Aalusi (Rahmatullah alayh) in the tafseer of this aayat, said that the zaalim (the one who is unjust) refers to a person who neglects both punctual performance of Salaat and Jamaa't Salaat. The muqtasid (moderate) one mentioned in the aayat refers to one who performs regular Salaat but neglects Jamaa't. The Saabi (the one who races ahead with virtue) refers to one who guards punctual performance of Salaat as well as performance of Salaat in Jamaa't.

Imaam Raazi (rahmatullah alayh), explaining the significance and essentiality of Jamaa't Salaat, said:

"Jamaa't Salaat is the Rope of Allah (Hablullah mentioned in the Qur'aan). We have been commanded to hold on firmly to this Rope. Thus, Allah Ta'ala says: 'Hold on firmly to the Rope of Allah, all of you.'

Allah Ta'ala named it (Jamaa't Salaat) 'The Rope' because the Road of the Haqq is narrow and subtle. Numerous people slip on this Path of Haqq. He who grips onto this Rope is saved from slipping (and falling into baatil).

(Nazhatul Majaalis)

Rasulullah (sallallahu alayhi wasallam) said:

"Total ignorance, kufr and nifaaq are displayed by a man who hears the Caller of Allah (i.e. the Muath-thin) calling towards Salaat and success, but he does not answer the Call (i.e. does not attend the Jamaa't Salaat)."

(Ahmad, Tibraani)

NO SALAAT WITHOUT JAMAA'T

The importance of performing the Fardh Salaat in Jamaa't is so much emphasised that a large group of Ulama believe that if Salaat is performed without Jamaa't unnecessarily, such Salaat will not be valid. According to them, Salaat performed individually is valid only on account of illness or some other pressing and real need. This view is based on the following Hadith of Rasulullah (sallallahu alayhi wasallam):

"There is no Salaat for the one who hears the Athaan, but does not answer the Call (i.e. does not attend the jamaat)." (Targheeb)

Although the Jamhoor (majority) opinion is that the Salaat performed individually is valid, nevertheless, if there was no reason for having performed it alone, the thawaab of the Salaat is ruined and the performer is guilty of a major sin in abstaining from Jamaa't.

RASULULLAH (sallallahu alayhi wasallam) said: "If in a village or forest there are even three persons and they do not establish Jamaa't Salaat among them, shaitaan overwhelms them. Thus, Jamaa't is incumbent on you. Verily, the wolf devours the stray sheep. And, the wolf of man is shaitaan."

(Targheeb)

ALI AND THE SAHAABAH

Once Hadhrat Ali (Karramallahu wajhah) after having performed the Fajr (Jamaa't) Salaat turned to his right side. Grief and sorrow were discernable on his face. He remained seated in this position until sunrise. He then said with a voice full of sadness:

"I take oath by Allah! I have observed the Sahaabah of Rasulullah (sallallahu alayhi wasallam). Today there are none like them. Morning saw them with dishevelled hair, dust-covered faces and pale. They lay prostrate in Sajdah making the ibaadat of their Creator the entire night. They remained standing while they recited the Qur'aan (i.e. Qiyaam of Salaat). When they engaged in the Thikr of Allah Ta'ala they swayed to and fro like a branch of a tree swayed in the wind. Because of the fear of Allah they shed tears in such profusion that their garments were drenched. Alas! The people of nowadays pass their nights in negligence."

(Ihyaaul Uloom)

This is the high opinion which Hadhrat Ali (radhiallahu anhu) held of the Sahaabah of Rasulullah (sallallahu alayhi wasallam). But, what opinion do the Shi'ahs hold of these Sahaabah? About the Sahaabah, Khomeini of Iran says:

* "....he (Abu Bakr) was therefore unfit for the position of a leader and successor to the Prophet. Or again, a certain act he performed was contrary to the laws of Islam; hence he was unworthy of his high post." (Declarations of Khomeini)

Ameerul Mu'mineen Hadhrat Abu Bakr (radhiallahu anhu) was unfit for the post of leadership, but Khomeini is fit???

* "God knows what misfortunes Islam has suffered from its inception down to the present at the hands of these evil ulama. Abu Hurairah was one of the fuqaha, but God knows what judgments he falsified for Muawiya and others like him."

(Declarations of Khomeini)

* According to the Shi'i clergy great Sahaabah such as Zubair, Talhah and Aishah (radhiallahu anhum) are conspirators, evil and people of the Fire.

(Tehran Times)

REVERENCE FOR THE MUSJID

The minimum degree of respect necessary for the Musjid is the respect and awe which people have in worldly courts of law. This degree is the least. Like the body and mind, in a court of law, are rivetted to the judge, so too, should be one's condition inside the Musjid. It should not be understood that such a state of reverence is not possible in the Musjid at all times and that such high conditions were confined to the saints of former times. Allah Ta'ala is most gracious. Hope should never be abandoned.

Like respect for the Musjid is essential, so too is it necessary for those in the Musjid. Nothing should be done which inconveniences the inmates of the Musjid. As an example, one should not perform Salaat in a position which will inconvenience others. One should not recite loudly thereby disturbing the other Musallis. In the hadith it is said that the Musaa'id are the orchards of Jannat. In Jannat no one will be inconvenienced, hence, no one should be troubled or inconvenienced in the Musjid.

(Hadhrat Thanvi--rahmatullah alayh)

"When one has completed the Salaat (of Janaazah) one should not stand making dua."

IMPORTANCE OF TAHAJJUD

Tahajjud Salaat is of great importance to those who are travelling along the Path of Allah Ta'ala. However, due to some misunderstandings many people are deprived of this wonderful Salaat. Some people are under the impression that sleeping first is a condition for Tahajjud Salaat. They find it difficult to rise in the latter part of the night, hence they forego the Tahajjud Salaat. It is not necessary that one first go to bed and then arise for Tahajjud. Those who find it difficult to rise in the night should perform their Tahajjud during the time of Isha, before the Witr Salaat. Tahajjud Salaat consists of two raka'ts, four raka'ts, six raka'ts, eight, raka'ts, ten raka'ts or twelve raka'ts Salaat. Therefore, before performing the Witr Salaat, one should make niyyat of Tahajjud Salaat and perform any number of raka'ts, from two to twelve raka'ts. The thawaab of Tahajjud is thus obtained.

Some people labour under the misconception that it is not permissible to sleep again after having performed Tahajjud in the latter part of the night. As a result of this erroneous understanding they find it too difficult to stay awake and therefore, totally discard Tahajjud. It is perfectly permissible to sleep again after having performed Tahajjud Salaat.

Constancy in acts of ibaadat is exhorted by the Shariah even if such ibaadat happens to be nafl acts. Tahajjud plays a special role in the development of the rooh (soul). It is therefore, essential to be constant in this Salaat. If Tahajjud is missed sometimes, one should not permit the nafs to go free. Qadha of Tahajjud should be made at anytime during the day. However, this qadha is not compulsory.

Tahajjud Salaat has always been the practice of all men of piety of this Ummah as well as of all previous Ummats.

UNLAWFUL FUNCTIONS

It is not lawful for Muslims to accept invitations to participate in unlawful functions. Among such haraam functions in our day are wedding feasts, engagement parties, birthday parties, khatm functions, opening a new home, child-naming gatherings, welcoming functions, etc. A number of unlawful factors accompany such functions, therefore, it is not permissible for Muslims to attend.

Most Muslims who attend these functions argue that friends and relatives will take offence if they should abstain from the party, feast or function. But, a Muslim should remember on such occasions that in any conflict between two opposing wills, he is constrained by his Imaan to give priority to the Will and Command of Allah Ta'ala. Rasulullah (sallallahu alayhi wasallam) said that an obedience which invites disobedience to Allah Ta'ala is not permissible. The wishes of parents, relatives and friends will be fulfilled as long as these do not violate the Law of Allah Ta'ala.

RUINING WUDHU

People have become excessively careless and indifferent when they engage in the ibaadat of making wudhu. Even Ulama treat the wudhu negligently. According to the hadith of Rasulullah (sallallahu alayhi wasallam), wudhu is a great act which has the propensity of acting as a purifier of one's heart. Sins are washed away while making wudhu. The Malaikah cover the one who performs wudhu with a blanket of Noor. On the Day of Qiyaamah, the

effect of wudhu will be the dazzling glitter of Noor on the forehead and forearms of those who had performed wudhu correctly and beautifully. These are just some of the benefits of wudhu.

The benefits and advantages of wudhu are attainable only if it is treated as an act of ibaadat. All Sunnat and Mustahab factors of the wudhu should be adhered to. It is essential to refrain from all things which are Makrooh in wudhu. Only then will one be entitled to the benefits of wudhu. A habit which people have is to indulge in worldly and unnecessary conversation while performing wudhu. This unlawful act utterly ruins the benefit of wudhu. The wrath of the Malaikah is incurred by speaking during wudhu. The Malaikah of Rahmat depart with the blanket of Noor with which they were initially covering the one who was making wudhu. It is, therefore, very important that Muslims become more alert and regard their acts of ibaadat with greater reverence.

GARMENTS OF THE MAYYIT

Among the mutual rights (huqooq) which exist among Muslims, is to attend the janaazah (burial) of a Muslim. This right also includes visiting the relatives of the deceased and consoling them. Lifting the janaazah and lowering the mayyit in the grave are also among these rights. Reciting something and bestowal of its thawaab on the mayyit also come within the scope of these rights. But all this should be executed in a lawful manner. If unlawful ways are acquired, the mayyit will not derive any benefit.

It should be understood that the mayyit does not derive any thawaab from acts ostensibly executed for thawaab purposes, but rendered in conflict with the Shariah. For example, some people donate all the garments of the mayyit with the intention of thawaab for the deceased. But, in doing so, they do not obtain the consent of all the rightful Shar'i heirs. Some heirs may be minors, hence even their consent is not valid. Furthermore, such ways of charity are in most cases directed to the Musjids and Madressahs. People donate the garments of the dead (or the money derived by selling it) to a Madressah or Musjid thinking that the mayyit obtains thawaab thereby. It is, therefore, essential that the officials of the Musjid or Madressah make enquiries before accepting such donations.

(Hakimul Ummah Maulana Ashraf Ali Thanvi—rahmatullah alayhi)

WEALTH & DEEN

Some people present the pretext of accumulating wealth for the sake of the Deen. They argue that in the absence of wealth it is not possible to rectify one's Deeni life. Their claim will have validity only if their Deeni life improves with the progress in their material life. But, on the contrary, it is observed that progress in the acquisition of wealth brings about a corresponding retrogression in the quality of their Deeni life.

Friends! This world will be of no avail in the Hereafter. In fact, the futility of wealth and its uselessness in relation to its owner becomes apparent even here in this earthly life. Its owner is finally overwhelmed with regret and sorrow.

Should a worldly man be asked at the time of his death whether his opinion is yet the same regarding the acquisition of wealth, I swear by Allah that he will

have altered his former opinion because he will have now realized that the currency of this world will not be valid in the 'market-place' of the Akhirah. The wealth which he accumulated his entire life will now be of no avail there. He is now without the currency which is valid there because he considered its accumulation useless. The currency which operates in the Akhirah seems to you here to be of no value. But, in reality it is the true and pure currency. What you had accumulated here seemed pure and valuable, but in reality it was false and of no value. But your eyes were closed at the time of accumulation of worldly wealth.

Soon will your eyes be opened and you will witness the reality. You are now in a dream. When you wake up from your dream you will realize that you were dwelling in total loss. We are now in a state of ghaflat (negligence); we are in a dream. We are not aware of what we are accumulating. When the eyes will open, i.e. at the time of maut, the futility of wealth will be realized. We shall cry out in grief at that time:

"Alas! We were dwelling in a great deception. What we regarded to be pearls turned out to be pebbles."

When wealth causes man to become negligent and forgetful of the Deen and Akhirah, then its acquisition is evil. We, therefore, criticize such worldly people who lose themselves in the acquisition and accumulation of wealth. They destroy their Deen in the process of acquiring wealth. They fail to distinguish between lawful and unlawful. However, if wealth does not divert one from Allah Ta'ala or wealth is acquired to the degree of need then such acquisition is not reprehensible. (Hadhrat Maulana Ashraf Ali Thanvi)

THE LAMENTABLE ATTITUDE OF SOME LEARNED AND PIOUS

"Alas! Some people are supposedly pious and men of knowledge, but they divert their children towards worldly education. I am certain that such people must be regretting their acquisition of Deeni Knowledge. They must be lamenting: 'Why did we become Aalims? Why did we not pursue western education?' Indeed this is a dangerous condition. It is evidence of the fact that in their heart is no respect for the knowledge of the Deen. May Allah Ta'ala have mercy on them and grant them guidance."

(Hakimul Ummat Hadhrat Thanvi)

TRUE ULAMA

Once Hadhrat Maulana Ashraf Ali Thanvi (rahmatullah alayhi) said:

"The Ulama to whom we are connected were men of the Haqq. They proclaimed the Haqq (Truth) without fearing the criticisms of the detractors. It is only because of their staunch proclamation of the Haqq that people detest them. The Haqq is always bitter. But, this is what we love. The opposition of the public is a necessary consequence of proclaiming the Truth. It is not possible that these Ulama (of Haqq) proclaim the Haqq and not have opponents. Extreme opposition to the Ulama-e-Haqq is a necessary corollary.. Ignorant people will most certainly oppose them. It is most difficult to remain pleased with a true Muslih and Muballigh."

COMPOUND IGNORANCE

The doubts and misgivings of the claimants of intelligence is due to their compound ignorance. It is for this reason that their retraction (after the manifestation of the truth) is subtle and ambiguous.

ADORNING APPEARANCES

Involvement in much adornment is evil for men. Adornment is appropriate for women. It is now the time when women have adopted male ways and styles in emulation and imitation of the west, and men have adopted the styles and ways of women. At times men spend more time in the adornment of appearances and dress than women. This is the condition of the slave of fashion. Despite these fetters of fashion and style, they have the audacity to claim that they are free. They are in fact fettered in a thousand chains of styles and fashions, but lay claim to freedom. They have no shame! Yes, if they claim that they are free from the restrictions of Allah and His Rasool (sallallahu alayhi wasallam), they are perfectly correct then in their assertion.

The minimum harmful effect of involvement in garments of excessive luxury is the lowering of one's worth in the eyes of people of intelligence because only people bereft of excellence involve themselves in the futility of external adornment. This disease of fashion-consciousness is widely prevalent nowadays among people. Even pious people have been overcome by this malady.

(Hadhrat Hakimul Ummat Maulana Thanvi)

DEEN & OPINION

A widespread disease is the use of personal opinion in Deeni Masaa-il and Ahkaam (Laws of the Shariat). The desire underscoring this attitude is to subject the Shariat to personal opinion. Hence, it is frequently said: "In our opinion it should be so."

You (slave of opinion) are of absolutely no significance, but you have the audacity to present your opinion in matters of divine law. Your opinion has no worth!

Truly speaking, Allah Ta'ala, Himself is the Guard of His Deen. If this was not the case, we shudder to think of the concoction which the people of opinion would have rendered of Islam. It is most fortunate that nothing is within their control. Allah Ta'ala declares: "Verily, We have revealed the Deen and verily, We are its Protectors."

(Hadhrat Hakimul Ummat)

ZULM—INJUSTICE

Because of zulm (cruelty and oppression) Muslims have been destroyed. Now the Hindus (in India) have taken up the task of zulm. Insha'Allah, they too will be destroyed. Hindus possess material resources in abundance (a reference to the situation in India) while Muslim lack in such resources. But, in actual fact, Muslims do not stand in need of material resources if they cultivate the Pleasure of Allah ta'ala. The root of all frustration and misery is failure to maintain the bond with Allah Ta'ala in good condition. It is indeed most vile for Muslims to seek refuge under the wings of alien nations. Muslims nowadays regard non-Muslims as their friends while Allah Ta'ala says: "Verily, only Allah, His Rasool and the Believers are your friends."

(Hadhrat Hakimul Ummat)

THE MAJORITY

If you follow the majority on earth, they will mislead you from the Path of Allah. They follow nothing but opinion. (Qur'an)

IMPURITY & PUNISHMENT

Rasulullah (sallallahu alayhi wasallam) said:

"Beware of urine. Verily, punishment in the qabr is generally because of it."

Imaan is pure. Impurity is the antithesis of Imaan. Impurity has a great affinity with kufr, hence the shayaateen and the saahireen (magicians) necessarily remain in the state of perpetual impurity.

A Mu'min is required to be in the condition of perpetual purity. Impurities are repulsive to Imaan. When one becomes negligent regarding impurity, the Wrath of Allah Ta'ala descends on one and one becomes liable for severe punishment as is clear from the above hadith of Rasulullah (sallallahu alayhi wasallam). The hadith cited above reveals that in most cases punishment in the grave is meted out to people because of their carelessness in regard to urine. When urinating, most people, even Muslims lost in westernism, are not concerned with the splashes of urine. Standing when urinating is the way of the beasts. Beasts have no concern for purity and impurity. Human beings too emulate the beasts in this way. Muslims are demanded by the Shariah to exercise great care when urinating, hence standing urinals are not permissible for Muslims.

In imitation of the kuffaar, Muslims too have introduced in their homes and even at their Musajjid standing urinals. It is impossible to maintain tahaarat (purity) by the adoption of this impure, unhygienic and shameless way. The sacred hadith of Rasulullah (sallallahu alayhi wasallam) leaves no doubt regarding the evil custom of urinating while standing like animals--the way of the kuffaar. It is necessary that Muslims replace such impure facilities, be these at their homes or at the Musajjid.

AHADITH

Rasulullah (sallallahu alayhi wasallam) said:

* Do not raise your gaze above during Salaat, for perhaps your sight may be snatched away.

* If a person knows how great the sin is in passing in front of someone performing Salaat, he will rather remain waiting forty years than passing in front of the Musalli.

* The best Salaat of a woman is the Salaat which she performs in the darkest corner of her home.

* When Allah Ta'ala wishes to bestow goodness on someone, He grants him understanding of the Deen.

* One who commits fraud is not of us.

* The body which was nourished on haraam is more befitting for the Fire.

* Do not derive pleasure when observing another Muslim in difficulty. Perhaps Allah will remove his difficulty and overtake you with calamity.

* O Aisha! Abstain from little sins as well. A reckoner appointed by Allah Ta'ala keeps record of such sins as well.

CHARITY & LOAN

Charity in the Path of Allah is an act of great thawaab. But, greater than such charity is to give qardh (loan) to Muslims in need. Rasulullah (sallallahu alayhi wasallam) said that on the Night of Mi'raj he saw written on the Portal of Jannat that the thawaab of charity is tenfold while the thawaab of a loan given is eighteen fold.

NASEEHAT FOR WOMEN

(Hakimul Ummat Maulana Ashraf Ali)

Addressing the womenfolk, Rasulullah (sallallahu alayhi wasallam) said:

"O Assembly of women! Spend in charity, for I have been shown that the majority of the inmates of the Fire are you (women)."

The women asked: "O Rasulullah! What is the reason for this?"

Rasulullah (sallallahu alayhi wasallam) replied: "You curse in abundance and you are ungrateful to your husbands. I have not seen anything of imperfect intelligence and Deen being able to capture the intelligence of a wise man so much as one of you (women) can."

The women asked: "What is the imperfection of our Deen and intelligence, O Rasulullah?"

Rasulullah (sallallahu alayhi wasallam) said:

"Is the shahaadat (evidence) of a woman not equal to half the evidence of a man?"

The women replied: "Yes."

Rasulullah (sallallahu alayhi wasallam) said:

"That, then is the imperfection (nuqsan or defect) of her intelligence. What! When she is in the state of haith does she not perform Salaat nor fast?"

The women replied: "Yes."

Rasulullah (sallallahu alayhi wasallam) said:

"That, then is the imperfection of her Deen." (Bukhari and Muslim)

In this hadith Rasulullah (sallallahu alayhi wasallam) mentioned five defects of women, viz.,

- * Defect in intelligence
- * Defect in Deen.
- * Abundance of cursing.
- * Ingratitude to the husband.
- * Overwhelming the intelligence of a wise man, thus causing him to think defectively.

The first two defects or weaknesses are natural and are not by the volition of women. Over these two weaknesses they have no control. The latter three defects are by volition or will.

In regard to the volitional faults (the last three), women should recognize these and be concerned with ways and means of curing themselves. The defects which are not volitional (the first two) are not curable by any remedy. However, reflecting on these natural imperfections and defects will go a long way to eliminate pride and vanity in one.

Women suffer greatly from the disease of pride. They consider as great the least bit of excellence in them. Pride is always the result of jihaalat (ignorance). A great Aalim always considers himself to be insignificant. He recognizes his weaknesses and his limitations. His gaze is focussed on the last stage of perfection, hence he will always discern himself bereft of such perfect excellence. A person whose gaze is focussed on the Knowledge of Rasulullah (sallallahu alayhi wasallam) can never consider himself to be an Aalim.

Nowadays there exists the craze of self-esteem. On account of the slightest excellence or virtue acquired people hold themselves in the highest esteem. They consider themselves to be of high rank. This malady is more marked among women. A woman engaging in some extra nafl ibaadat--Salaat and Saum--thinks of herself to be the Rabiah Basri of her time. She then holds all others in

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NASEEHAT FOR WOMEN

contempt. One of the reasons for this loathsome attitude is that she was not reformed under someone's guidance but she inclined towards the Deen merely by reading books. She does not wish to submit to the guidance of someone who may reform her nor has she any such desire, hence her habits remain uncured. She thus considers herself to be perfect and par excellence. Whatever comes to her mind, she acts accordingly.

.....Pride is the result of jahaalat (ignorance). Since there is a dearth of aql (intelligence) in woman the disease of pride is greater in her. By reflecting on the non-volitional defects, the disease of pride in woman will decrease. If she thinks about her weaknesses which are natural in her, her pride will decrease. The non-volitional defects mentioned earlier are dearth of intelligence and defect in Deen. The sign of her imperfect aql according to Rasulullah (sallallahu alayhi wasallam) is the fact that the evidence of two women is equal to the evidence of one man. This then establishes that there is defect in her aql. The defect in her Deen was explained by Nabi-e-Kareem (sallallahu alayhi wasallam) to be the fact that on account of haidh she performs less Salaat and Saum.

Although it is beyond one's power to eliminate the natural and non-volitional defects, it is within one's ability to treat and remove the volitional three defects. These three defects in women as mentioned earlier are her ingratitude to her husband, overwhelming the intelligence of men and cursing in abundance.

It is futile to attempt the rectification of the defects over which one has no power. In fact, the hadith prohibits such futile pursuit. Thus, when Hadhrat Umme Salamah (radhiallahu anha) after hearing of the superiority and significance of men yearned that she also was a man so that she could also aspire to the ranks of men, the following aayat was revealed:

"Do not yearn for that (natural excellence) with which Allah has granted some superiority over others."

From this it may appear that even if women strive in righteous deeds, they will remain imperfect or attain less reward than men. This is not so. Allah Ta'ala orders that His Fadhl (Grace) should be asked for. If women, in addition to their striving, ask Allah Ta'ala for His Grace, they can even surpass men in the obtainal of thawaab. It is for Allah Ta'ala to perfect our imperfect offerings.

.....It is observed that woman succeeds in casting her influence over an intelligent man. She casts her influence over him and he is caught in her snare of deception. This is not because she has greater intelligence than a man, but is due to her tricks and deception. Thus, in privacy the wife strives to turn the husband's heart away from all so that he inclines towards her only. She weaves her web of deception most subtly. The very first thing which new wives generally do is to create a rift between her husband and his parents. She endeavours to alienate him from his mother who had suffered with him for many years. She strives to break his connection with his father who had toiled and sweated for him. Should she succeed in this plot of hers, she will not be contented. She will now conspire to prevent the husband from making gifts to his parents. If she succeeds in this scheme, she still will not be satisfied. She will now turn her attention to her husband's brothers and sisters. She will work hard with her

deception to drive a wedge between her husband and his brothers and sisters. If her husband happens to have children by a previous marriage, she will strive to alienate him from them as well. She is involved in such schemes and plots night and day. Her wish is to capture the full attention of her husband and to turn him away from all others. As far as she is concerned only herself and her children exist. As a result of the wife many families break up. Ill-feeling and disunity overtake the relatives. Men are lax in this regard and act according to the promptings of their wives.

There are two reasons for woman's ingratitude to her husband and her attempt to despoil and overwhelm the intelligence of the man. The first: She considers herself to be equal to her husband. She feels that she is not inferior to her husband. This attitude is displayed even in an argument with her husband. She endeavours to have the upperhand in any dispute with him. She always has a ready answer for whatever he says. She will not leave any statement of his unreplied even if she angers and displeases him in the process of her back-talk. She will speak even if her statement is ridiculous or impregnated with ingratitude. The majority of arguments with her husband stems out of this very attitude and feeling of equality which she assumes to have with her husband.

(Extracts from Tasheelul Mawaaz, Part 2)

EQUALITY?

.....I now turn my attention to those gentlemen who assert equality between the husband and wife. How can this be possible? Even these very modernists who claim equality between husband and wife desire that their wives obey them. The gentlemen claiming equality between husband and wife are guilty of destroying even simple rights of their wives (leave alone the more important huqooq)...."

(Hakimul Ummat)

MEN & WOMEN NOT EQUAL

Ladies! How can you be equal to men? In every way and in all things you are lagging behind men. You cannot be Imaam in Salaat. In matters of inheritance and evidence (shahaadat) you are inferior to men. Why then do you wish to surpass men? According to Imaam Abu Hanifah (rahmatullah alayh) if a woman stands in the saff in line with a man, his Salaat is nullified.

When there is no equality between men and women in matters of Ibaadat which do not require much effort and intelligence, then how can you be equal to men in transactions and other social affairs? These matters require such attributes and abilities which are exclusive with men, but you seek equality with men! In fact, your position is inferior to that of a bondswoman in relation to your husband. In the hadith shareef, Rasulullah (sallallahu alayhi wasallam) said:

"If I had to order anyone to make sajdah for another, I would have ordered the wife to make sajdah for her husband."

Rasulullah (sallallahu alayhi wasallam) did not say that he would have ordered a bondswoman to make sajdah for her master.

But, in spite of this, your attitude is one of rebellion. You consider it an insult if you have to submit to your husband's orders. You do not even regard these

matters to be related to the Deen. You seemingly have great eagerness for the Deen. You will recite 'Subhaanallaah', 'Alhamdulillah', etc., in abundance. You will recite many a Tasbeeh of it. But, let me tell you that the position of reciting Wazeefahs lags far behind. The great act of righteousness is to oppose the nafs. But, of all the requirements of the Deen, most women have clung to only the reciting of wazeefas. In this choice (and neglect of the other parts of the Deen) is a great plot of the nafs. That plot is the desire for vanity. In abundance of wazeefahs, people will hold you in esteem believing you to be pious. You desire to attain respect among people in this way. But, in obedience and respect to the husband you discern the displeasure of your nafs. You, therefore, neglect this essential of honouring your husband.

Thus, the opinion of equality and jealousy are the two reasons for this evil attitude of women. Hasd (jealousy) is extremely marked in women. Jealousy overwhelms them even in regard to the most insignificant things. For example: the wife will feel pangs of jealousy if the husband gives his parents anything. She feels that if his parents did not exist she would have secured the gift for herself. . . No woman is prepared to concede that her argument with another is the result of jealousy. But, it is apparent to all. In a multitude of ways will she pour out the flames of jealousy from her heart.....

(Hakimul Ummat)

CHARACTER & IBAADAT

Remember that without reformation of character, reciting of wazeefahs is of no benefit. It is narrated in the Hadith Shareef that Rasulullah (sallallahu alayhi wasallam) was asked:

"O Rasulullah! A certain woman engages in much ibaadat. She spends the nights in worship, but she distresses her neighbours."

Rasulullah (sallallahu alayhi wasallam) replied: "She will enter Jahannum."

It was asked about another woman: "O Rasulullah! (sallallahu alayhi wasallam) A certain woman does not engage in much ibaadat but her attitude with her neighbours is honourable."

Rasulullah (sallallahu alayhi wasallam) said: "She will enter Jannat."

But, among our womenfolk, piety is confined to tasbeehs and wazeefas. Their attention is totally diverted from moral character. If even one part of Deen is omitted, the Deen will be imperfect. From morning till night they are involved in jealousy, cursing and criticizing, and in spite of this, they consider themselves pious merely on account of the wazeefas they recite. . . .

(Hakimul Ummat)

CRITICISM

A Muslim should not be bothered about criticism. In fact, those in search of the Haqq (Truth) should feel greater satisfaction and pleasure when being criticized. In criticism is a wonderful benefit. One's Deen becomes firmer when criticism is levelled against one. As long as there is no criticism, one will remain weak and insecure.. (Hakimul Ummat)

A peculiar consequence of sin is the impairment of one's intelligence.

(Hakimul Ummat)

The beauty of a man's Islam is his shunning of all things futile. (Hadith)

DIFFERENCE IN ATTITUDES

Difficulties and hardships descend in similar form on all, whether they are worldly people or pious people. However, there is a vast difference in the conditions of the two sets of people. When the Auliya are afflicted with sickness they do not regret nor are they frustrated. They do not concern themselves with the thought of the sickness worsening. If they fail in a court case they do not regret such failure. They have no worry about provisions for tomorrow. At all times they are in peace and contentment.

In contrast is the condition of worldly people. Worry, regret, grief and frustration set in the wake of hardships. Difficulties are unbearable to them. Their peace of mind is destroyed by hardships.

A prosperous condition is, therefore, not proof of piety and acceptance by Allah Ta'ala. Great Auliya and Ambiya were afflicted with severe trials and hardships while a claimant to divinity like Fir'oun did not suffer so much as even a headache for over four hundred years in spite of him being an accursed person.

Illness, lack of wealth and adversity are considered to be treasures by the Auliya. The condition of the Auliya should therefore not be confused and reasoned on the basis of the condition of worldly people.

WESTERN EDUCATION

Western education which women are acquiring nowadays exercises a destructive influence over them. Their shame is negated and they become more audacious than men because of their lesser intelligence. They, therefore, suffer greater spiritual and moral ruin than men.

Men too suffer moral corruption on a great scale as a result of pursuing western education. I, therefore issue a fatwa in regard to a future son-in-law. Along with making enquiries regarding his family background it is essential to make enquiries about his Imaan as well. This is an age in which there are grave misgivings about Imaan. Due to the corrupt beliefs acquired from western education, the Nikah in fact is not valid. (Hadrhat Maulana Ashraf Ali Thanvi)

BASIS OF SUCCESS

The successful operation of Deeni activity is not dependent on a large group. A small number of people will suffice as long as their motive is to acquire the Pleasure of Allah Ta'ala. There is a dearth of Ridha-e-Haqq (Pleasure of Allah) among the workers of the Deen. Muslims remained dominant and victorious as long as this attribute had existed in them. . . . I take oath by Allah! If Muslims cultivate the Pleasure of Allah they will overwhelm the entire world. They will become the masters of the world. This does not negate the harnessing of the material ways and agencies. In addition to acquiring the ways and means of this mundane world, it is essential to obtain the Pleasure of Allah Ta'ala. In this pursuit should be no neglect. Even after having acquired the material agencies, the gaze of Muslims must necessarily be on only Allah Ta'ala and not the means and agencies.

(Hakimul Ummat)

CUTTING HAIR

During the state of janaabat (i.e. when one is in need of ghusl) it is not permissible to cut nails and hair from anywhere of the body.

EMULATING THE SHIAHS

Although the application of surmah is Sunnat, the Fuqaha of Islam have declared that applying surmah to the eyes on the Day of Aashura (10th Muharram) is not permissible because this has become a perculiar practice of the Shiahs and it is not permissible to emulate the Shiahs. (Shaami)

Bidah- Opposition To Rasulullah

Once Hadrhat Ali (radiallahu anhu) saw a man performing two raka'ts Salaat on Eid Day prior to the Eid Salaat. Ali (radiallahu anhu) forbade the man from the Salaat. The man then said:

"O Ameerul Mu'mineen! I know that Allah Ta'ala does not punish one for performing Salaat."

Hadrhat Ali (radiallahu anhu) replied: "Verily, I know that Allah Ta'ala does not reward an act (of Ibaadat) unless practiced or exhorted by

Rasulullah (sallallahu alayhi wasallam). Hence, your Salaat is a futile act and indulgence in Futility is Haraam. Perhaps Allah Ta'ala will chastise you for your opposition to Rasulullah (sallallahu alayhi wasallam)." (Nazmul Bayaan)

Rejecting Islam

It was revealed to Rasulullah (sallallahu alayhi wasallam) that a time will come when Muslims will resort to subtle rejection of the Laws of Allah Ta'ala. In order to extricate themselves from the restrictions imposed by the Shariah, they will argue that such and such does not appear in the Quraan. Their slogan will be: FOLLOW ONLY THE QURAAAN.

Anticipating this cunning rejection of Islam, Rasulullah (sallallahu alayhi wasallam) warned the Ummah:

"Let me not find any among you (Muslims) reclining (unconcernedly) upon his couch saying about that which I have commanded or prohibited: 'I do not know about it.' Whatever we find in the Book of Allah we shall follow."

CONSEQUENCE OF HOARDING

ONCE during the reign of his Khilafat, Ameerul Mu'mineen, Sayyidina Umar Bin Khattab was passing by Masjid Nabawi when he observed grain stacked in abundance. He asked about this grain. People said that the grain has been brought for sale to the public. Hadrhat Umar (radiallahu anhu) said:

"May Allah grant prosperity in this grain and in those who have brought it."

The people said: "O Ameerul Mu'mineen! This grain has been blocked from us."

It was learnt that Farrukh, the servant of Hadrhat Uthman (radiallahu anhu) and another servant of Amr (radiallahu anhu) were responsible for having blocked the sale of the grain to the public. Hadrhat Umar (radiallahu anhu) summoned both into his presence and asked: "Did you block the sale of the grain?"

He replied: "O Ameerul Mu'mineen! We buy and sell

at our price."

Hadrhat Umar (radiallahu anhu) said: "I heard Rasulullah (sallallahu alayhi wasallam) saying: He who blocks (or hoards) the sale of grain (anticipating higher prices) upon the Muslims, Allah will afflict him with either poverty or leprosy."

Farrukh immediately repented and vowed never again to hoard grain. However, the servant of Amr was adamant and said: "We purchase with our money and we shall sell at our price."

Abu Yahya (radiallahu anhu) narrates that after a while he saw the servant of Amr overcome with leprosy.

He who performs Salaat, fasts and gives charity to show the world (for purposes of riyaa), is a mushrik (polytheist). (Hadith)

Increase the Zikr (Remembrance) of Allah so much that the hypocrites say: You are insane. (Hadith)

The Most Intelligent

HADRAT Baraa Bin Aazib (radiallahu anhu), one of the Companions of Rasulullah (sallallahu alayhi wasallam), narrates that Rasulullah (sallallahu alayhi wasallam) said that there are some servants of Allah Ta'ala, who by virtue of their closeness to Allah Ta'ala will occupy the loftiest of mansions in Jannat. These are the people who are the most intelligent.

The Raawi (narrator) of the Hadith says that the Sahaabah then asked Rasulullah (sallallahu alayhi wasallam) to identify those of the greatest intelligence.

Rasulullah (sallallahu alayhi wasallam) replied:

"They attained the highest intelligence by directing all their efforts and endeavours towards the attainment of the Pleasure of Allah Ta'ala. The goal of all their efforts is only Allah's Pleasure. They are totally devoid of any love for the futility, luxury, comforts and kingdoms of the world. They regard the world as an object of extreme detestation. They chose to adopt patience in the face of the transitory and ephemeral difficulties of this world, hence they will attain the eternal Bliss in the Hereafter."

SAFF RULES

- * If there is no place in the Saff (row of Musallees) then the solitary Muqtadee should not join the congregation immediately, but should wait a while in anticipation of the arrival of another Musallee. If another Musallee arrives, the two shall now form a Saff behind the first Saff in line with the Imaam. However, if by the time the Imaam goes into Ruku no Musallee arrived then this solitary Musallee shall join the Jamaat, standing behind the already formed Saff, in line with the Imaam.
- * If there is more than one boy, a separate Saff of boys will form behind the rows of the adults. However, if there happens to be only one boy, he will stand in the Saff of the adults.
- * The shoulders of the Musallees should touch in the Saff. There must be no gap in the rows.
- * The heels of the Musallees must be in line. This will ensure that the Saff is straight.
- * The Saff should be the same length on both sides of the Imaam.

Ahadith on the Saff

RASULULLAH (sallallahu alayhi wasallam) said about the correct Saff formation:

- * O Servants of Allah! Rectify (form correctly) the rows otherwise Allah may disfigure your faces.
- * Straighten your rows and solidify your ranks (in Salaat).
- * Straighten your rows, for verily, the straightening of the rows is of the commands of Salaat.
- * Form your rows (in Salaat correctly) like the Angels form their rows by their Creator.
- * I take oath by that Being in whose power is my soul that I see the shaitaan entering the gaps in the Saff like a young camel.

The noblest of you are those who learn the Quraan and teach it. (Hadith)

There is not a disease sent by Allah for which He has not sent a remedy. (Rasulullah (sallallahu alayhi wasallam))

A SAHAABI ASKED: O MESSENGER OF ALLAH (sallallahu alayhi wasallam): WHAT IS THE NOBLEST OF DEEDS? RASULULLAH (sallallahu alayhi wasallam) SAID: (THE NOBLEST DEED) IS TO DEPART FROM THIS WORLD WITH YOUR TONGUE FRESH WITH THE ZIKR OF ALLAH.

(Ahmad and Tirmizi)

A Wayfarer

ABDULLAH bin Omar relates that the Apostle of God once said to him, grasping his shoulders with his hands: "Live in the world as if you were a stranger or a wayfarer."

—Bukhari

Just as a traveller does not consider an inn or a foreign country his home, a truthful Believer should, also, not imagine the world to be his real abode and believe as if he was going to live here forever.

The design of life the Divine Apostles have preferred for mankind rests upon the principle that man should treat his earthly sojourn to be purely temporary and prepare ardently for Futurity as if he was actually seeing it, or, rather, living in it. One's life falls in with the wishes and teachings of the Prophets to the extent to which one succeeds in producing this state within oneself, and those who fall short of it, their life has nothing in common with the precepts taught by the Apostles.

The son of Aadam grows older by the day, but two things in him grow younger, viz., greed for wealth and the desire for longer life. (Hadith)

SUNNAT WAY OF MARRIAGE

Hadhrat Ali (radiallahu anhu) very bashfully approached Rasulullah (sallallahu alayhi wasallam) for the great wealth of Nabi's (sallallahu alayhi wasallam) daughter. Hadhrat Ali (radiallahu anhu) made his marriage proposal for the hand of Hadhrat Faatimah (radiallahu anhaa) directly to Rasulullah (sallallahu alayhi wasallam). The command of Allah Ta'ala was immediately revealed and Rasulullah (sallallahu alayhi wasallam) accepted the proposal.

The rigmarole, frills and fancies attendant to proposals and engagements were totally absent. The customs surrounding marriage proposals and engagements of nowadays are nonsensical and at variance as well as in conflict with the Sunnah.

At the time of marriage the age of Hadhrat Faatimah (radiallaahu anhaa) was fifteen and half years and that of Hadhrat Ali (radiallahu anhu) was twenty one years. After accepting Hadhrat Ali's (radiallahu anhu) proposal, Rasulullah (sallallahu alayhi wasallam) ordered Hadhrat Anas (radiallahu anhu):

"O Anas, go and call Abu Bakr, Umar, Uthmaan, Talhaa, Zubair and a group among the Ansaar."

It is clear from this example set by Rasulullah (sallallahu alayhi wasallam) that the Nikah ceremony was being arranged with the greatest of simplicity and without any fanfare. No special gathering, venue, time, etc. was contemplated nor was any hue and cry raised about the Nikah which was about to be conducted. It is thus Sunnat to merely gather some close relatives and others, without creating a hub-hub and proceed with the Nikah quietly and with dignity, i.e. without the accompaniment of the multitude of un-Islamic and haraam customs and activities so rife in Muslim marriages of the day.

The people sent for by Nabi-e-Kareem (sallallahu alayhi wasallam) presented themselves and Rasulullah (sallallahu alayhi wasallam) recited a khutbah and performed the Nikah. From this example, it is clear that the most suitable person to perform the Nikah is the father of the bride.

The Mehr (dowry) was fixed at 400 mithqaal silver, which is equal to 49. 2137 troy ounces. This is now known as Mehr-e-Faatimi. It is therefore Sunnat to adopt the practice of Mehr-e-Faatimi.

After the Nikah, Rasulullah (sallallahu alayhi wasallam) sent Hadhrat Faatimah (radiallaahu anhaa) to Hadhrat Ali's (radiallahu anhu) home in the company of Hadhrat Umme Aiman (radiallahu anhaa). This was the simplicity which accompanied the departure of the Princess of both worlds, from her father's home to her new home. The nonsensical and un-Islamic customs of present-day marriages were totally non-existent.

Hadhrat Ali (radiallahu anhu) thereafter fulfilled the Sunnat of the Walimah feast. This too was nothing lavish or sumptuous. Like every facet of Islamic life, the Walimah feast was likewise an embodiment of simplicity. The following were the foods served at the Walimah. Some corn-bread, some dates and some sweet meats. Thus, the Sunnat method of the Walimah is to arrange the affair with simplicity. There should be no elaborate arrangements and customs. A few close relatives and friends should be called and whatever one can serve with ease and without any fuss, should be prepared. It is also Sunnat to include some poor persons in the Walimah.

FEASTS OF PRIDE

The lavish and sumptuous feasts arranged in kuffaar style on occasions of Muslim marriages of our age are motivated by only pride, vanity, and mutual rivalry, i.e. vying with one another. Such motives are baneful and it is not lawful for Muslims to attend such vile feasts. About such evil wedding feasts, Hadhrat Shah Waliullah (rahmatullah alay) says in his Kitaab, Hujjatullahil Baalighah:

"The people of Jaahiliyyah (ignorance) competed with one another in pride. Each one attempted to outstrip the other. Wealth was thus expended for this purpose and for no other purpose. In this attitude was malice, corruption among themselves and the destruction of wealth for no beneficial purpose. Their expending of wealth [in such sumptuous feasts] was in sheer obedience to the call of the carnal nafs. It is therefore incumbent to shun such acts and vilify them so as to close this avenue [of corruption]. And, the best way of closing this avenue is to abstain from eating the food of the person [who throws such lavish feasts]."

FOOD OF COMPETITION

Hadhrat Abu Hurairah (radiallahu anhu) said:

"Do not accept the invitation nor eat of the food of two competitors."

Explaining this hadith, Irjaam Ahmad Bin Hambal (rahmatullah alayh) said that the two competitors refer to two persons who vie with one another in lavish feasts. The purpose of such competition is pride and show. It is therefore not permissible to accept the invitation of such people nor is it permissible to consume such food of riyaa and takabbur.

MUJLISUL ULAMA ZAKAAT ORGANIZATION OF SOUTH AFRICA

Zakaat Questions

Q. What is the meaning of Baitul Maal?

A. The terms, 'baitul maal' literally mean, 'the house of wealth'. In the context of an Islamic state it will mean the state treasury in which various types of public wealth, e.g. Zakaat, Ushr, Kharaaj, Khums, Rikaaz, Laqeet, etc., are kept.

Q. People reason that it is best to give Zakaat with one's hand to whom one wants to give rather than giving the money to the Baitul Maal for distribution.

A. There are two types of wealth on which Zakaat is applicable: Amwaal-e-Zaahirah (open or unconcealed wealth) and Amwaal-e-Baatinah (concealed wealth). It is the right of the Islamic state to collect Zakaat on Amwaal-e-Zaahirah which refers to livestock and farm produce. It is the right of the individual to pay Zakaat on his Amwaal-e-Baatinah. The State has no right to claim his Zakaat on this type of concealed wealth. Amwaal-e-Baatinah refers to gold, silver, cash, stock-in-trade. It is not lawful for the Islamic state to forcibly extract Zakaat from its citizens on their Amwaal-e-Baatinah. The owner of such wealth has the full right to distribute his Zakaat to whomever he wishes. However, if one wishes to pay one's Zakaat into the state Baitul Maal, it is permissible to do so.

The Baitul Maal referred to here is purely a state organization. Private baitul maal bodies operated by various organizations in the community are not covered by the above explanation. Baitul maal bodies which are non-state organizations have no right whatever of demanding Zakaat from people, be it the

Zakaat of Amwaal-e-Zaahirah or Baatinah. The Baitul Maal explanation given above applies to only a state agency.

Q. Should all Zakaat collected be distributed in the same year of collection?

A. Although it is preferable that the whole amount be distributed as soon as is possible, nevertheless, it is not obligatory to distribute all the monies in the same year of collection. But, there should be no unnecessary delay. If a valid Zakaat case comes forward or one has knowledge of such a case, it will not then be permissible to withhold Zakaat payment, for Zakaat is the right of the poor.

Q. The Zakaat collected by a baitul maal (i.e. a private body) is deposited in a bank. What should be done with the interest obtained on the funds?

A. The interest too should be given to the poor.

Q. Could Zakaat collected by a baitul maal be used to erect a social hall for the Muslim community?

A. It is not permissible to do so.

Q. Can the Zakaat collected be invested on public or private enterprises to receive dividends?

A. It is not permissible to invest Zakaat funds in any way. Zakaat must be paid to the poor.

Q. A man gave his Zakaat to a friend who although in debt, is extravagant. Because of his extravagance he is in debt. His income is not sufficient for his way of life. Was the Zakaat discharged?

A. Yes, the Zakaat has been validly paid.

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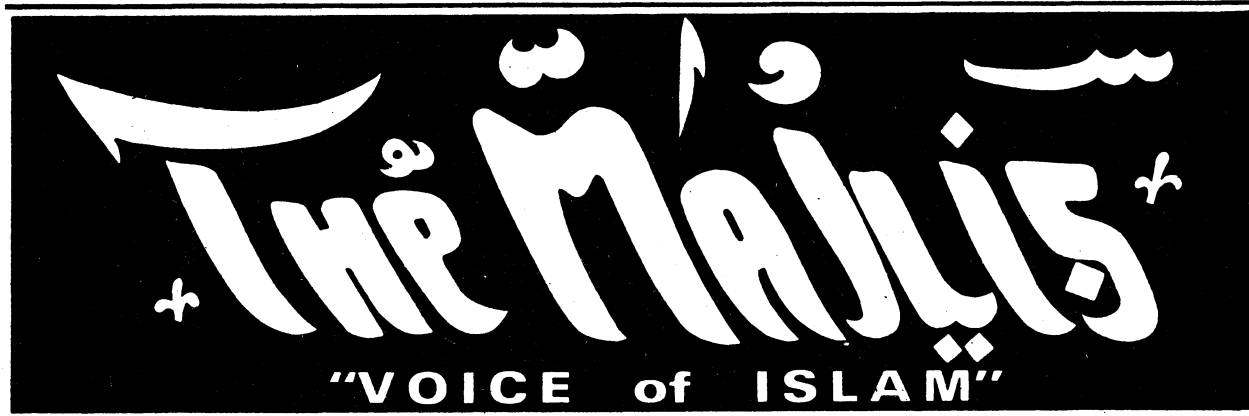
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ZAKAAT ABUSE

Zakaat is among the fundamental institutions of Islam. It is not a voluntary or optional form of charity. Commensurate with its importance, the Shariah has ordained numerous rules pertaining to its levying, collection and distribution. The dispensation of Zakaat has not been assigned to individual fancies and desires--to be levied, collected and distributed in terms of personal opinion. Zakaat is a Fardh (compulsory) obligation. Its denial relegates one outside the pale of Islam. Neglect in the correct execution of this absolutely important injunction of the Shariah renders one a faasiq and immeasurably weakens the Imaan. But, this is precisely what is transpiring nowadays--in these days of ignorance, incompetence and nafsani desires. Zakaat monies are being treated as if these were private property. Zakaat is being mishandled, misused and abused by organizations and individuals who have set themselves up as zakaat funds. The Zakaat obligations of almost all those who pay Zakaat to such unscrupulous organizations and individuals are not fully discharged on account of the abuse and organized pillage perpetrated and concealed under pretexts which have no validity in the Shariah.

Self-appointed zakaat 'authorities', vastly ignorant and uncaring of the Shariah's rules on Zakaat, have rigged up zakaat funds to diligently pursue Zakaat collection on an organized basis. The aim is to collect the maximum amount of Zakaat which their untiring efforts can yield in this field of activity so that a very large slice of Zakaat money may be pocketed by the officials and workers operating the zakaat funds. Although their collection drive is diligent and enthusiastically executed, we must observe that their distribution or correct distribution in terms of the Shariah is extremely lethargic, incorrect and at times unlawful. When it comes to Islamic distribution of the Zakaat collected, they fail miserably since baneful motives of the nafs--personal greed and desire--exert a dominant role in their activities.

The first and foremost avenue of expenditure exacted by the incompetent and unscrupulous Zakaat collectors and officials is their personal pockets. Some of these organizations and individuals claim one eighth of all the Zakaat collected as their personal wages. Although the Qur'aan stipulates the first avenue of Zakaat expenditure as the Fuqara (poor and destitute), these zakaat-workers accord priority to their own unlawful claim of one eighth of the Zakaat funds. Such misappropriation of Zakaat is then camouflaged under the Qur'aanic Zakaat avenue of expenditure known as 'Aamileen'. But, in all truth, these workers and officials of self-created zakaat bodies do not come within the purview of the Qur'aanic category styled as 'Al-Aamileen alayha'.

The workers and officials of these un-Islamic funds allocate to themselves one eighth of all the Zakaat funds, and at times, even in excess of one eighth. In justification of this misappropriation they contend that since they collect and distribute Zakaat, they qualify as Aamileen when in actual fact they are not Aamileen in terms of the Shariah. Aamileen according to the Shariah are those collectors of Zakaat which are appointed by the Islamic State to wander around the country-side, from place to place, collecting live animals being the Zakaat on livestock, e.g. camels, oxen, goats and sheep. The Aamileen appointed by the Islamic State are a specific group of government employees responsible for the specific duty of going out into the country and physically arranging for the transport of live animals to be conveyed to the place of custody set aside by the Islamic state for the Zakaat animals. Although the Aamileen wandering around the country are allowed to accept Zakaat money if people voluntarily advance it to them, their basic and prime duty is to collect Zakaat animals. It is not the right of the Islamic state to compulsorily collect the Zakaat monies of the Muslims. This is the right of the individual who may distribute his own Zakaat privately in the correct Islamic channels without any state interference. But, it is the right of the Islamic state to collect Zakaat on livestock, hence it is entitled

to appoint Aamileen to carry out this obligation. Thus, for the validity of the office of Aamileen, the requisite is an Islamic State or an Islamic Ruler. Valid Aamileen are entitled to a share of the Zakaat monies which they have collected. However, if people bring or send their Zakaat to the Fund or Baitul Maal created by the Islamic State then the workers and officials in charge and operation of the Fund or Baitul Maal have no right to be paid out of Zakaat funds. The rulings of the Shariah are clear on this aspect. The Books of Fiqh explain this quite unambiguously. Thus, even lawful and valid workers and officials of the Baitul Maal cannot be paid from Zakaat funds if people send in their Zakaat themselves. Zakaat monies are haraam for such workers. To a far greater degree will the prohibition be applicable to self-appointed voluntary workers in charge of a private zakaat organization.

Since the individuals and workers of private zakaat funds are not appointed by the State, they are not Aamileen in the technical Shar'i sense. Furthermore, they do not go around collecting live animals being the Zakaat on livestock. And, even if this was the case, they are not state-appointed. They are private individuals who have taken upon themselves the execution of a great and sacred duty. Hence, they should not expect monetary remuneration in lieu for any services which they render in this direction. But, in stead of rendering any correct service, the lamentable fact is their abuse and misappropriation of Zakaat funds for personal gain. By the perpetration of misappropriation they are failing in the holy duty of executing the Zakaat obligations of those who have entrusted their Zakaat monies with them.

In view of the deplorable condition of abuse of Zakaat existing among these individuals and organizations, the Muslim public must be careful. It is highly improper for a payer of Zakaat to entrust his Zakaat to such incompetent and reckless workers of zakaat bodies. The Zakaat payer should realize that if his representative fails in correctly distributing his Zakaat, his (Zakaat payer's) obligation will not be discharged. He will have to again pay Zakaat of the amount which was abused by his representative, viz., the unscrupulous zakaat funds and individuals professionally collecting Zakaat, but un-Islamically disposing of it. If any individual or organization allocates any portion of Zakaat money for its administrative expenses, then do realize that such organization is baatil and unlawful in Islam. Do not hand over your Zakaat to such baatil organizations, for your Fardh obligation will not be adequately discharged. Rasulullah (sallallahu alayhi wasallam) said that among the signs of the approaching Hour of Qiyaamah is that people will "regard Zakaat as booty". This attitude has already permeated incompetent organizations and individuals who collect Zakaat and consider it appropriate to administer the funds as they deem fit irrespective of the violation of the Shariah which result in their whimsical ways of distribution. It is therefore essential that Muslims refrain from aiding the baatil activities of organizations which possess no Islamic credibility to collect, administer and distribute Zakaat. They will come to you under the guise of high-sounding names and deceptives aims and purposes. Do not be deceived. Send them walking without entrusting your Zakaat to them, for they are thoroughly incapable and unqualified to administer Zakaat. They will misuse and misdirect your Zakaat and the Fardh obligation will remain either fully undischarged or inadequately requitted. The surest way of detecting the incompetence of a Zakaat body or fund is to ascertain if they pay their workers wages out of Zakaat funds.

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QUESTIONS and ANSWERS

MUJLISUL ULAMA
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Q. How does Islam view religious films? One Muslim paper while advertising a religious film depicting the Sahaabah, claims that Muslims should not miss such films.

A. All films in which pictures of human beings and animals are portrayed are haraam. Religious films are haraam with aggravating factors. Indeed, the sin of producing and viewing pictures portraying the Sahaabah is far worse than the commission of a thousand times adultery. The adulteror, if he is a Muslim, regrets and recognizes his evil. He thus repents and attains the mercy of Allah Ta'ala. But, the fussaag and immoral producers and viewers of vile films depicting the Sahaabah labour under the evil idea that such films are of spiritual merit. Consequently they are not smitten by pangs of remorse and regret. They are thus deprived of the wonderful blessings of taubah. What the so-called Muslim newspaper exhorted is to be dismissed with contempt. Only downright stupid and immoral persons will advise Muslims to view pictures which are blasphemous in Islam. Muslims should not heed the advices of self-appointed 'guides' who are themselves slaves of their carnal desires. They are astray and lead others astray as well.

Q. A certain man is outwardly a good Muslim. He performs his Salaat regularly at the Musjid. His dress is Islamic and his whole appearance is Islamic. All consider him to be a good Muslim. This man proposed marriage to a certain lady who refused his proposal. The man is upset at her refusal. However, inspite of her refusal, this man stands on the public pavement and chats with this woman in full view of everyone. They are not getting married, but they converse with each other in public. The purpose of this question is to ask whether the evidence of this man in matters of the Shariah is acceptable or not? Can we accept his evidence in the sighting of the Eid moon?

A. According to the Shariah this man is termed a faasiq or a flagrant and a shameless violator of the Law of Allah Ta'ala. Such shameless acts as perpetrated by this man are common, hence the general public does not consider these as evil acts. But, in actual fact, it is an immoral act for a Muslim man and woman to stand and converse in the public. In doing so they are openly showing disrespect for Allah's Law. The evidence of this man is not acceptable in the sighting of the Eid moon in view of him being a faasiq. However, if he repents and desists from his immoral act of shamelessly speaking in the street to the woman who has rejected him, then his evidence will be acceptable.

Q. What should a Muslim female do in the case of childbirth when no female doctor is available in the locality?

A. If a Muslim female midwife or Muslim female doctor is not available, the Shariah permits the engagement of a female non-Muslim. If a female non-Muslim is not available, the next resort according to the Shariah will be a male, but Muslim. If a Muslim male doctor is not available, then only, as a last resort, will it be permissible to enlist the services of a kaafir male doctor.

Q. Is it permissible for a Muslim female to have a male shaikh (spiritual guide)?

A. It is permissible. However, the following conditions are necessary:

a. All Purdah restrictions between the woman and her Shaikh must be observed if the Shaikh is a ghair mahram.

b. The woman, if married, must have the consent of her husband. If single, the consent of her father, brother, etc., is necessary.

It should be well understood that according to the Shariah, there is neither exemption nor relaxation of Purdah between a female Mureed and her Shaikh. A shaikh who does not observe purdah for his female mureeds is a man of baatil. Remain far from such a plunderer of Imaan.

Q. Can money such as Zakaat, Fitrah, Kaffarah be given to non-Muslims?

A. It is not permissible to give Zakaat, Fitrah, Kaffarah and all forms of compulsory charities to non-Muslims. Such forms of charities will be discharged only if given to Muslim poor.

Q. Should a person make salaam to one making wudhu?

A. One should not make salaam to a person making wudhu or engaging in any other act of ibaadat nor should one make salaam to a person busy eating. It is not waajib on such persons to reply to the salaam made in these circumstances.

Q. After having recited Surah Faatihah in Salaat, should Bismillaah be recited before starting a Surah?

A. Yes, it is Sunnat to recite Bismillaah before commencing a Surah after Surah Faatihah.

Q. As one started to perform Tahyatul Musjid, the Azaan commenced. What should one do?

A. Complete the Salaat.

Q. I am a Muslim convert. I was formerly a Christian, but embraced Islam by the Grace of Allah Ta'ala. I try my best to adhere to the teachings of Islam. I have a peculiar attitude regarding which I was advised to seek your advice. I am grateful for the existence of the forum of the Majlis from which we can obtain Islamic guidance. My peculiar problem is that although I myself a convert to Islam, I have the tendency to frown on other converts. When I hear or meet a person who has embraced Islam, I gain the impression that he or she is deceiving and has embraced Islam for some worldly motive. This is a very strong notion in me. A friend advised me to write to you as in his opinion this notion is not a healthy sign for me. Please advise me in this matter.

A. The advice of your friend is the direction of true Imaan. True Imaan has a natural capacity to detect what is negatory of Imaan even if it happens to be inexplicable. Since you have requested us for advice and guidance, it becomes our duty to inform you with clarity so that you may understand your ailment and remedy your condition before it is too late. What we are about to say will be unpalatable, but amputation at times is necessary in the greater interests of the patient. Your attitude is indeed a grave spiritual ailment which does not bode well for your Imaan. Your 'peculiar attitude' is in fact, a mirror reflecting the condition of your Imaan. This peculiar attitude of despising other converts is an obsession in you because your motive in having embraced Islam was not healthy, i.e. not sincere. You did not embrace Islam for the sake of Islam, for the sake

of Allah Ta'ala. You were motivated by worldly considerations, hence your Imaan does not spring from the rock of sincerity. If your adoption of Imaan was the consequence of having understood the beauty and truth of Islam, then it is not conceivable for such an adherent of Imaan to despise others who enter the fold of Imaan. Since your Imaan was not founded on the rock of sincerity, it hinges on a very weak fulcrum. Your weak Imaan, therefore, conceives that all others who enter Islam must be like yourself who had entered Islam for considerations other than Allah Ta'ala. Indeed, it is most despicable and dangerous to despise other Muslims. A Muslim is not allowed to despise even a kaafir or even an animal. If a Muslim considers himself superior to even a dog, then he should know that something is amiss with his Imaan. Rasulullah (sallallahu alayhi wasallam) said that Imaan is suspended between hope and fear. Thus, no one can be sure of his end. Only when you have crossed into the realm beyond this earthly life, after death, will you for a certainty know your rank, whether you are superior to another. The one whom you may be despising may be far superior to you in Imaan and rank by Allah Ta'ala. Your peculiar attitude besides being a reflection of your personal condition of insincerity, is also a product of pride. Shaitaan spent thousands of years in rendering Ibaadat to Allah Ta'ala, but as a result of pride he despised Adam (alayhis salaam). But, the one whom he despised was far superior. Shaitaan's pride caused his final ruin and elimination of Imaan. It is therefore imperative that you strive against your lowly desires and curb your peculiar attitude. When you are assaulted by this trick of the nafs, then tell yourself that the person against whom you are directing your evil thought is far superior to yourself. Make dua for yourself and for the person whom you are despising. Insha'Allah, if you adopt this remedy, you will be cured of a dangerous disease which has all the potential of destroying your Imaan. If you reflect sincerely, you will realize that what have been said of your motive of embracing Islam, is nothing but correct. Your peculiar attitude, therefore, is nothing other than the reflection of your weak state of Imaan mirrored in your mind. Everytime you observe a non-Muslim embracing Islam, your personal condition of Imaan comes to the fore in your mind. May Allah Ta'ala guide you and us. May He keep us alive in Islam and may He cause us all to die with Imaan. No one has any guarantee. May He protect us, Ameen.

Q. If a sick person performs Namaaz at home, should he recite Azaan and Iqamat? He can hear the Azaan of the nearby Musjid.

A. He does not have to recite the Azaan and Iqamat. The Azaan and the Iqamat of the Musjid suffices for him.

Q. I have been told that Fardh Namaaz is for Allah; Sunnat Namaaz is for Nabi (sallallahu alayhi wasallam). For whom is Nafl Namaaz?

A. You have been misinformed. All Salaat whether it be Fardh, Sunnat or Nafl, is for only Allah Ta'ala. Salaat is not made for Rasulullah (sallallahu alayhi wasallam).

Q. Is grape juice halaal?

A. Grape juice is halaal provided that it is not fermented and that it contains no haraam ingredients.

Q. Are Kentucky chickens halaal?

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A. Kentucky chickens are not halaal and never were halaal. Do not be misled by the halaal certify' chickens processed by the kuffaar as being halaal.

Q. A boy married a girl who was supposed to be very pious. She comes from a good home. After marriage it was discovered that this girl practises jadoo (black magic). She has used her jadoo to break her husband's ties with his parents. She is lazy and does not assist her mother-in-law with the housework. But, this girl takes part in tabligh. We are sure that she takes part in tabligh only to cover up her jadoo activities so that people will be misled. What should be done to this girl?

A. If there are valid grounds for believing that she practises sihr (jadoo) then the husband should divorce this witch. But, it must not be assumed that she practises jadoo if there are no strong grounds for this. Jealousy and hatred among the females of a family usually produce wild and far-fetched allegations and accusations deliberately conjured up to discredit the person who happens to be the target of such jealousy and hatred. One should, therefore, never act according to the advices, suggestions and suspicions of womenfolk. Women are able to come up with the worst of lies and the most despicable of deceptions and present these in a sanctimonious way, thus, misleading the husband, the brother and the menfolk in the family. The tricks and snares, the lies and deception which womenfolk spin about those whom they dislike are indeed notorious and destructive. Rasulallah (sallallahu alayhi wasallam) described women as 'naaqisaatul aql' (of imperfect or defective intelligence). They are, therefore, adept in tricks and deception. Beware, therefore, of the statements of women. Furthermore, if she is lazy and refuses to help her mother-in-law with the housework, then this should not be a matter of dispute and argument. According to the Shariah, she is not obliged to assist her mother-in-law with the housework in spite of it being recommended for her to be helpful. The husband should tolerate her shortcomings in such worldly matters. A Muslim man is required to be big-hearted and not be womanish and demean his integrity and intelligence by showing lack of patience in such worldly matters. However, in matters of the Deen, disobedience to Allah Ta'ala should be dealt with resolutely.

Q. In England it has become the fashion to use microphones during Salaat. What is the Shariah's ruling?

A. The use of loud-speakers in Salaat is not permissible. Salaat is the highest form of Ibaadat. Its purity and sanctity must be guarded against worldly contamination. Salaat as well as all Islamic acts of pure ibaadat should be maintained in their original methods of simplicity and purity. The use of a microphone in Salaat is an accretion which is reprehensible. Among the Ulama there exists difference of opinion in regard to the validity of a Salaat rendered through a loud-speaker. Some Ulama are of the opinion that such a Salaat is not at all valid. While other Ulama again assert the validity of the Salaat while at the same time condemning the use of the microphone in Salaat. It should be understood that although there does exist difference of opinion among the Ulama on the use of this instrument in Salaat, the difference pertains to validity and invalidity of Salaat. In as far as the actual use of the instrument is concerned for Salaat purposes, our Ulama unanimously condemn it. Muslims should, therefore, not employ such instruments in their Salaat. Even those Ulama who assert that the Salaat is valid, say that the use of

the loud-speaker in Salaat is abominable.

Q. A Muslim husband sues for divorce under South African law and the court grants the divorce. In this regard I would like clarification on the following questions:

(1) Is the divorce valid under the laws of the Shariah?

A. No. The divorce granted by the kaafir court is not valid in terms of the Shariah. A kaafir magistrate, judge or court has no jurisdiction over a Muslim according to the Shariah. The nikah is thus intact.

(2) What is the position of the children, custody of whom has been awarded to the wife?

A. Since the court divorce is not an Islamic talaaq, the nikah is intact. Hence, both parents have equal accessibility to the children. Whatever is the position of the children in a valid marriage, will be their position even after a court separation.

(3) What would the position of the husband be if the wife had instituted legal proceedings against him and is successful? Would the divorce be final according to the Shariah?

A. The divorce will not have taken place at all according to the Shariah. The woman remains his wife. She cannot separate herself from him. If she does, she will be considered evil and disobedient in the Shariah. She cannot marry another man as long as her husband does not give talaaq.

(4) What is the ruling of the Shariah regarding alimony and maintenance awarded to the wife by South African courts?

A. Such court awards are baatil. The husband is not bound by the Shariah to honour such awards. The money will not be lawful for the wife. If she demands it and uses it, she will be guilty of extortion, usurpation and devouring haraam, the consequence of which is Jahannum.

Q. I am a member of an organization which recently held a Meelaad celebration in a theatre hall. Is it permissible to hold such a function in a theatre?

A. It is not permissible to hold meelad celebrations anywhere. Meelaad is a bid'ah custom which has no sanction in the Shariah. To hold it in a theatre is to heap insult on Rasulallah (sallallahu alayhi wasallam). The organizers of meelaad ostensibly hold this function in honour of Nabi (sallallahu alayhi wasallam). A theatre hall is a venue of immorality (fisq and fujoor) according to the Shariah. To sing the praises of Rasulallah (sallallahu alayhi wasallam) in such an evil place is a grave sin. It is comparable with making tilawat in a toilet. But, organizers of bid'ah possess no intelligence, hence they are unable to distinguish between right and left--between light and darkness.

Q. Is a sweet or chocolate containing cocoa-liquor halaal?

A. Such sweets and chocolates are haraam.

Q. Is ghusl complete if we have filling in the teeth?

A. If the filling was inserted because of a need, ghusl will be valid.

Q. Can we shave the face in the state of janaabat?

A. It is not permissible for males to shave their beards. It is haraam whether in the state of janaabat or not. Further, it is haraam to cut hairs and nails from

anywhere on the body during the state of janaabat.

Q. If a Muslim woman greets a Muslim man with the Islamic salaam greeting, does the man have to reply? And, can a man greet a woman?

A. The man should not reply to the greeting of a woman with whom marriage is permissible. In the same way, a woman should not reply to the salaam of a ghair mahram male. Similarly, men should not greet women nor should women greet men. The Shariah places restrictions on any unnecessary contact between males and females. The code of Islamic morality is very high and pure. All avenues leading to fitnah have been closed by the Shariah.

Q. Please explain how was it possible for Iblees, an angel to disobey Allah?

A. Iblees is not an angel. Iblees according to the Qur'aan Shareef is a jinn.

Q. A man who was going on a journey was given some valuables by a friend to deliver to someone at the destination. Along the journey one of the suitcases was lost. It so happened that the lost suitcase contained the valuables. Does this man have to pay compensation for valuables?

A. The valuables were an amaanat (trust) in his custody. In transporting the valuables he was rendering an act of ihsaan (favour) to his friend. The Islamic rule regarding an amaanat which was lost or stolen does not permit a claim of compensation. In this case the man is not liable to pay any compensation since he did not lose the items through negligence. Compensation can be demanded only if negligence is proved.

Q. A man deals in stolen property. He brings stolen goods into the house. His wife objects, but to no avail. Her objections only lead to friction. The wife is an honest lady from a very good home. Since the husband refuses to mend his ways, she feels that it is better to separate from him. She does not want to eat haraam. Is she allowed to destroy the stolen goods which the husband brings in the home? Is she allowed to ask the husband for talaaq on these grounds? If he divorces her will it be permissible for him to pay the rental of the house in which she is living?

A. She is entitled to get rid of the stolen property which the husband brings into the house. If the husband refuses to mend his ways, she is entitled to ask him to divorce. A Muslim cannot be a party to haraam. If the husband willingly agrees to pay the rent for the house even after divorce, it will be permissible for the woman to accept. But, he cannot be compelled to do so. It is not lawful to obtain a court order of maintenance. Once a couple is divorced, they are strangers to one another. The husband is bound to support the woman only during the iddat and not thereafter.

Q. A Muslim business company is organizing a competition in which participants have to write an essay, the subject of which is a hadith of our Nabi (sallallahu alayhi wasallam). The winners of the competition will be awarded various prizes. The first prize is a Haj and Umrah ticket. Since all competitions and jackpots are gambling and haraam in Islam, is this competition also gambling and haraam? Is it permissible to go on Hajj and Umrah with such a prize?

A. Not all competitions are haraam.

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Only such competitions are haraam in which money is staked by the participants. If two or more participants stake money, i.e. a competition in which one party is bound to lose, then only will it be gambling in terms of the Shariah. If one does not have to pay for participation in a competition and there are no other haraam factors attached to the competition, then such competition will be lawful and the prize money too lawful. However, if a prize is given on the basis of a loan advanced as is the case in bonus bonds which are loans given to the government, then such prizes will be haraam. Prizes given on the basis of a loan are riba. Although the competition in question is not gambling, nevertheless, it is not permissible. The grounds of its prohibition are explained in a separate article which appears elsewhere in this issue of the Majlis. It is not proper to go for Hajj and Umrah with a ticket obtained in this un-Islamic way.

Q. Is it lawful to have birthday functions for Muslim children?

A. Birthday celebrations are customs of the kuffaar. It is not permissible for Muslims to organize such functions of the kuffaar. Rasulullah (sallallahu alayhi wasallam) forbade the emulation of kuffaar.

Q. Many Muslims are in prison in America. They perform their Salaat in prison. Should they also perform Salaatul Juma' and Salaatul Eid? Should they fast in prison? What Islamic acts must they do?

A. As far as is possible, they should adhere to the teachings of the Deen, abstain from the prohibitions and execute the commands to the best of their ability. When they are not able to or when they are thwarted by the prison authorities from executing their Islamic duties, they should adopt sabr and recite istighfaar in abundance. Juma' and Eid Salaat are not permissible in a prison.

Q. Was Hawwaa (alayhas salaam) the first woman and was she created from the rib of Aadam (alayhis salaam)? A certain Maulana/Professor Ansaari has stated that neither the Qur'aan nor the Hadith says this and that it is blasphemous to make such a claim. What is the correct version?

A. According to the Shariah, Hawwaa (alayhas salaam) was the first woman and she was most definitely created from the rib of Nabi Aadam (alayhis salaam). The one who negates this established Islamic belief is ignorant, commits blasphemy and has no knowledge of the Qur'aan and Hadith. Any maulana or professor who denies this Shar'i fact is overwhelmed by compound ignorance. Such blasphemous negations as stated in the question should be dismissed as the rantings of men gone astray and dictated by the nafs and shaitaan.

Q. We had a burglary in our shop and the Zakaat money which we had in a tin was also stolen. Do we have to replace the Zakaat money or is our Zakaat discharged?

A. Your Zakaat obligation is not discharged. You will have to pay your Zakaat.

Q. I have a friend who participates in bid'ah. He also organizes bid'ah functions. He goes around collecting money for these functions. If I contribute to his collection, will I be committing a sin?

A. You will be guilty of aiding a grave sin, viz., bid'ah. The Qur'aan Shareef prohibits such aid. Allah Ta'ala states: "Aid not one another in transgression and sin."

You should not be bothered of the displeasure of your friend when it comes to matters of the Deen. A Muslim seeks the pleasure of Allah and not the pleasure of people when such pleasure invokes the Wrath and Displeasure of Allah Ta'ala.

Q. In order to deprive certain Islamic heirs of their rightful inheritance, people make a gift of their entire estates during their lifetime. The gift is made reluctantly, the motive being only to circumvent the Shariah. Is such a gift valid in the Shariah?

A. The gift is legally valid, but one who does so is guilty of a heinous sin. His fraud will not succeed in the Akhirah. It is not permissible to gift away one's estate merely to deprive certain persons who will inherit in one's estate after one's death.

Q. Many Muslims are going into the video-hiring business. Is the income derived from video-hiring halaal?

A. Among the vilest forms of haraam income is the earning derived from video-hiring. The evils in video-tapes are no hidden and subtle entities. The immorality disseminated by this method does not require any elaboration. Indeed, it is most despicable for a Muslim to degenerate to such an evil and immoral ebb. Rasulullah (sallallahu alayhi wasallam) said:

"Rizq (one's sustenance) is sealed (predestined). The one who has greed is deprived."

No matter which avenue one turns into, one will get only what Allah Ta'ala has decreed. If one is not satisfied with what one earns in a halaal way and one then branches off into haraam avenues, Allah Ta'ala will still provide the predestined amount of earnings. However, in this case the greedy person will obtain his stipulated amount in a disgraceful way. In the eyes of the people he will be despised. He stands disgraced in front of Allah Ta'ala and mankind. It does not behove a claimant of Imaan to demean himself so much by earning his living in such an immoral way as video-hiring. The income derived from video-hiring is similar to the income derived by operating a brothel.

Q. I wish to pursue higher Islamic knowledge, but my parents refuse to grant me permission to proceed. The reason for their refusal is not that they require my assistance. My parents are well-to-do and are not dependent on me in any way whatever. Their reason for their refusal is their wish that I pursue higher western education. They wish me to proceed to university. Will I be guilty of sinning if I disobey them in this wish of theirs?

A. If you refuse to go to university for western education, you will not be sinning in the least bit. Your refusal to go to university is meritorious. In this case you are within your rights to proceed for higher Islamic education.

Q. Is vivisection or experimentation with animals for medicinal purposes permissible? Such experimentation involves the infliction of various degrees of pain and suffering to the animals.

A. Such torture to animals is not permissible irrespective of the medicinal advantages acquired. Other ways of experimentation must be found. Rasulullah (sallallahu alayhi wasallam)

said: "Beware of the curse of the mazloom (one who is oppressed and tortured)."

This warning covers the curse and the cry of animals as well.

Q. It is a common practice to abbreviate names when addressing persons. Thus, Abdul Qadir is called only Qadir; Abur Rahman is called Rahman; Abdul Jabbaar is called Jabbaar. Is this permissible?

A. Certain attributes are exclusive with Allah Ta'ala. Qadir, Rahman and Jabbaar are exclusive Names of Allah Ta'ala. It is, therefore, not permissible to call anyone only by these names. It is necessary to call the full name, i.e. Abdur Rahman, etc. It is best in these times of religious indifference and neglect to name children with simple or single names and not such compound names in which an exclusive Name of Allah Ta'ala constitutes part of the name.

Q. I am a motor-mechanic operating my own business. People leave their vehicles with me for repair. Sometimes I do make use of the vehicles for personal use. Is it permissible for me to do so?

A. No, it is not permissible. The vehicles are amaanat (trust) in your custody. It is not permissible to make use of amaanat.

Q. When I sold my house I stipulated that the buyer allows me three months rent-free stay. This was a verbal agreement. After concluding the deal, the buyer refused to honour the condition and says that he will allow three months residence, but that I have to pay rent. What is the Shariat's ruling in this dispute?

A. You are in error. The condition which you had stipulated is not valid in the Shariah. The buyer is entitled to charge you rental.

Q. It is accepted that according to the Shariah a man has no right to deprive any of his heirs. Any testament in conflict with the Shariah is not valid. But, what is the position if a son is grossly disobedient, insulting and disrespectful to his parents? He abuses his parents, consumes liquor and indulges in all types of evils. At no time in his life was he of any benefit to his parents. Is there any scope in the Shariah for depriving such a wretched son?

A. The Shariah makes provision for such a situation as well. The way of depriving this immoral son is to award all the assets to the other heirs while one is still alive. The father should distribute his estate among his other sons and daughters in equal proportions and make them the owners during his lifetime. A Will depriving the faasiq son will not be valid. The distribution must be finalised during the man's lifetime. Since the distribution will be made during the man's lifetime, he should give sons and daughters equal shares and not employ the rule by which the son gets twice the share of a daughter after death. This is a valid case of deprivation. But, it must be correctly affected.

"Hatred among family members is like the poison of scorpions."

(Arabic Saying)

"A contented man is wealthy even if he is hungry."

(Arabic Saying)

"The magnificence of a house is with the nobility of its inmates."

(Arabic Saying)

ISLAMIC POLYGAMY AND MUSLIM APOLOGETISM

'The Muslim', a magazine published by Fosis, a Muslim students society in England, states in an article on Polygamy:

"And the first wife can also claim a divorce if she cannot live with the situation. Hence it is entirely within the power of individuals virtually to eliminate polygamy without recourse to law."

A similar view is expressed in another newspaper, 'Arab News' which is published in the United States of America:

".....Islam gives the first wife the right to get a divorce if she feels it impossible for her to share her husband with another woman. An Islamic court will grant any application for divorce made by any woman in such circumstances."

Without any doubt, these views expressed in the above-named papers represent an apologetic presentation of an Islamic practice which has all along been criticized by the western kuffaar. The views expressed above are false and have absolutely no basis in the Shariah. In terms of the Shariah a wife cannot claim divorce if she detests the 'situation' or if she feels that she cannot 'share her husband with another woman'. This claim is fallacious. It is a falsehood and a lie conjectured in the name of Islam. No Islamic court will ever grant 'any application for divorce made by any woman in such circumstances'. An Islamic court is an agency which operates in strict accord with the Shariah. Hence, the verdict of an Islamic court cannot be in conflict with the Law of Allah Ta'ala.

The "Islamic court" referred to in the article in the 'Arabian News' may mean one of the modernist, kufr orientated courts existing in the present-day Muslim countries who follow western kufr laws and are not guided by the Shariah. Such courts as exist in the Muslim lands of today are not Islamic Courts.

The valid Islamic grounds on which a woman may apply to the Qaadhi or Islamic Court for nullification of her marriage are explained in another article appearing elsewhere in this issue of the Majlis.

Furthermore, it is not within the scope of a Muslim's authority to endeavour to secure the elimination of polygamy. Polygamy is a perfectly permissible practice in Islam. It is not an order, but at the same time it is not an exception as modernists apologetically argue to save face with their western masters. If one is in position to discharge the rights of a polygamous marriage, one is absolutely free to marry more than one wife.

In its article, the 'Arabian News' states: **"Islam allows polygamy as a solution for social problems."**

This cliché appears with regular monotony in all articles written by modernists on the subject of polygamy. By means of this baseless claim, it is sought to convey that polygamy is permissible only in certain cases of problem and expediency; that polygamy is not permissible in the same way as monogamy. But, this idea has no substance in Islam. A man is allowed by the Shariah to marry more than one wife for the same reasons that it is permissible for him to marry one wife. There is no denying the fact that in every teaching, practice, command and prohibition of Islam are benefits and solutions. If polygamy is a solution to social problems, so too, will be monogamy. And, so too is divorce. The fact that a practice provides solutions for social problems does not detract from its

permissibility nor does it follow that the practice will be lawful in times of problem when the solution can be applied. These arguments presented by the modernists to water down the perfect permissibility of polygamy stems from an inferiority complex which is the natural product of a western education and upbringing.

A BAATIL CLAIM ON DIVORCE

Fosis, the students societies of England, states in its magazine, 'The Muslim':

"On the other hand, while the woman cannot pronounce divorce like the man, its not difficult for her to obtain one, even on the ground of her husband's physical appearance not being to her liking."

This is indeed a ludicrous claim. If her husband's appearance was not to her liking, then why did she marry him in the first place. The reasoning in this claim is nothing but the product of ignorance. In propounding the abovementioned baatil view, the modernist has distorted a particular hadith, the circumstances of which the writer either failed to understand or is ignorant thereof. Marriage and divorce are not matters which could be trifled with. Islam does not entitle the woman to claim for divorce on the basis of every evil and immoral prompting of the nafs. In the same way no Islamic court will grant a woman a divorce on the grounds claimed by the modernist writer. In fact, an Islamic Court has no power to grant divorce on the baseless grounds of 'appearance'.

The relevant hadith which the writer has distorted or failed to understand deals with entirely a different question and not one of application of divorce. The Sahaabiyah (a female Sahaabi) merely exercised her Islamic right of separation which Islam grants emancipated slaves. The Sahaabiyah in the episode was a slave woman who was married off by her master during her term of slavery. Upon being emancipated she exercised her Shar'i right of separation. The modernist bases his fallacy on this question.

WESTERN EDUCATION

Women who pursue western education have become more audacious than men. This is the result of their inferiority of understanding. Thus, they suffer greater moral degeneration than the men. Even men have become morally corrupt by the acquisition of western education. Their very Imaan has been exposed to danger. It is for this reason that it has become essential to investigate the state of Imaan of a western-educated boy proposing marriage with one's daughter.
(Hadhrat Maulana Ashraf Ali Thanvi)

SUCCESS

Success in an activity or project is not dependent on numerical superiority. A small group too is capable of great achievement and accomplishment."

(Maulana Ashraf Ali Thanvi)

ASSOCIATION

A root cause for a great many evils is to expand association--to strike up unnecessary relationships. It is necessary to reduce one's association.

(Maulana Ashraf Ali Thanvi)

Do not repose your trust in wealth, for it is a passing shadow. (Arabic Saying)

When a word emerges from the heart, it enters the heart (of another); when it springs from the tongue only, it does not go beyond the ears. (Arabic Saying)

SIMPLE AND COMPOUND IGNORANCE

The doubts which afflict ordinary and simple folk occur largely on account of pure and simple ignorance (jahl baseet), hence, they have no qualms in confessing their errors when the truth becomes manifest to them. On the contrary, the doubts of the claimants of intelligence are due to compound ignorance--ignorance piled on ignorance--(jahl murakkab) which is a pretension to know something of which one has very little knowledge. Thus, retraction of an error to such people is difficult. Even if they retract after the truth has been proven to them, they do so ambiguously.
(Maulana Ashraf Ali Thaavi)

PERSONAL OPINION

Commenting on the employment of personal opinion in the laws of the Deen, Hakimul Ummat Maulana Ashraf Ali Thanvi (rahmatullah alayh) said:

"Subjecting the Laws of the Shariah to personal opinion is a widespread disease prevailing nowadays. This attitude stems from the desire to render the Shariah subservient to personal opinion., hence, a person will say: 'In my view it is so.' This is corrupt intelligence. You and your opinion are of no significance.

Allah Ta'ala, Himself is the Protector of His Deen. If Islam and its teachings were under the control of people of opinion, the condition of the Deen would have been most deplorable. They would have battered the Deen beyond recognition. It is most fortunate that nothing is under their control. Allah Ta'ala says:

"Verily, We have revealed the Qur'aan and We are its Protectors."

Who can now extinguish the Deen? The people of corrupt understanding have left no stone unturned in the attempt to destroy the Deen. They have schemed up many a pernicious conspiracy, but to no avail."

ZULM & RUIN

Speaking on the then prevalent situation in India, Hakimul Ummat said:

"Muslims have been ruined as a result of their zulm (oppression). Now the Hindus have taken over the task of oppression. Insha'Allah, they too will be ruined. The Hindus have abundance of material possessions and governmental power (i.e. in India) while the Muslims of India lack in these. But, for their progress and success Muslims do not need material superiority. Their success and victory lie in the cultivation of Allah's Pleasure. Since, Muslims have failed to maintain their relationship correct with Allah Ta'ala, they are overwhelmed with worry, set-backs, despondency and frustration. It is most demeaning to the intelligence of Muslims to crawl in emulation of non-Muslims. Muslims have come to regard the kuffaar as their friends while Allah Ta'ala declares in the Qur'aan Shareef:

"Verily, your friends are only Allah, His Rasool and the Believers."

IMMORALITY

Hadhrat Abdullah Ibn Umar (radhiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:

"When immorality becomes rampant in a community, its people will be overtaken by epidemics and such diseases which never existed before."

(Ibn Maajah)

HADHRAT ALI & SHI'ISM

Hadhrat Ali (radhiallahu anhu) made the following prediction regarding the Shiah:

"During the last of ages will be a nation given to criticism (abusing and insulting). They will be known as the Raafdhah (Shiahs). They will pretend to be our partisans (Shiahs) while in reality they will not be so. Their salient feature will be their habit of abusing Abu Bakr and Umar (radhiallahu anhumaa). Wherever you find them, kill them and pursue them diligently, for verily, they are mushrikeen."

(Talbees-e-Iblees)

The order to kill and exterminate murtaddeen, mushrikeen and the revilers of the Sahaabah is the prerogative right of an Islamic state. The power and right of meting out such punishment are not granted to individuals.

ABU BAKR & UMAR

Hadhrat Ali (radhiallahu anhu) said:

"May Allah curse those who entertain anything other than goodness for Abu Bakr and Umar (radhiallahu anhumaa). Abu Bakr and Umar are the brothers, the companions and the ministers of Rasulullah (sallallahu alayhi wasallam)."

(Talbees-e-Iblees)

Hadhrat Ali (radhiallahu anhu) said:

"None but a pious Muslim loves Abu Bakr and Umar (radhiallahu anhumaa) and none but a vile and a wretched one hates them."

(Talbees-e-Iblees)

ZIKR DURING HAIDH

Women have a tendency of becoming neglectful of Allah's Remembrance during their states of haidh and nifaas. Some even consider these states of impurity to be a liberation from the 'burden' of obligations (viz., Salaat). In their states of haidh and nifaas they divorce themselves from the Remembrance of Allah Ta'ala. This is a grave error which weakens the Imaan and hardens the heart.

Although it is not permissible to perform Salaat and recite the Qur'aan Shareef during the states of haidh and nifaas, Zikrullaah is permissible and in fact, exhorted as an Islamic duty. Zikrullaah is a permanent and constant duty on all Muslims, be they in whatever state. While walking, sitting, reclining and working, a Muslim has necessarily to maintain his/her heart and tongue fresh with the Zikr of Allah Ta'ala.

The Shariah teaches that during the haidh and nifaas periods, women should take wudhu at the usual Salaat times; sit on their musallaa and engage in Zikrullaah.

DIVINE PUNISHMENT

When Allah Ta'ala desires to punish a community (for its evil), He causes the children of that community to die (in abundance) and He makes the women in that community barren."

(Jazaaul A'maal)

NAASHIZA'S MAINTENANCE

A wife who leaves the husband's home without his consent is described as a naashizah (grossly disobedient) by the Shariah. Even if the husband did not divorce her, she will not be entitled to maintenance as long as she lives elsewhere. Her right to maintenance will return if she returns to her husband.

The following is stated in Hidaayah:

"Maintenance is waajib upon the husband for his wife when she submits to him at his home.

Hot cross buns survive from days of pagan rites

(Evening Post, P.E.)

FROM pagan rite to Christian tradition... that is the story of hot cross buns, which are being made by the million throughout South Africa in preparation for the coming Easter weekend.

Hot cross buns survive from the time of the Ancient Greeks who made them from unleavened dough, flavoured with bitter herbs.

The buns were rounded to represent the moon and marked with a cross for use as public sacrifices.

In England, the pagan

Saxons made crossed bread cakes for feasts in honour of Eostre, the goddess of Spring.

With the spread of Christianity, these pagan practices were adopted by the early Christian Church and the cross came to symbolise the crucifixion of Christ.

The hot cross buns were said to be invested them with magical powers and many curious superstitions and stories are connected with them.

They were believed to keep for 12 months without going mouldy and

were used as a charm against evil — and as an effective cure for many ailments, including whooping cough.

In some parts of England it was believed that buns baked on Good Friday would save fishermen from shipwreck.

Wives, therefore, ensured that their men had buns with them as "insurance".

Today the dough is flavoured with raisins and a special mixture is used to form the cross. After baking they are glazed with a sugar mixture.

Hot cross buns are a food item which has kufr and shirk religious connotations. Beliefs and ideas of shirk are associated with hot cross buns which have become customary and exclusive with the Christian religion. This item is prepared for a special religious occasion of Christians. The cross which symbolises the false belief of Nabi Isaa's (alayhis salaam) crucifixion, is ingrained on hot cross buns. In view of these kufr and shirk beliefs and practices associated with hot cross buns it is not permissible for Muslims to buy, sell or eat hot cross buns. The same prohibition applies also to easter eggs for the very same reasons explained above.

KRUGER RANDS

Is it permissible for Muslims to buy and sell Kruger Rands?

Kruger rands are gold coins, hence all the Shariahs rules pertaining to buying and selling gold will apply to Kruger rands. Gold is a commodity, the buying and selling of which are allowed in the Shariah. The following rules of the Shariah will apply to a sale of Kruger rands or any other gold item:

(a) If gold is exchanged for gold, the weight of the gold tendered by the transacting parties must be equal on both sides. For example, if Kruger rands weighing 5 ounces are exchanged for other gold coins or any gold item, the weight of the other coins must also be 5 ounces. An excess on one side is not permissible since it will be riba according to the Shariah.

(b) If gold is exchanged for silver, bronze or any other commodity, equality of weights is not necessary. Any weight of gold may be exchanged for any weight of another commodity.

(c) The dealing must be cash. Kruger rands and all gold items have to be bought for cash. It is not permissible to buy Kruger rands on credit. Since cheques are not cash, it is not permissible to buy Kruger rands with a cheque. The cash must be tendered at the time of buying the coins.

STARS OF GUIDANCE

THE LIKENESS OF THE ULAMA ON EARTH IS LIKE STARS BY MEANS OF WHICH GUIDANCE IS OBTAINED IN THE DARKNESS OF THE LAND AND OCEAN. THEREFORE WHEN THE STARS FADE, SOON WILL GUIDANCE BE LOST. (Kashful Ghummah)

If she is a naashizah, then there is no (obligatory) maintenance for her. When she returns to her husband's home, her right of maintenance will return."

A wife will also not be entitled to maintenance during her iddat if an Islamic Court annulled the marriage on account of an evil committed by her, e.g. she became a renegade or she had an affair with her husband's son by another woman.

The head of wisdom is the fear of Allah. (Hadith)

Every bid'ah is deviation and every deviation will be in the Fire. (hadith)

ABORTION

It has been claimed that if the life of a pregnant mother is in danger, abortion is lawful irrespective of the period of gestation. It is contended that even after the Rooh (soul) has entered the foetus, abortion will be permissible if the life of the mother is threatened. This claim has been attributed to Dr. Hamidullah of Paris. It is necessary to refute this baatil view.

Once the rooh has entered, abortion will be regarded as murder in the Shariah. Upon entry of the rooh, the foetus is a live human being whose life is just as sacred as the life of its mother. In degree of sanctity, both lives are equal. The one life has no priority and preference over the other in relation to existence. Islam does not permit the killing of one life merely to save another life. Those aborting a live baby are guilty of the heinous sin of murder. According to the Shariah, the rooh enters the foetus on 120 days. On this fact there is Ijma' (consensus of the Ummah). Under no circumstances whatever, will abortion be permissible after this time.

MEDICAL MURDER

LONDON. — An aborted foetus crying as it struggles briefly for life in a hospital sluice. A desperate woman bleeding to death at the hands of a backstreet abortionist.

The horror tales by each side in the highly emotional abortion issue are on Britain's television screens and newspaper front pages again as the most determined bid yet to tighten the country's 13-year-old liberal abortion laws peaks.

Indeed, killing children is a vile sin.—Quran

HEARTS OF RULERS

Hadhrat Abu Dardah (radhiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:

"Allah Ta'ala says

I am the King of kings Their hearts are in My control. When servants (i.e. Muslims) are obedient to Me, I make the rulers kind and merciful to them (subjects). When the servants are disobedient to Me, I cause the rulers to oppress them and be unjust with them."

(Abu Nuaim)

SPEECH

Rasulullah (sallallahu alayhi wasallam) said:

"Do not indulge in excessive speech other than Thikrullah. Much talk hardens the heart, and the furthest from Allah is a hard heart."

He who has abused me, has abused my Sahaabah.—Hadith

baby destroyed in womb

NEW YORK — American surgeons say they have destroyed an abnormal baby twin in the mother's womb without injuring the other twin.

The abnormal foetus was bled to death by puncturing its heart and withdrawing half of its blood, doctors at the Mount Sinai School of Medicine said.

QUR'AAN & HADITH USED AS ADVERTISING GIMMICKS

Some Muslim business houses are now engaging in a new form of mockery of the Deen by organizing competitions on Deeni matters. One particular business agency has organized an "essay competition" in which a sacred Hadith of Rasulullah (sallallahu alayhi wasallam) has been plotted as the subject. The public is being urged to participate in this competition by writing an essay on the Hadith. The public is further urged to provide Qur'aanic, Hadith and other Shar'i references for whatever they will be offering and claiming in their essays. The "best" essay will win a prize. Several prizes are being offered by the company.

The Muslim public is hereby informed that such competitions are not permissible. The Qur'aan and the Ahadith are subjected to whim, desire and fancy in this essay writing competition. Neither is it permissible to participate in these competitions nor is it permissible to accept prizes of such competitions.

The Shar'i grounds for the prohibition of these competitions are as follows:

(1) PERSONAL OPINION

Rasulullah (sallallahu alayhi wasallam) said: "Whoever says anything about the Qur'aan on the basis of his opinion, should prepare his abode in the Fire."

In writing an essay on a hadith and exhorting members of the public to interpret the Qur'aan and Hadith, the crime of submitting the Qur'aan and Hadith to personal opinion is committed. It is not lawful to subject Wahi (Revelation) of which, the Qur'aan and Hadith are parts, to personal reasoning and opinion. Laymen are not educated in the principles of Islamic Knowledge. They are, therefore, not qualified to present expositions of any Qur'aanic aayat or Hadith.

(2) ISTIKHFAAF OR TREATING THE DEEN CHEAPLY

Allah Ta'ala says in the Qur'aan Shareef: "Do not trade my Aayaat for a cheap (miserable) price."

Organizing competitions with Islamic Laws, Qur'aanic verses and Ahadith as subjects of the competitions, is to play with the Deen and hold it lightly. This attitude is termed **Istikhfaaf** which is a grave sin. Istikhfaaf leads to kufr.

(3) MISUSE OF THE AAYAAT AND AHADITH

The purpose of the Qur'aan and Hadith is guidance and obedience to the Law of Allah Ta'ala. The purpose of Deeni teachings is not to realize worldly benefit or material gain. In making a Hadith the subject of a competition, it is being misappropriated in that it is not being used for its intended purpose. In being the subject of such competitions, the Qur'aan and Ahadith are alienated from their fundamental purpose and aim and instead are used for personal desire. The purpose of Islamic teachings is not to win prizes.

(3) ADVERTISING GIMMICK

It is a despicable act to utilize any Islamic matter--Qur'aan and Hadith-- as advertising gimmicks. A business-house should not seek to pull wool over the eyes of Believers by the presentation of a religious facade and the use of religious and holy verses and sayings. Competitions given a religious and holy hue are cheap advertising gimmicks of business companies designed to attract the attention of religiously minded people. But, the Qur'aan and Hadith are not to be made subjects of advertising gimmicks. It is haraam to do so. It is not the function of a business-house to advertise its wares and activities under guise of the Deen. Such advertising stunts are deplorable. Insult is heaped on the Deen.

It is imperative that Muslims refrain from participation in these unlawful competitions so that the honour and dignity of the Qur'aan be safe-guarded; so that the Qur'aan and Hadith are used for their intended purposes; so that unscrupulous businessmen do not become audacious and use the Deen as a plaything in their pecuniary interests.

A REPREHENSIBLE STYLE

A booklet, "Sura-e-Yaseen" (Arabic with English), has come to our notice. The method of compilation of the Qur'aanic Surah adopted in this booklet is reprehensible in that the Qur'aan has been made subservient to English style. The Surah commences on the left side instead of the right side. The reader has thus to read the Surah from the left side. This is in conflict with the standard Sunnah style of reciting the Qur'aan Shareef. This departure from the established Sunnah practice is a bid'ah. It displaces the style revealed by Allah Ta'ala. Muslim publishers should be careful and not treat such matters lightly. Any departure from a Deeni method is evil and sinful.

Hadhrat Ibn Umar (radhiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:

"Everything has a key. The key of Jannat is love of the uprighteous and truthful Fuqaraa (poor). On the Day of Qiyaamah they will be the companions of Allah Ta'ala."

THE FUQARAA

The fuqaraa once sent their representative to Rasulullah (sallallahu alayhi wasallam). The delegate of the poor said:

"I have been deputed by the fuqaraa."

Rasulullah (sallallahu alayhi wasallam) said: "I love those whom you are representing."

The delegate of the poor said:

"The fuqaraa say that all goodness is being attained by the wealthy and we have been deprived....They spend their wealth in the path of Allah while we lack the means for this."

Rasulullah (sallallahu alayhi wasallam) said: "Tell the fuqara that there are three special ranks for those among them who are patient and hope for thawaab. These ranks are not for the wealthy.

The first rank: In Jannat there are certain mansions which are so high and elevated that people in Jannat will look up to these like people on earth look up to the stars. These mansions are reserved for the Fuqaraa and the Shuhadaa (Martyrs)

The second rank: Fuqaraa will enter Jannat five hundred years before the wealthy people..

THE HEART'S NOOR

Rasulullah (sallallahu alayhi wasallam) said:

"When Noor settles in the heart of a man, his breast expands (for the acceptance of the Haqq and for Ibaadat)."

The Sahaabah asked:

"O Rasulullah! What is the sign of this?"

Rasulullah (sallallahu alayhi wasallam) replied:

"Such a man runs away from this abode of deception (i.e. the world); turns towards the abode of solitude (Aakhirah) and makes preparations for Maut (death) before its arrival."

AN INTELLIGENT MAN

Rasulullah (sallallahu alayhi wasallam) said:

"An intelligent man is he who constantly takes a reckoning of his nafs and practises for the Aakhirah. And, an ignoramus is he who lets his nafs unfettered in the pursuit of lowly desires and then hopes that Allah Ta'ala will fulfil his wishes."

REWARD OF SABR

Hadhrat Dhuhhaak (radhiallahu anhu) narrates:

"A man goes to the market-place; sees something which appeals to him; he wishes to buy it but lacks the means; he resorts then to sabr and hopes for thawaab. This act of his is superior to spending a thousand dirhams (silver coins) in charity."

SUPERIOR DUA

A man once went to a saint and said:

"My wife and children have greatly distressed me. (This was due to extreme poverty). Do make dua for me."

The Saint replied:

"When again your wife and children complain of poverty, then at that time make dua to Allah. Your dua on such an occasion is superior to my dua and closer to acceptance."

Rasulullah (sallallahu alayhi wasallam) said:

The best of wealth is a wealthy heart.

The best of luggage (for a journey) is piety.

The most intelligent among you are those who remember Maut the most.

The beauty of a man's Islam lies in him shunning futility.

The third rank: When a Faqeer says:

Subhaanallaahi wal hamdulillaahi wa Laa ilaaha il lallaahu wal laahu Akbar,

with sincerity, the wealthy man can never attain to the significance of the Faqeer even if he spends ten thousand dirhams (silver coins) in the path of Allah. In all acts of virtue, the same scale will apply."

When the delegate delivered these glad-tidings to the Fuqaraa, they exclaimed in happiness:

"O Allah! We are satisfied. O Allah! We are satisfied."

ALLAH'S SERVANTS

Allah Ta'ala revealed to Nabi Musaa:

"Some of My servants are such that if they should ask me for the whole of Jannat, I shall grant it to them, but if they should ask anything of the world, I shall not grant it to them. My refusal to grant them worldly material is not because they are despised by Me, but I have stored up for them great treasures in the Hereafter."

DOCTORS AND PATIENTS AND TRANSGRESSION

It has become fashionable in our times for Muslims to employ male doctors instead of females on occasions of childbirth. This practice in terms of the Shariah is immoral. The code of Islamic morality and modesty is very lofty. Hayaa (shame and modesty) is a part or branch of Imaan, said Rasulullah (sallallahu alayhi wasallam). Practices which are negatory of hayaa are not tolerated by the Shariah. Childbirth is no new event. Islam has its rules for this occasion as well and such rules were adhered to since the very beginning of Islam. There is, therefore, no need for Muslims to depart from the lawful Islamic way and adopt the styles and methods of the kuffaar.

According to the Shariah, the entire body of a woman is Satr which should compulsorily be concealed from all ghair mahaareem males and from different classes of people in varying degrees of concealment which shall be explained further on in this article, Insha'Allah. It is not permissible for a woman to expose her satr even in the presence of women. This, then will indicate the high degree of prohibition for a woman to expose her satr to males unnecessarily. And, in the vast majority of cases they are guilty of exposing themselves unnecessarily to male doctors because the engagement of male doctors in cases of childbirth is unnecessary in most cases.

Regarding the satr, there are various degrees of prohibition applicable to different classes of people. (Satr is that part of the body which has to be compulsorily covered). The further the class of people from one, the severer will be the degree of prohibition. Where there is an absolute need to reveal the satr, the classes of persons who are allowed to view the satr of Muslim women are listed hereunder in order of priority.

First category: A Muslim woman
Second category: A Non-Muslim woman
Third category: A Muslim male
Fourth category: A Non-Muslim male.

TRANSGRESSION OF PURDAH

Commenting on the immoral practice of male doctors unnecessarily attending to female patients, Hakimul Ummat Maulana Ashraf Ali Thanvi (Rahmatullah alayh) said:

"Doctors, when attending to female patients, are guilty of gross negligence. They audaciously view even the parts of the female body which to not fall within their scope of examination. An absolute need will render permissible the viewing of only the affected parts."

PURDAH

Islam orders that Muslim women observe Purdah (Hijaab) for even non-Muslim females. In this regard the Shariah's law is strict. The non-Muslim woman falls in the same category as a man in relation to the Islamic law of Hijaab. Thus, the Muslim woman has compulsorily to cover her entire body in the presence of a non-Muslim woman. It is not permissible for a Muslim woman to expose even her hair in the presence of a non-Muslim woman.

RASULULLAH AND PURDAH

In a battle, a Muslim valiantly fighting for the Cause of Islam, was martyred. When Rasulullah (sallallahu alayhi wasallam) who was present in the battle, was informed of this particular Sahaabi's martyrdom, he went to view the slain soldier of Islam. On seeing the body of the martyred Sahaabi, Nabi-e-Kareem (sallallahu alayhi wasallam) turned away his face and looked in another direction. After a while, other Sahaabah enquired of the reason for this action of Rasulullah (sallallahu alayhi wasallam). Rasulullah (sallallahu alayhi wasallam) informed them that as he approached the martyr he saw a damsel from Jannat, the martyred Sahaabi's heavenly wife, wiping the dust and sand from the face of the martyr. Thus, in obedience to Islam's law of Hijaab, Rasulullah (sallallahu alayhi wasallam) turned his face away.

This episode is an adequate illustration of the significance and importance of observing the Shariah's law of Purdah.

THE BEST TREASURE

The most valuable treasure on earth is a virtuous wife. (Hadith)

Thus, according to the Shariah, when the need arises for childbirth or any other occasion which necessitates the exposure of a Muslim woman's satr, it will be obligatory to firstly enlist the service of a Muslim mid-wife or Muslim female doctor. If a woman in this class is not available, it will be necessary to engage a non-Muslim female. If a non-Muslim female is not available, the service of a Muslim male will be enlisted. If even a Muslim male doctor is unavailable, then only as a last resort will a non-Muslim male doctor be engaged. Where the services of one from a higher class

are available, it will not be permissible to engage one from a lower category. But, the deplorable situation is to bypass the first three categories and go direct to the last category, viz., kuffaar male doctors. This is a major sin from which Muslims should abstain. From the Islamic point of view it is most shameless and immoral to engage a non-Muslim male doctor at the very first instance, before even attempting to obtain the service of a Muslim female. This attitude mirrors the abject indifference which Muslims nowadays display towards the Laws of Allah Ta'ala.

TAQLEED

The concept of Taqleed (to follow a particular Math-hab) is an obligatory injunction of the Shariah which arises out of the following Command of Allah Ta'ala:

"Ask the people of knowledge if you do not know." (Qur'aan)

After the Sahaabah, the most learned and knowledgeable persons in relation to the Shariah of Islam were the Fuqahaa, the Aimmah-e-Mujtahideen, the foremost among whom were the illustrious Stars of Ilm, Imaam Abu Hanifah, Imaam Maalik, Imaam Shaafi and Imaam Ahmad Ibn Hambal. The Schools of Thought based on the Qur'aan and Hadith, remaining in our day, are the Math-habs of these four illustrious Imaams. The Ahle Sunnah Wal Jama' (the group on the Path of Nabi-e-Kareem--sallallahu alayhi wasallam) is confined to these four Math-habs. Anyone searching for the Haqq, for guidance and for the Sunnah beyond the confines of these four Matha-hib is bound to plod the path of deviation at the peril of his Imaan.

In our day there exists the disease of flitting from Math-hab to Math-hab or even shunning Math-hab on the basis of personal opinion and fancy. Regarding this dangerous practice and attitude, the Shariah rules as follows:

"When a person switches from one Math-hab to another Math-hab, he shall be inflicted with Ta'zeer." (Durrul Mukhtaar)

Ta'zeer refers to punishment meted out by an Islamic court. Such punishment may either be flogging or imprisonment. The following is recorded in Shaami, the renowned Book of the Shariah:

"It is narrated that a man among the companions of Imaam Abu Hanifah proposed marriage to the daughter of a man who belonged to the Ahle Hadeeth sect. This was during the time of Abu Bakr Al Jauzjaani. The girl's father refused the proposal, but agreed to allow the marriage to take place on condition that the man give up his Math-hab (and adopt the way of the Ahle Hadeeth). This man accepted the condition and married the woman. The Shaikh, when questioned about this incident, lowered his head, reflected for a while, and said:

'The Nikah is valid. But, I fear that his Imaan will disappear at the time of his death because he has trifled with his Math-hab which he believes to be the Haqq, and because he has renounced the Haqq for the sake of decayed carrion."

Shaami also records the following:

"It is evil and sinful to switch from one Math-hab to another Math-hab for worldly reasons and motives of desire. Such action is a punishable offence since it is the commission of evil in the Deen and it amounts to trifling with one's Math-hab and Deen."

Strict adherence to a particular Math-hab (i.e. any one of the four official Math-habs of the Ahle Sunnah) is an essential requirement of the Shariah. Subjecting the Matha-hib to personal fancy and opinion and trifling therewith by flitting from one Math-hab to another spells the ultimate ruin of one's Imaan.

There is no gainsaying that the four Math-habs are all the Haqq since they all spring from the Qur'aan and Sunnah. The four Math-habs are based on the Qur'aan and Hadith, personal and individual opinion having no share in their formulation. Their founders are men of the highest Islamic calibre. The Ustaads of some of the great Fuqahaa of Islam were none other than the noble Sahaabah of Rasulullah (sallallahu alayhi wasallam). The Ummah down the long corridor of Islam's history has borne testimony to the truth of the four Math-habs of the Ahle Sunnah Wal Jama'. Taqleed, is, therefore, no new concept. It is not an accretion to Islam. It is a command of Islam. Without the guidance and expositions of the Shariah offered by the great learned doctors of Islam, it is not possible to follow the teachings of Islam. Taqleed is the way of the Sahaabah, the way which they handed to the Fuqaha, the way which was then transmitted authoritatively and authentically from generation to generation until it reached us. And, in this way will it be transmitted to the Day of Qiyaamah.

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TAQLEED AN OBLIGATORY CONCEPT

The whole superstructure of Islam has been raised neatly and expertly on the foundations of the Qur'aan and Sunnah by the noble Fuqaha of Islam. About such Fuqaha, Rasulullah (sallallahu alayhi wasallam) said:

"A single Faqeeh is harder on shaitaan than a thousand Aabids."

An aabid is a pious worshipper--one who spends the greater part of his time in ibaadat--who is aware of the necessary rules pertaining to his ibaadat and daily life. An aabid does not refer to an ignorant worshipper.

After the Sahaabah, the Fuqahaa are the first true Heirs and Representatives of Rasulullah (sallallahu alayhi wasallam). Rasulullah (sallallahu alayhi wasallam) said:

"The Ulama are the Heirs of the Ambiya."

This conception stated in this hadith applies in the first instance and in the highest category to the Fuqahaa of Islam. Thus, the service rendered by the Fuqaha to the Ummah can never be compensated by the Ummah. No Muslim can ever be independent of the Fuqahaa and following the Matha-hib formulated by the Aimmah-e-Mujtahideen. One who attempts to stray from the Path of the Math-habs, deviates into destruction. In the words of Rasulullah (sallallahu alayhi wasallam), **"he deviates into the Fire"**.

CHANGING MATH-HAB

On account of widespread ignorance of Deeni Knowledge among ordinary Muslims coupled to the misguidance offered by evil worldly Ulama, many people believe that it is lawful to switch Math-habs for the sake of marriage. If a Hanafi marries a Shaafi or vice versa, it is thought expedient for the one party to change to the Math-hab of the other partner. The baseless ground of compatibility is advanced for this serious act of deviation from the Haqq.

It should be well understood that changing Math-habs for the sake of marriage is not permissible. The Fuqaha have expressed the fear that one who does so, may lose his Imaan at the time of death. It is, therefore, imperative that both husband and wife adhere to their respective Math-hab. Difference of Math-hab does not produce incompatibility. Broadmindedness and understanding are required. Followers of one Math-hab of Haqq must respect the followers of another Math-hab.

QIYAAS AND OPINION

Qiyaas or the analogical deductive process of the Shariah is based on Dalkeel-e-Shar'i (Proof of the Shariah). It is based on and supported by the Qur'aan and Hadith. On the contrary, opinion is not supported by the Qur'aan and Hadith. Hadhrat Umar (radhiyallahu anhu) said:

"Verily, the companions of opinion are the enemies of the Sunnah."

Opinion, is therefore, pure conjecture based on an individual's understanding. Opinion has no Shar'i Daleel for a basis. This is the reason for the rejection of the reasoning of Iblees. His reasoning was in conflict with Nass (Divine Sanction). Such personal reasoning is termed Raai (opinion). An individual's opinion brings into existence a new law, a new teaching or a new concept which are products of his own understanding. On the contrary, **Qiyaas** of the Mujtahideen does not enact new laws. Such **Qiyaas** merely elucidates and manifests the laws of the Shariat which are inherent in the Qur'aan and Sunnah. **Qiyaas** is, therefore, a way of reference to Allah Ta'ala and His Rasool. But, **Qiyaas** here means the **Qiyaas** of the Shariah.

DANGERS OF NON-TAQLEED

It is established by experience and observation that in this age most people are governed by selfishness, baneful motives, dominating desire, lust, insincerity, mischief, strife, anarchy, opposition to the consensus of the Ahle Haqq, and subjection of the Deen to desire. This is manifest and self-evident. The Ahádith on Fitán (Strife) have forewarned us of the rise of these baneful traits in man. The Ulama are well aware of this. For this reason, in the absence of *Taqleed Shakhsi*, the greatest of harm, mischief, disruption and corruption will reign in the Deen.

A destructive evil which will rear its head in the absence of *Taqleed Shakhsi* is self-appointed *mujtahids*. Some persons will consider themselves to be *mujtahids* and embark on the process of *Qiyás* (shar'i analogical reasoning). They will consider themselves on par with the illustrious *Mujtahideen* of the early ages of Islam. It will be said -- and this has already been the case -- that the previous *Mujtahideen* have reliably stated that some laws are based on certain causes (i.e. *they are Mu-al-lal*). Citing this some modernist has claimed that the command of Wudhu for Salát is *Mu-al-lal*, it being the consequence of the early Arabs being camel-herds and goat-herds. Since their occupation of tending animals exposed them constantly to impurities, the command for Wudhu was formulated. On this basis they claim that since people of the present live in environments and occupations of greater hygienic conditions, Wudhu is no longer necessary for Salát. They conclude thus, the permissibility of Salát without Wudhu.

Similarly, it is claimed (by such self-styled mujtahids) that the *Wujúb* of witnesses in the Nikah ceremony is *Mu-al-lal*, the need of witnesses being occasioned by the exigency of a dispute which may arise in the future. The presence of witnesses will facilitate in resolving a dispute between the contending marriage parties. On this basis they conclude that where there exists no danger of dispute, the Nikah will be valid without witnesses.

In a like manner it will be claimed that practices abrogated by the consensus of the Ummat (*Mansúkh bil Ijmá'*) are not annulled. On this basis they will claim the permissibility of *Mut'ah* (temporary marriage). Such will be the violent contradictions and interpolations introduced into the Deen by the unqualified so-called mujtahids.

Which law is *Mu-al-lal* (based on a cause with an *Il-lal* (cause) which could be employed in the transference (*ta'diyah*) of a command which could be effected from the *Maqees Alayh* (original premiss) to the *Maqees* (the second premiss or branch in the process of analogical reasoning), and which law is a *Hukm Ta-abbudi* (a command having no apparent cause, i.e. it is *Ghair Mu-al-lal*)? This is the function of the accepted *A-Imma Mujtahideen* who were men of the greatest ability, piety, sincerity, free from selfish motives and lowly desire. They were men who had achieved total annihilation of the lowly self. This ability of *Ijtihád* was their exclusive prerogative which ceased with the passing of these stars in the firmament of Islámic Knowledge.

Another evil resulting from the discarding of *Taqleed Shakhsi* is to practice in accordance with the exoteric (*záhir*) facade of certain Ahádith, whereas such practice is most certainly not lawful. Since the discarding of *Taqleed Shakhsi* feels himself unchecked and unfettered he follows the dictates of his *nafs*. An example of this type of hadith is:

"Rasúlláhu (sallalláhu alayhi wasallam) performed Zuhr and Asr together and Maghrib and Ishá together without (the expediency) of fear and journey."

(Muslim Shareef)

At face value the hadith indicates the permissibility of performing Zuhr and Asr as well as Maghrib and Ishá even if there exists no valid reason for this practice.

But, without any doubt, the unification of Salát without reason is not held permissible by any authority. The correct meaning of the hadith is arrived at by *ta'weel* (interpretation) via the faculty of *Ijtihád*. Practice in accordance with the mere external facade of the words in such cases will result in opposition to *Ijma'* (consensus of the Ummat), and such conflict is *harám*.

One who has discarded *Taqleed*, even if he does not resort to *ijtihad* himself, nor follow the meaning conveyed superficially by the words, will, in difficult *Masá-il*, accept the verdict of any authority. He will at times follow one *Imám* and at times another. In this way he will sometimes practice in opposition to *Ijmá'*, and on occasions even if the result is not in conflict with *Ijmá'*, he will resort to the verdict which appeals to his whim and fancy and by means of which worldly motives are attainable. Thus, he will submit the Deen to the dictates of the *Nafs*. We seek Alla's protection from such deviation.

The man whose *nafs* becomes desensitized by such habitual mental freedom, will after a while transgress the limits of the detail rules and trespass into the realm of the fundamentals (*Usúl*). The spiritual disaster ensuing in this event is colossal. This danger is not remote. In fact its arising is overwhelming and dominant.

The summary of what has been said is: *Taqleed Shakhsi* is the basis for a *Wájib* aspect (viz. acting in accordance with the commands of the Shariat), and the basis of a *Wájib* is also *Wájib*, hence *Taqleed Shakhsi* is likewise *Wájib*.

At this juncture it may be said: What is the proof for the claim that the basis of *Wájib* is also *Wájib*? The answer to this question is: This is an universally accepted and self-evident principle. It is a principle espoused by the intelligence of all people and nations. Hence, it stands in no need of substantiation. Nevertheless, purely as a favour, a hadith in substantiation is presented here.

Uqbah Bin Ámir narrates:

"I heard Rasúlláhu (sallalláhu alayhi wasallam) say:

Verily, whoever learnt archery then discarded it, is not of us (or verily, he has sinned)."

(Muslim)

This hadith reprimands those who have discarded archery after having acquired its practice. Obviously, archery is not among the pure and intended *Ibádát* of the Deen, but since on occasions it forms the basis for a *Wájib* command, viz. *I'lá Kalimatul-láh* (elevating the Word of Alláh by means of Jihád), the warning upon its neglect has been sounded. This reprimand indicates *Wujúb* (of the practice of archery) when occasion demands. This suffices to prove that the basis of *Wájib* is also *Wájib*. Thus, *Taqleed Shakhsi* is proven and authentic.

THE CONVERT'S MATH-HAB

What is the Shariah's ruling regarding one who embraces Islam in relation to following a particular Math-hab? And, what Math-hab is to be adopted by one who changes from his condition of non-Taqleed to Taqleed?

Such persons shall adopt the Math-hab which is dominant in their regions. If in their regions are more than one Math-hab, all of which are on an equal footing as far as following is concerned, then these persons may choose any Math-hab of their choice. Once they have adopted a particular Math-hab, they will be obliged to adhere to that Math-hab. After having chosen a Math-hab, it is not permissible to switch to another Math-hab for any worldly motive and personal desire.

DOMINANT MATH-HAB

In cases where it is difficult to act in accordance with one's Math-hab due to a dearth of Ulama of one's Math-hab, it will be obligatory to adopt the prevailing dominant Math-hab.

FOUR MATH-HABS?

There were numerous Mujtahideen. It may, therefore be argued that Taqleed of any Mujtahid should suffice. Why then the emphasis on the four Math-habs? Why restrict Taqleed to the four Matha-hib?

Adoption of different verdicts leads to anarchy. It is, therefore, imperative to make Taqleed of a Math-hab which has been so formulated and arranged in regard to principles (*Usul*) and details (*Furu'*) that answers to all questions could be obtained either in a specific form or in a deducted form based on principles, thereby obviating the need to refer to an external source. This all-embracing quality, by an Act of Allah Ta'ala, is found existing in only the four Math-habs. It is, therefore, essential to adopt one of the four Math-habs. This has been the accepted practice coming down the ages from the early times in an unbroken chain of authentic and authoritative transmission--from generation to generation.

KNOWLEDGE

Hadhrat Imaam Maalik (Rahmatullah alayh) said:

"Knowledge is not narration in abundance. Knowledge is a Noor inspired into the heart."

Hadhrat Imaam Shaafi (Rahmatullah alayh) said:

"Verily, Knowledge is a Noor from Allah, and the Noor of Allah is not awarded to a sinner."

IMMORAL NIKAH FASKH

In certain quarters marriages are declared as being **faskh** (annulled) on grounds which are not acceptable to the Shariah. The abuse of the Islamic procedure of **faskh** has led to many couples living in a state of adultery while labouring under the impression that they are legally married according to the Shariah. Men with inadequate Islamic knowledge and negligent of Shar'i practice are all too hasty in the pronouncement of **faskh** of Nikah.

Although the Shariah makes provision for the anulment of marriages, the grounds are clearly defined and restricted. A nikah cannot be annulled on just any ground--on the mere wishes and desires of a woman who no longer has a fancy for her husband and wishes to marry another man. But, in actual fact, unscrupulous men have loosely manipulated the Islamic Law of **Faskh** and plunged many a Muslim man and woman in adulterous unions. Merely on the basis of a woman's story and complaint, marriages have been declared cancelled when in actual fact, by Allah Ta'ala, the Nikahs are still intact. Percuniary motives play an important part in the obtainal of such fallacious and baatil pronouncements of **faskh**.

Annulling a nikah is not a simple matter. It cannot be treated lightly as is the case prevailing in certain quarters. The procedure of **faskh** of a nikah is elaborately explained by the Shariah. If a nikah is declared null without resorting to the procedure of the Shariah, the nikah will in fact not be cancelled. It will be intact and the woman cannot marry another man.

The fundamental rights which the Nikah confers on a woman are:

- (1) Rights pertaining to maintenance.
- (2) Rights pertaining to conjugal relations.

Factors which negate these fundamental rights constitute grounds for anulment of a marriage, under certain circumstances. Such factors are:

- * The husband's refusal to provide maintenance.
- * The husband's impotency.
- * The husband's prolonged disappearance.
- * The husband's insanity.

These are the basic grounds which entitle a woman to make an application for anulment of the marriage.

In dealing with such applications, the detailed Shar'i procedure has to be followed. Such applications cannot be decided in the style in which western courts operate. The Books of the Shariah explain this procedure which an Islamic court or its equivalent in the absence of a Qaadhi, has to adopt. In places like South Africa where a Shar'i Qaadhi does not exist, the equivalent will be a Shar'i Committee consisting of a minimum of three members, one of whom must be a qualified Aalim and expert of the Shariah. Each one of the three members must be **aadil**, i.e. they must not be **faasiq**. One who shaves his beard, gambles in **riba**, sells insurance, intermingles unnecessarily with women, listens to music, watches television, goes to the cinema and indulges in other forms of **kabaair** (major sins) is termed a **faasiq** in the Shariah. If any one of the three members of the Committee happens to be a **faasiq**, the Committee will not be validly constituted. As such, the committee will not enjoy the power of annulling marriages.

A further essential condition for the validity of an anulment by a properly constituted Shar'i Committee is that the decision must be unanimous. In the absence of unanimity, a nikah cannot be annulled.

Only after fulfilment of all requirements of the Shariah, will a validly constituted Islamic Shar'i Committee be in position to annul a nikah.

A common ground which women nowadays present to incompetent committees improperly constituted, is incompatibility and breakdown of marriage. In lieu of a clandestine payment or because of some other personal motive, a pronouncement of **faskh** is readily secured by the woman from the committee. But, according to the Shariah, 'incompatibility' and 'breakdown of marriage' are not grounds which can entitle a woman to apply for the anulment of her marriage. Such grounds are valid in kuffaar courts, but not in Islamic courts. Whether the incompatibility is imagined or real, a nikah can never be annulled on its basis.

SERVICE TO MOTHER

Hadhrat Bilaal Khawwaas (rahmatullah alayh) narrates:

"Once I was wandering in the wilderness of Bani Israeel. I suddenly observed a man walking alongside me. I was very surprised. By inspiration I was informed that he was Khidhr (alayhis salaam). I said to him: Who are you?' He replied: "Your brother, Khidhr."

I asked: What do you say about Imaam Shaafi?

Khidhr (alayhis salaam) replied: He is a Siddeeqe. (Siddeeqe is the highest rank among the Auliya)

I asked: What do you say about Bishr Ibn Haarith?

Khidhr (alayhis salaam) said: No one like him was again born.

I asked: Through whose barkat (good fortune) was I given the opportunity of meeting you?

Khidhr (alayhis salaam) said: Through your service to your mother.

(Nazhatul Basaateen)

RESPECT AND SERVICE

In relation to respect, the father has a greater claim over his children than the mother. The children are bound to show more respect to the father than to the mother. In relation to service, the mother has a greater claim over the children than the father.

MU'MIN'S TASBEEH

Nabi Sulaimaan (alayhis salaam) once said to an Aabid (Saint) of Bani Israeel:

"A single Tasbeeh recited by a Mu'min is more valuable than the kingdom of the son of Dawood (i.e.Nabi Sulaimaan). The kingdom of the son of Dawood will perish, but not the Tasbeeh recited by a Mu'min. It will endure forever."

(Nazhatul Basaateen)

LIBERALISM

This is the age of liberalism. This is the disease of materialists. Whatever enters the mind is proclaimed. But, Deen cannot remain safe without submission to Wahi (Revelation).

(Hakimul Ummat Maulana Thanvi)

INSAAN

The meaning of Insaan (human being) is: **The rectification of one's bond with Allah Ta'ala.** This is the basis of all success and prosperity.

(Hakimul Ummat)

Without effort there can be no achievement. This is the Way of Allah.

(Hakimul Ummat)

WHOM ALLAH HONOURS

During the reign of Khalifah Haroon Ar-Rashid there was a saintly young Aalim who engaged much in the duty of Amr Bil Ma'roof Nahi Anil Munkar (Commanding righteousness and prohibiting evil). Once in a wa'z (lecture) he severely criticized Haroon Ar-Rashid. The king ordered the Aalim to be imprisoned. As a result he was imprisoned in a cell without any windows or air-holes. The entrance and all gaps were sealed thoroughly to prevent any air from entering the cell. The purpose of imprisoning him in this cell was to bring death to him slowly.

Several days after the Aalim's imprisonment, an informer notified the king that the prisoner was seen walking in a nearby park. Haroon Ar-Rashid ordered the arrest of the 'escaped prisoner'. The Aalim was ushered into the king's presence. The following conversation took place between the king and the Aalim.

King: Who released you?

Aalim: The one who permitted me to enter the park.

King: Who allowed you into the park?

Aalim: The one who released me from the prison?

King: This is astonishing.

Aalim: Which act of your Creator and Sustainer is not astonishing?

On hearing this, Haroon Ar-Rashid cried profusely. He was overcome with remorse and regret. He sought the pardon of the Aalim and bestowed many favours on him. The king ordered that the Aalim be seated on the royal horse and taken around the city in great pomp and style. Along with the procession a caller, rode ahead. The king had instructed the caller to make the following announcement all over the city as the procession moved:

"Allah has honoured this Servant (i.e.the Aalim) and Haroon Ar-Rashid sought to disgrace him. But, Haroon Ar-Rashid failed. Finally, Haroon Ar-Rashid was compelled to honour him."

CONSTANCY IN OBEDIENCE

Man must be constant in his activity (of ibaadat and obedience to Allah). He should not concern himself with the results and benefits. The benefits are being accumulated in the Aakhirah. It is not necessary that he knows of the benefits here. When he will be paid his wages (thawaab) in the Hereafter, then will he come to know. If man does not understand the benefit (thawaab) here, he will understand it there in the Aakhirah. This is the abode of amal (action and deed).

You are desirous of seeing the benefit here. Are you engaging in worship to gain benefit in this world? You, will, Insha'Allah, behold the benefit in that realm for which you are toiling. You will find the Treasures of Allah in full measure. The actual searchers of worldly benefit are the kuffaar. They have no hope for the Aakhirah. Their aim and love are only this world. They have no share in the Hereafter. Thus, work and strive to attain the goal. . . . You continue along your journey unto Allah so that you reach your destination. We are imperfect and deficient in every respect. Our knowledge is defective; our actions are defective and our gaze is defective. Let us not engross ourselves in these investigations. . . . Man should not lose hope. Allah is Merciful. He accepts even the imperfect ones.

(Hakimul Ummat Maulana Ashraf Ali Thanvi)

"Even if you fail, recite Allahummagh fir li, and continue with the work (of piety)."

(Hakimul Ummat)

MILK BANKS AND THE SHARIAH

THE QUESTIONS APPEARING IN THIS ARTICLE
WERE POSED BY THE ISLAMIC MEDICAL ASSOCIATION.

Medical Science has at last recognized that mother's milk is the best. Therefore to replace artificial milk for babies who cannot get milk from their mothers, it has now become fashionable to collect milk from different mothers who have excess milk and then use this milk to feed babies. The milk may be kept separate or it may be mixed and pooled.

Question 1

Remembering that our Nabi (sallallahu alayhi wasallam) himself was suckled by a professional wet nurse (Daai Halima), who had also suckled many others, what is the Islamic viewpoint regarding the use of other mothers' milk for feeding infants who for various reasons cannot get milk from their own mothers?

Answer

Suckling the infants of others is permissible. However, the greatest care has to be practised. This practice cannot be resorted to indiscriminately. Of vital importance is to bear in mind that this practice creates milk ties which brings about prohibition of marriage between those connected by such ties. Thus the authoritative book of Islamic Law, Fathul Qadeer states in this regard:

"It is obligatory on women to refrain from suckling every infant without valid reason (i.e. a reason considered valid in the Shariah). When she does suckle an infant, it is incumbent on her to remember this (i.e. the infants whom she had suckled); to publicize this: and it is best that she reduces this to writing."

In other words, feeding babies on human milk (i.e. the milk of women other than their own mothers) should not be resorted to on a mass scale. Even when practised on a minimal scale, the wet-nurse should keep records and publicize the names of the infants whom she had suckled to prevent 'Milk relatives' marrying one another.

"Every two infants suckled by the same woman--it is not permissible for the one to marry the other."

(Fathul Qadeer)

Question 2

Are mothers' milk banks allowed? In other words, is an organized arrangement to collect and dispense mother's milk permissible?

Answer

In Fathul Qadeer as well as all other books of Fiqh, the following verdict of the Shariah is recorded:

"Tahreem (i.e. prohibited marriage category) is established by any quantity of (mother's) milk, be it little or much, when it is administered (to the infants) during the milk period (i.e. the first two years of infancy)."

Thus, a woman's milk creates a relationship similar to family ties. The relationship produced by milk is called 'Hurmatul Ridhaa'. Like blood ties produce a prohibited marriage category of persons, so too does a woman's milk which was fed to an infant during the milk period. Rasulullah (sallallahu alayhi wasallam) said:

"What is prohibited by blood is prohibited by milk."

(Bukhaari)

The Fuqaha of Islam have issued the following verdicts in this regard:

"It is not lawful for one person to marry another if both of them were suckled by the same breast during infancy."

(Fathul Qadeer)

"Imam Muhammad (Rahmatullah alayh) said that hurmat (prohibited marriage ties) is established between an infant and the two women whose milk was mixed (and administered to the baby).

(Fathul Qadeer)

This ruling is not restricted to only a case where two women are involved. This is only by way of an example. If the milk of a dozen women was mixed and administered to a baby, hurmat will be established between the infant and all twelve women including their families.

"Tahreem (i.e. prohibited marriage category) is established even if the milk which was fed to the infant was extracted from a woman after her death."

(Fathul Qadeer)

"If the milk (of a woman) is mixed with the milk of a goat (or any other animal) and the quantity of the woman's milk is more, then too, Tahreem is established."

(Fathul Qadeer)

"Similarly, Tahreem is established if the milk (of a woman) is mixed with oil or date juice (for example) and administered to the baby...."

(Fathul Qadeer)

The foregoing rulings of the Shariah establish that prohibited marriage relationship comes into being between an infant and all the women whose milk he/she drank, whether the milk was fed to the baby individually and separately or whether the milk of the various women was mixed and pooled. The Hurmat is not confined to only the women and the infant, but is extended to all the families of the women and the infant who consumed the

pooled milk. The repercussions on society by large scale feeding of women's milk pooled in milk banks are too ghastly to contemplate in the sphere of marriage. A whole nation of milk-relatives will be created and marriage will become prohibited among the members of the milk community.

Assuming that meticulous records of the names of milk contributors and milk consumers are kept by the milk bank and that the officials of the milk bank are all pious and honest people and assuming that if they are non-Muslim, they will have the greatest respect for Islam and accept the sanctity of our ahkaam (laws) pertaining to milk-hurmat, then too they will be faced with a formidable task of keeping the hundreds and thousands of people involved, fully informed of their milk-relationships. And, if by some gigantic effort they succeed, we shall still be faced with the insurmountable problem of national hurmat by means of which marriage will become impossible.

Assuming that a thousand women contributed their milk to the milk bank and such milk was mixed and pooled. An infant who was fed with such mixed milk will have to know the names and families of each and every woman whose milk was in the mixture. The families of the thousand women will become the milk-relatives of the infant. In addition, another thousand babies may have consumed the same pooled mixture of milk. The milk ties of the infant will thus be extended to the thousand infants who had drunk the mixture as well. Along with this the hurmat will be extended between that infant and the families of the thousand infants as well. From this illustration the wide ramifications and insurmountable problems and difficulties which will ensue from milk banks should be quite clear. The families of the entire community or nation will be drawn into the milk net bringing corruption and destruction to the system and arrangement of Nikah (Marriage). Milk banks, in fact, will bring about the elimination of Nikah. This is precisely what the illustrious Fuqaha have ruled centuries ago.

"... Hurmatul Musaaharah (prohibited marriage relationship) is established by drinking milk (of women). Thus, in its wide-scale distribution by selling it (or by milk banks or by any other means) is the destruction of marriages. Verily, total control is not possible.... The result will be corruption and disruption in Nikah among the Muslims."

(Fathul Qadeer)

The authoritative book of the Shariah, Al-Kifaayah, after declaring the same ruling as stated above, adds:

"And, Allah loves not disruption (fasaad)."

(Qur'aan)

In view of the difficulties and disruption outlined above, Milk Banks are not allowed by the Shariah.

Question 3

Can milk from different mothers be used to feed babies who cannot receive milk from their own mothers?

Answer

Milk from different mothers could be used to feed babies. The conditions for this permissibility are:

(1) There should be a real need for this action. The Shariah does not allow a woman to unnecessarily resort to feeding all infants with her milk.

(2) The milk must not be from an institution like a milk bank in which the milk of numerous women was pooled and there being the great danger of the various mothers and the infants not being made aware of their milk ties.

(3) Those who have been fed with milk of different women must be informed of the identities of all their milk-mothers as well as the identities of all those who had consumed the milk of all their milk-mothers.

The action described in this question must not be adopted merely because of the availability of such milk or because it has become fashionable to do so or because doctors advise that mother's milk is of greater benefit. There must be a real medical reason for the use of such mixed milk. Furthermore, the identities of the women must be known, for this information will have to be conveyed to the one who consumed the milk.

Question 4

Is there any difference as regards breast milk when it is acquired directly by suckling or when it is expressed and fed by bottle, i.e. is the act of suckling significant or the actual milk?

Answer

The act of suckling is not the determinant in the creation of Hurmat (prohibited marriage ties). The determining factor is the milk. The method of feeding is of no significance in the creation of Hurmat. It is the milk which is administered to the infant at any time during the first two years.

On the entrance to Jannat is written that a loan given is eighteen times greater in merit than giving charity.

(Hadith)

CONVERSION OF PERSONALITIES NO FAVOUR TO ISLAM

Even if the king of the world embraces Islam, it is no feather in the cap of Islam. In fact, it is a source of pride for the king himself. He should be proud of having been accepted in Islam.

During the reign of Hadhrat Umar (radhiallahu anhu), Jablah Ghassaani (king of Ghassaan) had embraced Islam. Once while he was making tawaaf of the Ka'bah, a poor man set foot on the trailing garment of Jablah. Angered by this act, Jablah slapped the poor man. The poor man complained to Hadhrat Umar (radhiallahu anhu) who ordered that the king of Ghassaan be punished in a like manner. The poor man had to slap the king. The king requested time before taking his punishment. Respite was granted by Hadhrat Umar. At night Jablah fled and became murtad. But, Hadhrat Umar (radhiallahu anhu), on hearing this news did not express any regret because of the renegeing of the king of Ghassaan. because he (Umar) was on the Haqq. In fact, after sometime, the king of Ghassaan, himself expressed regret over his rash action and wished to return to Islam. But, before he could officially embrace Islam, the king of Ghassaan died.

(Hakimul Ummat)

The above will show the error of some people who regard the entry into Deeni activity by people of worldly prominence as being a great achievement. When university professors or maybe an advocate or an engineer or a prominent medical doctor enter into Tableeghi activities, a great play of it is being made by some muballigheen. The poor muballigh perhaps labouring under some inferiority of thinking proudly advertises that a certain professor and a certain engineer have entered into the Tableegh movement. The manner of expression of such muballigheen conveys the impression that a great favour has been bestowed on Islam by the participation in Tableegh of men of prominence in worldly professions. In fact, this is no favour for Islam and no feather in Islam's cap. It is indeed ludicrous for a muballigh to stand in the Musjid and inform us that a certain engineer and a certain doctor and a certain officer from the army or navy has entered Tablighi activity. Islam stands not in need of such advertising stunts.

Hadhrat Thanvi (rahmatullah alayh) said in this regard: "Nowadays if a man of worldly prominence embraces Islam, people of little understanding parade around with him (advertising this fact). Alas! Why have you corrupted his mind... There exists the possibility of him becoming corrupt. Why do you then feel so elated. About such elation, Allah Ta'ala says: "Do not be elated, for verily, Allah Ta'ala does not love those of (such) elation."

SHAITAAN'S PATH

A spiritual path in which the first requisite is not Islam is the path of shaitaan. (Hakimul Ummat)

HIGHEST IBAADAT

Tilaawat of the Qur'aan and Nafil Salaat in abundance are the highest acts of ibaadat (i.e. among the optional forms)."-Hakimul Ummat-

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If you have trust (tawakkul) in Allah, He will sustain you like He sustains the birds; they arise hungry in the morning, but return satisfied in the evening.
(Hadith)

MODERNISTS ARE AT PAINS TO ESTABLISH THAT IT IS PERMISSIBLE ACCORDING TO THE SHARIAH TO KILL LIVING BABIES IF THE LIFE OF THE MOTHER IS THREATENED BY PREGNANCY. BUT, UNDER NO CIRCUMSTANCES WHATEVER IS IT PERMISSIBLE TO KILL, MURDER OR ABORT LIVING BABIES. THIS IS THE LAW OF ALLAH AND THIS IS THE UNANIMOUS VERDICT OF THE SHARIAH. AND SO SHALL IT REMAIN EVEN IF THE MODERNISTS DETEST IT.

NOW READ SOME OF THE BRUTAL MURDERS CONDONED AND DESIRED BY THE MODERNISTS UNDER THE NAME OF ISLAM.

INFANTICIDE

London - "Abortion Capital"

INFANTICIDE - the murder of infants - is perpetrated on a massive scale in London known in Western Europe as the "abortion capital". Besides the thousands of local cases of abortion committed, thousands of foreigners stream into this infanticide capital annually to abort - murder - their unwanted babies.

Recently opponents of Britain's abortion laws demanded for reforms after the Press reported that an aborted foetus cried out in a public hospital ward. The 20 week old foetus that cried when being murdered died in the gynaecological ward of Wanstead Hospital, London. A spokesman for the Hospital said that staff and patients at the hospital were distressed.

A London doctor said that at twenty weeks the foetus is a fully-formed human being who needs only to grow.

"Babies Pickled to Death"

Mrs. Jill Knight, a Conservative Member of Parliament and an opponent of Britain's liberal abortion law of 1967 said:

"Kicking and crying babies are being aborted all the time. Infanticide is going on. Babies are pickled to death in saline solutions."

Abortion — Mass Murder

Who knows what Michaelangelos or Einsteins or Rembrandts the British have lost in their legally established human abattoirs where glutted abortion mills grind out a daily quota of production line murders?

(Professor Chris Barnard)

DANGERS OF ABORTION

Few women realise that there is no abortion without risk. At best it could mean sterility, at worst your life. Many believe that it is a simple procedure and are even encouraged to think this way by certain feminist trends of thought and of course by those who have invested money in establishing abortion mills.

(Professor Chris Barnard)

Baffling disease now a global health threat

Aids kills more than 1 000 in US, spreads to 32 other countries

AIDS, the baffling disease which has killed more than 1 000 people in the US, has appeared in 32 other countries and now poses a global health threat, doctors say.

Western Europe, the worst hit region outside North America, currently accounts for 10% of all Aids cases, the number of victims having doubled this year, according to the

Rasulullah (sallallahu alayhi wasallam) said: "When immorality becomes rife in a community, its people will be overtaken by epidemics and such diseases which never existed before.

(Ibn Maajah)

Mystery illness strikes male homosexuals

WASHINGTON — Male homosexuals, particularly those on drugs, are falling victim to a mysterious disease which reduces their natural immunity to infection and often leads to death, according to a respected United States medical journal.

Once infected with the disease, the homosexuals can contract pneumonia, extensive herpes sores and a cancer in their legs, stomach and bloodstream known as Kaposi's Sarcoma, the New England Journal of Medicine reported.

The journal, chronicling the work of medical teams in Los Angeles and New York, said the men appeared to be transmitting the immunity deficiency to each other through sexual contact.

It said that the death toll from the disease was high,

with two thirds of the 19 patients studied already dead. Five or six new cases were being reported each week from large cities with a high concentration of homosexuals.

The magazine said one possible cause was recreational drugs, possibly nitrites, which were being inhaled to increase sexual pleasure.

ELIMINATING THE SUNNAH

"After me will be such men as your leaders who will eliminate the Sunnah with bid'ah.—Hadith

A Wayfarer

ABDULLAH bin Omar relates that the Apostle of God once said to him, grasping his shoulders with his hands: "Live in the world as if you were a stranger or a wayfarer."

—Bukhari

Beware of jealousy! Jealousy is that malady which prompted Qaabil to murder Haabil. (Qaabil and Haabil were sons of Nabi Adam—alayhis salaam)

(Hadith)

ISLAM DOES NOT NORMALLY ALLOW MALE DOCTORS TO ATTEND TO FEMALE PATIENTS. THIS IS PERMISSIBLE ONLY AS A LAST RESORT. See page 8. READ THE FOLLOWING - EXTRACTS FROM THE SUNDAY TIMES FOR BETTER UNDERSTANDING OF ISLAM'S BAN ON THIS EVIL PRACTICE WHICH IS SO COMMON NOWADAYS.

Disturbing studies by university experts have revealed that 13 per cent of 460 physicians who took part in a confidential survey admitted "erotic contact" with patients.

That meant everything from kissing to canoodling to sexual intercourse, according to Professor Sheldon Kardener and Dr Ivan Mensch, who did the study at the University of California, Los Angeles.

Professor Kardener's investigators had already found gynaecologists were the worst sex offenders but, alarmingly for Americans, family doctors came a close second.

In another study, by Dr Don Sloan, Director of the Human Sexuality Clinic at a New York hospital, a staggering 100 out of 400 gynaecologists confessed to "erotic contact" with patients.

Dr Mensch said: "We did it this way to get maximum response, but afterwards we did a further analysis of doctors who'd admitted erotic behaviour or having sexual intercourse."

One particularly shocking discovery, he said, was that 19 per cent of doctors questioned thought there was nothing wrong with "erotic contact" and that it helped patients

UMAR - FATHER OF THE MATHAA-IB

The basis of the different mathaa-ib was established on the principles formulated by Hadhrat Umar Ibn Khattab (radiallahu anhu).
(Izalatul Khifa)

DELIVERY OF DUROOD

Rasulullah (sallallahu alayhi wasallam) said: "RECITE DUROOD UPON ME, FOR VERILY, YOUR DUROOD REACHES ME FROM WHERESOEVER YOU MAY BE."

"VERILY, THERE ARE CERTAIN ANGELS OF ALLAH WHO TRAVEL AROUND THE WORLD. THEY DELIVER TO ME THE GREETINGS FROM MY UMMAH." (NISAA-I)

Durood is delivered to Nabi-e-Kareem (sallallahu alayhi wasallam). Rasulallah (sallallahu alayhi wasallam) does not come around collecting it as the Ahl Bid'ah assert.

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MUSLIMS & POLITICS

Among Muslims there is intense argument in prospect regarding Muslim attitude and participation in the new political dispensation offered by the government. The question of Muslim participation in the new political set-up has assumed topical importance. Incompetent and Islamically wholly unqualified men, setting themselves up as 'political leaders of the community' and vieing for their share of the limelight are kicking up much dust. In their pursuit of mundane and **nafsaani** motives they enter the precincts of the Shariah with a view to drag Islam and the Ummat into their arena of miserable politics. These men of substance deficient in faith and virtuous deeds have succeeded in throwing the Muslim community into much confusion and uncertainty. As a result of confusion and uncertainty, Muslims from all over the country are writing to the Mujlisul Ulama to ascertain the direction of the Shariah in this matter. The Mujlisul Ulama, therefore, deems it a Shar'i duty to advise the Muslim community of the Islamic stand and direction which Muslims must adopt in relation to non-Muslim politics.

The dust which has been churned up by men concerned with mundane matters has obscured the vision of not only ordinary Muslims, but that of even the Ulama. Some Ulama too have fallen under the influence of 'political leaders' and have succumbed to the demands of the ignoramuses who always seek to set themselves up as arbiters of the destiny of the Ummah. But, it does not befit the high rank of Deeni Knowledge for Ulama to be caught up in the whirlpools stirred up by men who have no true association with the Shariah.

If Muslims are more conscious of their Deen and more concerned about regulating their lives according to the Shariah, there will be no need for them to labour in confusion. Uncertainty and fear are the qualities of the followers of the **nafs**, of those motivated by only worldly considerations—of those whose gaze is not focussed on the Akhirah. Those plodding the path of deviation (dhalaal) seek to employ the Deen in the furtherance of their **nafsaani** aims and objects. They attempt to draw the unwary Muslim public into their dragnet by cliches such as 'politics and Islam are inseparable'. By means of this cliché frantic attempts are being made to drag the Muslim public into spiritually destructive activities.

Politics being part of Islam is not denied. But, its application and interpretation and imposition on the Ummah cannot be directed by ignoramuses who possess no Shar'i credentials. All acts have conditions and principles in Islam. It is incumbent on Muslims to steer all their activities along the avenues set out by the Shariah. Politics being part of Islam never means participation in non-Muslim politics.

According to Islam, political power and domination have been divinely promised to the pure and true Believers. In this regard the Qur'aan-e-Hakeem states:

"Most certainly I (i.e. Allah) have promised that My pious servants will inherit the earth."

The prerequisite for the attainment of political power, as stated in this aayat, is piety or spiritual development, to a high degree. Spiritual development and spiritual power are essential requirements and pre-conditions for any effective Muslim political power and domination. Before it can ever be possible for Muslims to ascend

the stage of politics, more clearly, political power and domination over all nations, a great measure of spiritual training, development and moral upliftment are imperative. And, such training must be on the basis of the Shariah. Without a high degree of spiritual elevation on a collective scale, Muslims can never hope to be an effective political force on earth. Such a point is attainable only by strict adherence to the Shariah and obedience to the Sunnah. All other alternatives will usher in nothing but strife and anarchy—mischief and corruption. This state of corrupt affairs is too prevalent the world over. Muslims, who are supposed to be the paragons of Haqq (Truth) have submitted to baatil—to the desires of the kuffaar—hence we too are smitten by corruption, anarchy and disintegration. The Qur'aan Shareef declares this position adequately in the following aayat:

"And if the Haqq follow their desires, then most certainly, the heavens, the earth and all therein will disintegrate."

Thus, the foundation on which is reared the Ummah's life, is **roohaani** (spiritual) development and power. It was to develop and establish this power-base of the Ummah that Rasulullah (sallallahu alayhi wasallam) spent the initial thirteen years of his mission of Risaalat in Makkah Mukarramah bearing the indignities, sufferings, torture and persecution with noble patience and preserverance. There was no retaliation and no anarchy from the side of the Muslims. There was no political participation in the period of spiritual development. It was essential to develop Imaan and Taqwa, for without these in their states of perfection and elevation, the Ummah can have no power, no independence, no glory and no respect. Our respect is directly attributed to the Shariah, hence Sayyiduna Umar (radiallahu anhu) said:

"We are a nation elevated by Allah through Islam."

After thirteen years of spiritual training, the Imaan of the Ummah was ripe for dominating the world. The command for Hijrat was given and the nascent Islamic political state which arose soon vanquished the mighty Roman and Persian empires.

(To page 8)

AIM OF POLITICAL POWER

Hakimul Ummat
Maulana Ashraf Ali Tha'anvi
(Rahmatullah alayh)

The political leaders in the Muslim community fail to realize that political

power in itself is not the aim of the Shariah. The aim is the achievement of Deeni progress. The purpose of political power is to disseminate the Shariah so that those deprived of this wealth become enriched with the treasure of Imaan. This was the goal for which the noble Sahaabah toiled for. In this regard Allah Ta'ala states:

"They (i.e. the Sahaabah are such men) that if we grant them political power on earth they will establish Salaat, pay Zakaat, command righteousness and prohibit evil."

The purpose of Islamic politics is not to achieve progress in wealth, honour and political power. The aim is to enhance and spread religiosity. If this, then be the aim, it will be in accord with the way of our illustrious forbearers. Deeni advancement automatically result in progress of wealth, honour and political power.

If progress in wealth, honour and political power operates within the confines of the Shariah, without violating any of the laws of Islam, then such progress will be virtuous. On the contrary, if these objects are attained by means which conflict with the Shariah, it will amount to progress in vice. It will then be the worst of evils—it will be pure greed and lust. And, it is this greed and lust which people have today named 'progress'. They are merely concealing their defects.

PARLIAMENTARY SYSTEM

The popular parliamentary system is a deceptive device. A parliament consisting of both Muslim and non-Muslim members is a non-Muslim regime. Such a regime can never be termed an Islamic system of government.

(Hakimul Ummat)

ULAMA AND POLITICS

A great detriment in Ulama participating in politics is loss of public confidence in the Ulama. The function of the Ulama is to guide the Muslim public—to inform them of what is lawful and what is unlawful. This is the main duty of the Ulama.

(Hakimul Ummat)

The act of searching for worldly policies and expedients (maslihat) is worship of the nafs.

(Hakimul Ummat)

"Allah has promised those who have Imaan and practise righteous deeds that, most certainly, He will grant them political power on earth..."

(Qur'aan)

QUESTIONS and ANSWERS

MUJLISUL ULAMA
OF SOUTH AFRICA
P.O. BOX 3393
PORT ELIZABETH

Q. In the Majlis, Vol.6 No.4 it was asserted that 'Aamileen' according to the Shariah were Islamic State Zakaat collectors who collect Zakaat on only animals. This is not correct. The books of the Shariah state clearly that 'Aamileen' are those state-appointed Zakaat officials who collect Zakaat on 'Am waal-e-Zaahirah' which consists of several classes of wealth and not only animals.

A. Nowhere in our article on Zakaat Abuse did we allege that the duty of 'Aamileen' was to collect Zakaat on animals ONLY as you claim. We merely mentioned one class of wealth, viz., livestock, which was the main class of wealth on which the 'Aamileen' collected Zakaat in the early days. By mentioning only one class, we intended no negation of the other classes thereby. It should be appreciated that the purpose of the article, viz., 'Zakaat Abuse', was not to present a detailed exposition of 'Aamileen' and the various types of wealth which come under the scope of their office. The purpose of the article, as should have been apparent to all, was merely to portray an abuse which certain quarters are peddling under the guise of 'Aamileen'. Private individuals are setting themselves up as 'Aamileen', and this was what the whole article was about. We do not deny the fact that the 'Aamileen' are Zakaat officials appointed by the Sultan or Ameerul Mu'mineen to collect Zakaat on 'Am waal-e-Zaahirah'. Our article refutes the claim that private individuals are valid Shar'i Aamileen who are entitled to a share of the Zakaat funds.

Q. Is it permissible to become members of medical aid schemes? Some of these schemes invest huge sums in interest undertakings, thereby earning interest.

A. It is not permissible to voluntarily enter into any riba or interest contract or dealing.

Q. I have read in the Majlis that abortion is not permissible once the soul has entered the foetus. What happens if a woman became pregnant as a result of having been raped?

A. Islam does not allow murder. Aborting a live infant is murder according to the Shariah even if the location of that infant is its mother's womb. The circumstance of the pregnancy does not legalize murder of the infant. Once rooh has entered the foetus, murder of it (termed abortion by the medical men) is haraam.

Q. Can an employee take an interest-bearing loan from a building society if his employer agrees to pay the entire interest on the monthly instalments?

A. It is haraam for any Muslim to obtain a riba-loan no matter who will be paying the riba. Entering into a riba transaction is one act; paying the riba is another act. Both acts are haraam. However, if the employer is a non-Muslim and he obtains such a loan, obviously the Muslim employee is not liable for any sin. The employer can then make a loan to the employee. It is not the concern of the Muslim employee what the non-Muslim employer does.

Q. A person intended to perform Tamattu' Hajj. He completes the Umrah; releases himself from the ihraam and returns to his home country a month before Hajj. What is his position if he returns to Makkah, say on the 1st Zil Hajj?

A. Although it was improper for him to have returned to his home country, nevertheless, his Hajj Tamattu' is valid if he returns. But the Dum penalty is Waajib.

Q. Many Haajees, for the fear of large crowds refrain from Ramee (stoning the shaitaan-pillars). Is their Hajj valid?

A. Their Hajj is valid, but the Dum penalty is Waajib. This ruling applies to males. Due to large crowds, it is permissible for females to omit the Ramee and no Dum is Waajib on them. Since the omission by females is not deliberate and is occasioned by a valid reason, there is no penalty on them.

Q. Can the Dum penalty be discharged in one's home country?

A. Yes. It is permissible.

Q. Do acts of bid'ah affect the Imaan of a believer?

A. Bid'ah is among the worst of evils. It is the elimination of the Sunnah of Rasulullah (sallallahu alayhi wasallam) who termed the perpetrators of bid'ah as "the dogs of the Fire." This is adequate to indicate how greatly it weakens the Imaan.

Q. Is it permissible to eat the meat of Saudi Arabia when one is aware of the fact that such meat was imported from Brazil and Argentina?

A. It is not permissible to eat such haraam meat.

Q. If wudhu is performed in a combined toilet/bathroom, can the second Kalimah and the wudhu duas be recited there?

A. Such a combined toilet/bathroom will be considered as a toilet. It is not permissible to recite the Kalimah or duas in such a place.

Q. Can a Muslim be a witness in a Christian wedding ceremony?

A. Such ceremonies are attended by several un-Islamic and haraam factors, hence it is not permissible for Muslims to associate in such functions.

Q. A man has deserted his wife for 28 years and did not support his wife or children during that period. How can he compensate his wife and children for the damages they have sustained?

A. He must firstly seek their pardon. Then he must make taubah. Henceforth he should live with his wife correctly, discharging the rights of the marriage.

Q. Is it permissible for the Imaam to recite the dua aloud after the Fardh Salaat?

A. The correct way, i.e. the Sunnah, is to recite the dua silently after the Fardh Salaat. To adopt a method in conflict with the Sunnah is sinful.

Q. How many wives did Hadhrat Sulaimaan (alayhis salaam) have?

A. There is difference of opinion on this question. Some narrations mention 70 while others 100.

Q. A person while performing Salaat experiences 'erection'. Is his wudhu valid?

A. His wudhu is valid.

Q. An official of the jamaat flirts with his sub-ordinates, commits adultery and attends jamaat salaats only twice a week. He refuses to resign his post. What is the Shariah's ruling?

A. This official is a faasiq. It is not permissible for him to remain as an official of the jamaat. It is incumbent on the jamaat to remove this villain and immoral man.

Q. A Muslim dies and his insurance company frees his debt on his bond. Does he die in the state of debt?

A. If the insurance company pays his

debts, then quite obviously, his debt has been discharged since his creditors were paid. However, he is liable for the sin of having entered into an insurance contract which is a riba contract. Insurance is a major sin. It is not permissible for Muslims to indulge in insurance.

Q. I would like to know whether a woman in Islam can travel alone overseas? My cousin intends going to London for a holiday and wishes me to accompany her.

A. It is not permissible for Muslim females to travel without a mahram male, e.g. father, brother, husband. The curse of Allah, the angels and all creation descend on women who travel alone. You should, therefore, never accompany your cousin on the evil journey.

Q. What is the Islamic belief regarding the Mi'raaj of our Nabi (saallahu alayhi wasallam)? Was it a physical or a spiritual journey?

A. Rasulullah (sallallahu alayhi wasallam) went on the Mi'raaj journey into the heavens and beyond the Sidratul Muntahaa in his physical body while in the state of wakefulness. Sidratul Muntaha is the final limit beyond which not even Hadhrat Jibraeel (alayhis salaam) can go. This is the Islamic belief which every Muslim MUST believe in.

Q. What is the 'Arsh' (Throne) of Allah? Is it a physical or metaphorical thing?

A. Whatever it may be, you as a Muslim must believe in its existence. Allah knows best what it is. We as Muslims believe in its existence. The Qur'aan Shareef informs us of the Arsh and we believe therein. We are not interested in 'details' which lead to kufr. Leave such investigations for the sceptics and the heretics. We are commanded to say by the Qur'aan: "All (the verses) are from our Rabb. We believe in them."

Q. We know that it is not permissible for a man to die with his hair and beard black. But if he has died with black, will his wudhu and ghusl be valid?

A. The act of dying with the beard and hair black is not permissible and sinful, but it will not invalidate wudhu and ghusl.

Q. When a person dies, some of his relatives arrange a feast for three days. This is called 'bhaati'. Has this custom any Islamic significance?

A. This custom is a bid'ah. It is haraam to indulge in this innovation.

Q. In one of our Mosques a certain person makes adjustments to the microphone for the benefit of the Imaam who is on the mimbar busy reciting the khutbah. This man makes the adjustments while the Khutbah is being recited. Is this permissible?

A. It is not permissible to make such adjustments while the khutbah is being recited. In fact, it is Makrooh (reprehensible and not permissible) to use a microphone for Salaat or Khutbah.

Q. A Mufti says that it is permissible for him to teach 15 and 17 year old girls face to face, without any screen. Is he correct?

A. It is not permissible for any man to teach young girls without there being a screen between them and the male teacher. The Mufti Saheb has erred in his claim.

Q. Are Muslim women permitted to remove hair under the arm and below the navel by means of an electric or ordinary

QUESTIONS and ANSWERS

MUJLISUL ULAMA
OF SOUTH AFRICA
P.O. BOX 3393
PORT ELIZABETH

ordinary shaver?

A. They are permitted.

Q. My husband wishes to marry another woman with whom he is having an affair. He insists that I consent to the marriage. He also says that I have to do all the house work while he and his new wife will go out to work. I have asked him to divorce me, but he refuses. Am I entitled to a divorce under the circumstances?

A. No, you are not entitled to a divorce. Your husband also does not require your consent for the validity of his intended nikah to the other woman. He is within his Islamic rights if he marries again. However, it is compulsory upon him to provide both wives equal maintenance and equal number of nights. Furthermore, he is not entitled to compel you to prepare meals for his other wife as you said in your letter. You should have sabr and make dua. Allah Ta'ala will reward you abundantly.

Q. A certain organization is busy building a madressah and a mosque. This organization sends out womenfolk to wander about the streets collecting funds door to door for the project. Is it obligatory on us to contribute money when these ladies call?

A. In fact, it will be obligatory on you to refrain from contributing to ladies ploughing the streets in search of funds in the way of evil women. Respectable and modest Muslim women do not exhibit their chastity and their shame in such a naked and despicable manner as these women who wander around the streets, from door to door collecting funds. No matter how noble the project may be, if the means employed are haraam, it will be likewise haraam to aid and abet such means. The organization responsible for this evil work of projecting womenfolk onto the streets is guilty of a grave sin.

Q. Many of my customers purchase goods from me by the layby system. They pay a deposit and later after they have paid for the goods fully, they collect it. However, over the years many people did not call for their parcels. As a result I have a considerable amount of money in the form of unclaimed deposits. I have no trace of the owners. What do I do with the money?

A. According to the Shariah, if you no longer have any hope of them returning, you should give the money to the Muslim poor. However, if after having contributed the money to the poor, the owners turn up, then you will be obliged to refund the deposit. In such an event you will obtain the thawaab for the contribution to the poor. It is not permissible for you to utilize the money for your personal needs.

Q. After swimming in a swimming pool, can I make wudhu and perform Namaaz? Does swimming in a swimming pool purify the body? The swimming pool has a pump to circulate the water.

A. Since the water in the swimming pool is clean, one will be purified by swimming in it. You may perform wudhu after swimming and perform Namaaz. However, do remember that it is not permissible for Muslims to swim in public swimming pools.

Q. We are ordered to "seek knowledge from the cradle to the grave". Does this mean only Islamic knowledge or both Islamic and secular knowledge?

A. It is obligatory upon a Muslim to seek sufficient Islamic knowledge which will enable him to conduct his daily life in accordance with the teachings of Islam. Secular education is not compulsory. Our booklet on this subject is being posted to you.

Q. Is it permissible for cousins to marry in Islam?

A. It is permissible.

Q. Is it permissible for Muslim women to apply lipstick, cutex and other make-up? Furthermore, is it permissible to make Salaat with the abovementioned items applied?

A. Lipstick is najis (impure). Cutex does not allow water to seep through to the surface covered by it. Women usually resort to such make-up for exhibiting themselves on the streets to ghair mahram males. It is therefore haraam for them to apply such make-up. Salaat with impure make-up such as lipstick and cutex is not valid.

Q. A man did not perform Salaat for 20 years. He finally realized his folly and commenced making qadha of the missed Slaas. After having made qadha of 5 years Salaat, he died. At the time of his death he had no money to give or make wasiyyat of Fidiyah. What is his position?

A. Since he died while he was engaged in discharging his missed Salaat, there is strong hope that Allah Ta'ala will forgive him. Allah Ta'ala is Raheem and Rahmaan. His involvement in discharging his past duties will, Insha'Allah, weigh in his favour. This is a matter left entirely to Allah Ta'ala. It is not a matter which any human being can decide.

Q. Should qadha of missed Sunnatul Muakkadah and Waajib Salaat also be made?

A. Qadha of the Witr Waajib has to be made. Besides the two raka'ats Sunnatul Muakkadah of Fajr Salaat, qadha of the other Sunnatul Muakkadah is not to be made. Qadha of the missed two raka'ats Sunnats of Fajr should be made until about one hour before Zawwaal (midday). However, if by this time the qadha of the missed two raka'ats Sunnatul Muakkadah of Fajr was not yet made, then there is no qadha for even these two raka'ats.

Q. A person performs qadha Salaat of the past few years, but he does not recite Athaan or Iqaamah. Is his qadha valid?

A. His qadha is valid.

Q. A fairly wealthy man borrowed from his nephew R10000 which the nephew had saved up over many years. He promised to repay the money within a year, but even after two years did not pay. He has a business, a shop managed by another man while he himself is a manager in someone else's shop. He thus earns good money, but refuses to pay, saying that he has no money. Nevertheless, the uncle is proceeding for Hajj. Is it permissible for him to proceed for Hajj in these circumstances?

A. It is not permissible for this fraud and crook to proceed for Hajj. A man who refuses to pay his creditor, but has money to go for Hajj is dishonest. In fact, it seems that he has no intention of paying his debt. Debt is such an important right that while all the sins of a shaheed (martyr) will be forgiven, his debt will not be waived even if he be resurrected and martyred over and over again.

Q. Should the nephew (in the above question) pay Zakaat on the R10000?

A. Yes, Zakaat is compulsory on the R10000 loan. However, it is not payable now. He can postpone payment until he receives payment. But, then he must pay Zakaat for the past years as well. It is

therefore best to pay the Zakaat yearly even although the money has not yet been returned. However, if there is no hope of recovery of the debt, then Zakaat can be delayed until receipt of the actual money.

Q. Some Muslims are selling Kentucky Fried chickens as halaal. Are these chickens halaal?

A. Kentucky chickens are haraam.

Q. How old is the world? What does the Shariat say in this regard? I visited a cave and was told that according to science a particular rock, plant, etc., is in existence 200 or 300 million years.

A. The Shariah is silent regarding the age of the earth. The aim and purpose of the Shariah are to guide man; to inculcate in him obedience to his Rabb; to remind him that he is on a temporary sojourn and that tomorrow he will be ushered into the presence of Allah Ta'ala. He has to prepare himself for that momentous occasion. If he allows himself to be diverted here from the purpose of his visit on this earth, then salvation in the Aakhirah will slip by him and he will regret his futile occupations and indulgences when it will be too late to regret. It does not matter to a Mu'min whether the earth is a million years or a billion years old. It has absolutely nothing to do with our purpose on earth. As for the scientists, they are by far and large, athiests wandering aimlessly in valleys of deception and corruption. Such useless people are capable of squandering all their efforts in the pursuit of nonsensical theories which have no factual origin and basis. Pay no heed to their nonsensical theories.

Q. Is it permissible to make Umrah on behalf of Rasulullah (sallallahu lahi wasallam) and one's parents?

A. It is permissible to perform Umrah as well as any act of ibaadat and ask Allah Ta'ala to bestow its thawaab on Rasulullah (sallallahu alayhi wasallam) or one's parents.

Q. Is Istikhaarah Salaat valid if made by one person on behalf of another person?

A. Such Istikhaarah Salaat is not valid. Every person has to perform his own Salaatul Istikhaarah.

Q. A Muslim Jamaat intends installing a video lens system in a Madrasah complex. The system will operate from the principal's office. The purpose of the system is to keep watch on the Ustaads, to see if they are working or loafing. Is it permissible to have such a system in a Madrasah?

A. Firstly, this system functions on the basis of picture-making. It is therefore, haraam for any Muslim to instal such a system in his premises. It is an aggravated prohibition to instal a haraam method in such a holy and Deeni place as a Madrasah. It is furthermore, grossly insulting to the Ustaads and detracting from their dignity to spy on their actions. The principal will indeed be a party to something despicable if he executes this dishonourable task. If the Jamaat justifiably feels that the Ustaads are failing in their duties, then their services should be honourably terminated.

Q. I have become bay't to a Sheikh. However, I have learnt that my spiritual guide is grossly neglectful of the Shariah. He exercises no purdah for females. He speaks and mingles with them freely. He participates in acts which the Ulama

QUESTIONS and ANSWERS

MUJLISUL ULAMA
OF SOUTH AFRICA
P.O. BOX 3393
PORT ELIZABETH

describe as bid'ah. He has instructed me to recite certain forms of thikr. What should I do?

A. End your association with him honourably and discontinue the special forms of thikr he has instructed you to do. Inform him respectfully that you have ended your association with him because of spiritual incompatibility with him. The sign of a true Sheikh of Tasawwuf is his strict adherence to the minutest details of the Sunnah of Rasulullah (sallallahu alayhi wasallam). The criterion by which one has to ascertain the credentials of a Spiritual Guide, is adherence to the Shariah and upholding the Sunnah of Rasulullah (sallallahu alayhi wasallam) in all walks of life.

Q. Many people say that it is compulsory to become bay't to a shaikh even if one is not able to find an uprighteous and practising shaikh. They say that without a shaikh one cannot be saved in the Hereafter. Please advise.

A. What they claim is false. It is dangerous for one's Imaan to swear allegiance to a man who does not follow the Shariah meticulously. It is not permissible to become bay't to such a religious fraud. It is necessary to have a spiritual guide, but he must be genuine, uprighteous and a qualified man. If one is unable to find such an authentic Shaikh, then read authentic Deeni books and refer to the Ulama for guidance.

Q. Do step-sons inherit in one's estate?

A. Step-children do not automatically inherit in one's estate. However, it is permissible to make a wasiyyat (bequest) for them. The wasiyyat must not exceed one-third of the estate. The estate of the deceased in regard to distribution among the heirs is the balance of the estate after payment of debts.

Q. A husband did not support his wife for the last five years. Can the wife, according to the laws of Islam, claim past maintenance?

A. She cannot claim past maintenance. She is entitled to claim only present maintenance. The husband has sinned in failing to carry out his duty towards his wife, but the Shariah does not give the wife the right to demand past maintenance.

Q. In our town animals are slaughtered by Muslims and non-Muslims at the abattoir. The Muslim-slaughtered animals are stamped by a Muslim who then leaves. The animals are skinned and packed together with haraam carcasses in the delivery truck. The non-Muslim truck-driver delivers the meat to Muslim butchers. Is the meat considered halaal?

A. Such meat is not halaal. It is haraam. It is neither permissible to sell or eat such haraam meat.

Q. A shopkeeper sells an article with the following condition: 'If it does not suit you, you may change it for another but money will not be refunded.' Is this sale proper in the Shariah?

A. The sale is faasid (corrupt). It is necessary to cancel any such sale. It is permissible to sell an article with the option to return the article. But, in that case the money must be refunded. One cannot stipulate that the customer purchases another article in return for the first article. Although a proper option is valid if agreed on by the parties, it is not obligatory to arrange such an option. Once a sale has been transacted, no party has the right to cancel it without valid Shar'i reason.

Q. Some mothers-in-law are very inquisitive and imposing on their daughters-in-law. They feel that they have a

to enter into the bedroom of their daughters-in-law and examine their wardrobes, etc. The daughter-in-law has to bear this indignity thinking that her mother-in-law has similar rights over her as her husband. What is the Shariah's ruling in this matter?

A. The mother-in-law has no Islamic right of invading into the privacy of her daughter. A woman is Islamically entitled to debar anyone other than her husband entry to her private quarters. It is grossly un-Islamic and undignified for a mother-in-law to behave so despicably and shamelessly as to examine her daughter-in-law's wardrobe.

Q. Recently the banks have started paying interest on current accounts as well. We use the current account for our business. Is it permissible to utilize such interest to pay income tax, traffic fines and other levies and penalties imposed on us by the government?

A. It should firstly be well understood that it is not permissible to operate a banking account unnecessarily since banks are basically riba institutions. Where circumstances compel one to operate a banking account, the niyyat must never be to obtain interest. Thus, interest received in this way may be utilized to pay income tax, traffic fines and the many other forms of unjust taxation and penalties. But, it is not permissible to use the interest for one's personal needs.

Q. In one of the Majlis you said that it is prohibited to donate blood. Why?

A. Because the Shariah of Allah Ta'ala prohibits the donation of blood.

Q. You say that artificial insemination is jaa-iz. Why? We do not know how artificial insemination is done, and will the child not be illegitimate?

A. Please read our answer which appeared in the Majlis correctly. You have read the answer, but you have not understood it or you did not read it carefully. We did not say "artificial insemination is jaaiz". A detailed explanation was given. The summary of what we said is as follows:

- (1) Under normal circumstances artificial insemination is not permissible.
- (2) If there is a definite need, i.e. pregnancy by the normal and natural way is not possible, then only will it be permissible.
- (3) Under no circumstances is it permissible to utilize the sperm of a donor.
- (4) When there is a real need for artificial insemination, only the sperm of the husband can be used.
- (5) The semen must be obtained in only a lawful way. Unlawful ways of procuring the semen, e.g. masturbation, are not permissible.
- (6) Although it is haraam to make use of donor-sperm, nevertheless, if a child is born to a married woman as a result of a donor-sperm, it (the child) will be legitimate according to the Shariah.

This is the ruling of the Shariah, whether people understand it or not, whether it sounds logical or not. We are merely the followers of the Shariah and not the makers of the Shariah.

Q. A man made a gift of some gold to a woman a few days before the nikah took place. At the time of the nikah, an amount was agreed on for the mehr. Some days after the nikah he says that the gold which he gave before the nikah

is the mehr. The wife denies his claim. What is the ruling of the Shariah in this dispute?

A. The gold which he gave before the nikah as a gift is not the mehr. The amount which was arranged on the occasion of the nikah is the mehr. The husband is obliged by the Shariah to pay the mehr.

Q. A man lived apart from his wife for over a year. In the year which past in this way they never met. Is their marriage still valid?

A. The nikah is still intact. Living apart does not cancel the nikah.

Q. A man made a Will in which he appointed his wife as the trustee to manage the affairs of his minor child. He stipulated that his estate should not be wound up before the child becomes 21 years of age. Is this a valid clause in the Shariah?

A. The appointment of the wife to act as a trustee in the matter is valid, but to withhold the inheritance of a rightful heir (the child in this case) until the age of 21 is not permissible. The mother may advise the baaligh child, but she has no right to withhold his inheritance in the way stipulated by the Will. The age of puberty in Islam is not 21. At the age of fifteen a child becomes baaligh. However, if a child upon attaining the age of buloogh is utterly reckless and wholly unfit to administer large amounts of money, then the rightful guardians may withhold the wealth of the child until he/she attains understanding. In such a case, the money should be invested profitably in lawful avenues for the benefit of its owner.

Q. Is it permissible to hire books, charging a fee for reading?

A. This type of book-hiring business is not lawful.

Q. If dead chickens are processed for making dog food, is it permissible to feed such food to dogs?

A. Dead chickens are described in the Shariah as 'maitah' (carrion). It is not permissible to feed 'maitah' to even dogs. It is also not permissible to sell such 'foods'.

Q. People sometimes come around collecting money to organize Meelaadun Nabi functions. Is it obligatory to contribute to such collections?

A. In fact, it is not permissible to contribute to such collections. These functions and celebrations have no origin and no association in Islam. Such customs are bid'ah or innovations. It is not permissible to aid in these evil customs in any way.

Q. On occasions of mouloud, the Mosque in our area is decorated with trimmings. Is this permissible?

A. It is not permissible to trim the Musjid. This is a way of the kuffaar and idol-worshippers. Trimming a Musjid is indeed despicable in terms of the Shariah. People of bid'ah usually follow the ways of the mushrikeen. May Allah save us.

Q. While travelling by plane the time for Salaat is about to expire. What should be done?

A. If the time is about to expire then perform your Salaat in the plane. If, however, the plane will be landing within time for Salaat, then delay the Salaat until landing.

THE MUSJID

The Musjid, the Musallis and all things associated with the Musjid are sacred and worthy of respect and reverence. It is incumbent on Believers to accord the highest possible degree of respect and honour to the Musjid. But, on the contrary, the actual situation prevailing among Muslims is disrespect for the Musjid. Although Muslims do not wantonly disrespect the Musjid, nevertheless, due to ignorance and negligence, they unconsciously dishonour and abuse the Musjid.

Service to the Musjid is an act of the greatest significance and importance. No matter how lowly an act of service to the Musjid may seem—even sweeping the Musjid—it is a deed, honourable and worthy of praise. Due to its significance, Rasulullah (sallallahu alayhi wasallam) said:

"Removing dust particles and waste from the Musjid is the mahar (dowry) of large-eyed damsels of Jannat."

"Whoever removes from the Musjid any offensive article, Allah will erect a palace for him in Jannat (in return for this service)."

There are many acts of disservice and dishonour which Muslims negligently commit, thereby violating the sanctity of the Musjid. Some of these reprehensible acts are mentioned on this page. It is essential that Muslims be alert and conscious of the fact that the Musjid is the abode of Proximity to Allah Ta'ala. Most certainly, no man will be negligent and careless in his attitude and action when standing in a worldly court of law in the presence of a magistrate. The Muslim should at least inculcate in him this much of respect for the Musjid. If he is not able to imbue such an emotional state of disposition, then he should as a minimum requirement cultivate this attitude of respect mentally and behave himself correctly inside the House of Allah.

WORLDLY ACTIVITY

A Musjid is not a venue for mundane activity notwithstanding the lawfulness of such activity., e.g. trade.

Rasulullah (sallallahu alayhi wasallam) said: *"When you observe a man trading (buying and selling) in the Musjid, then say: 'May Allah not grant you profit in your trade.'"*

"When you observe anyone announcing his lost article in the Musjid, then say: 'May Allah not return your article.'"

"Musaajid are not made for this (searching for lost items, trade and other mundane activities)."

The Musjid is the place of pure ibaadat. Articles lost outside the Musjid should not be announced inside the Musjid, for the Musjid is not a public market-place. The warning sounded in the above ahadith clearly indicates the prohibition of utilizing the Musjid for worldly activity.

CONVERSATION IN MUSJID

Among the acts highly disrespectful inside the Musjid is to raise the voice when speaking. Nowadays this is a rampant disease in most Musjids. People engage in loud conversation while performing wudhu or while waiting to make wudhu. This greatly disturbs the Musallis while at the same time it does not befit the dignity of the Musjid. Worldly talk even if conducted in whispers inside the Musjid is not permissible. Urgency and emergency are exceptions. Rasulullah (sallallahu alayhi wasallam) said: *"Soon will there be people who will indulge in (worldly) conversation inside the Musjid. Allah does not care for them."*

Those who indulge in conversation inside the Musjid are cursed by the malaikah (angels) according to the Hadith of Rasulullah (sallallahu alayhi wasallam).

MUSALLI'S PATH

Among the acts of evil committed inside the Musjid is to cross the path of Musallis. People have become very negligent regarding this prohibition. It is a major sin to cross in front of a person performing Salaat. In the Musjid many people show no regard whatever for Musallis engaged in Salaat. In their haste to rush out of the Musjid they cross the path of the Musallis.

People have sufficient patience to squander hours watching and committing un-Islamic and nafsani acts, sports and other futile activity, but they display the greatest impatience when they have to wait a minute or two for a Musalli to complete his Salaat. Their impatience conveys the clear impression that they behave like birds in a cage.

Rasulullah (sallallahu alayhi wasallam) said that if one was aware of the severity of the punishment in store for those who deliberately cross in front of a person engaged in Salaat, one will wait 40 years (assuming that the Musalli takes that long) rather than pass in front of a Musalli.

DISRESPECTFUL SITTING

Another disrespectful act inside the Musjid is to lean against the Musjid walls. A Mu'min inside the Musjid must sit respectfully, facing the Qiblah and engage in Thikr, Tilaawat, etc. It is highly improper to lean against the wall or a pillar and cast the gaze all over the show. Such action will not be tolerated in a worldly court of law, but Muslims of these days expect such slovenly attitude to be tolerated inside the Musjid.

YOUR SHOES

A disorderly and disrespectful conduct is to fling one's shoes off and leave them in the Musjid entrance impeding the way of entering Musallis. This inconsiderate action, besides showing lack of respect for the Musjid and the Musallis, reflects ill-breeding and lack of home-culture. Muslims must exercise care when they remove their shoes for entering the Musjid. Even shoes, being a ni'mat (bounty) of Allah, has rights to be fulfilled.

OFFENSIVE ODOURS

A grave act of disrespect which people perpetrate nowadays is to enter the Musjid with the stench of tobacco. It is not permissible to enter the Musjid immediately after having smoked tobacco. The odour is offensive and it disturbs not only the Musallis, but the Malaikah inside the Musjid. People should ensure that they do not come to Musjid with their offensive odours. The Musjid is the Court of Allah Ta'ala. Rasulullah (sallallahu alayhi wasallam) forbade those who have just ate raw garlic or onions from entering the Musjid. Such offensive odours are disturbing to the Malaikah.

CHILDREN IN MUSJID

An unlawful act is to bring little children to the Musjid. Rasulullah (sallallahu alayhi wasallam) said: *"Keep your insane people and your children away from the Musaajid."*

This prohibition is greatly flouted nowadays. Little children create disturbance in the Musjid. Many a time it has been experienced that little children by their crying distract the father as well as the other Musallis. The Divine prohibition is based on good grounds. Elders, furthermore, bring their little children into the saffs (rows) of the adults. This is improper.

IRREGULAR SAFFS

Another act of misconduct inside the Musjid is to form the saffs irregularly. The Shariah places much emphasis on rectifying, straightening and forming the saffs as quickly and orderly as possible. The importance of straightening the saffs is amply illustrated by the following statement of Rasulullah (sallallahu alayhi wasallam):

"Straighten your saffs, otherwise Allah will create disunity in your hearts."

When standing in saffs, it is necessary to stand shoulder to shoulder. The shoulders must touch, leaving no gap between two musallis. A gap between two Musallis in Jamaat Salaat is filled by the shaitaan according to the Hadith of Rasulullah (sallallahu alayhi wasallam).

DESPICABLE ACTS

Among the despicable acts of disrespect committed inside the Musjid are also the following:

- * To enter the Musjid without wudhu.
- * To enter the Musjid clad improperly.
- * To bring newspapers or other picture-magazines into the Musjid.
- * To sit with the legs stretched out in the direction of the Qiblah.
- * To turn around to look who is entering the Musjid.
- * To bring hordes of sight-seeing tourists inside the Musjid.

IMPROPER DRESS

A Muslim should at all times be dressed properly, i.e. Islamically. He must refrain from adopting the styles of the kuffaar. This is of greater importance when visiting the Musjid. It is not permissible to come to the Musjid dressed improperly. Among the ways of improper attire, especially in respect to the Musjid are:

- * To be clad in T-shirts.
- * To wear a neck-tie.
- * To wear jeans and similar hooligan-type trousers or shirts.
- * To have the elbows exposed in the Musjid.
- * To be bare-headed.
- * To don such garments which expose the body-form, especially the lower part of the body when in Sajdah.
- * To wear a handkerchief on the head instead of proper head-gear.

HALAAL WEALTH

The sanctity of the Musjid demands that only halaal and wholesome wealth, and material are used in the construction of the Musjid. Wealth obtained from unlawful sources should never be contributed to a Musjid. In this regard Rasulullah (sallallahu alayhi wasallam) said:

"Allah will erect a palace of pearls and emeralds in Jannat for the one who builds a House (Musjid) for Allah out of halaal earnings."

"Allah is Pure and accepts only that which is wholesome."

INSURING MUSJID

A haraam practice which has recently reared its head is to insure Musjids or certain portions of the Musjid. Insurance is riba which is a sin worse than adultery according to the Shariah. It has become possible to commit this evil in relation to a Musjid because of the appointment of fussaag and unqualified mutawallis (trustees) to the Musjid. In many places, ignorant and immoral men are found to be trustees of Musaajid. It is necessary for those concerned in the Musjid-affairs to strive for the removal of corrupt trustees.

THE ORIGINAL THIKR

By
(Hakimul Ummat Hadhrat Maulana Ashraf Ali Thaanvi)

Tilaawat of the Qur'aan Majeed and Nafl Salaat in abundance are the most excellent forms of Ibaadat. These acts of Ibaadat are the original acts of worship which have to be striven after. The special forms of thikr and shaghl which are instructed in Tasawwuf by the Shuyookh (Spiritual Guides) are measures adopted to cultivate ability for the two original acts of Ibaadat (Tilaawat and Nafl Salaat). All forms of specialized thikr and shaghl are merely ways and means of perfecting the actual acts of Ibaadat imposed by the Shariah.

Since the forms of special thikr and shaghl are special measures and not Shar'i acts of Ibaadat, it is imperative to practise them under the instructions of a Shaikh of Tasawwuf. In the execution of the specialized forms of thikr are sometimes pitfalls and dangers whereas in the Shar'i acts of Ibaadat are no dangers. Furthermore, Tilaawat and Nafl Salaat consist of Thikrullaah as well. In fact, the rooh (soul) of these two acts of Ibaadat is Thikrullaah. The guidance of a Shaikh is necessary to steer one away from the dangers which sometimes confront the Mureed in his special forms of thikr and shaghl.

There are also other forms of Shar'i Thikr, e.g. Subhaanallah; Laailaha Illallaah, etc. But, among all forms of Thikr, Tilaawat and Nafl Salaat are the most excellent. However, nowadays, even the mashaikh have failed to understand the great importance and significance of these two original forms of thikr, hence they have no reverence in true measure for these acts. All emphasis is exercised on special forms of thikr. A subtle difference between the special forms of thikr and the original forms (Tilaawat and Nafl Salaat) is the arising of the malady of ujub (vanity, self-esteem) in one who makes thikr in abundance (i.e. specialized thikr). In contrast, ujub enters the heart in lesser degree if the Thikr is Tilaawat and Nafl Salaat. The reason for this is that the general public considers specialized thikr as the exclusive act of the khawaas (spiritual elites) while Tilaawat and Salaat are regarded as ordinary acts of the general public. Thus, by making thikr in the special form for even a short while, people labour under the impression that they have entered into the ranks of the elite.

In certain cases specialized forms of thikr have to be discontinued. But, this is dependant on the diagnosis and instruction of the Shaikh. He knows what is beneficial and what is harmful for whom and at what time. Hence, the Shaikh will sometimes instruct the discontinuance of thikr in the special way of the Sufis and order that thikr be carried on ordinarily without any conspicuous way. In this way vanity is countered. But, one should remember that such diagnosis and perscription have to be rendered by a qualified Shaikh to whom one has to submit.

EFFECT OF COMPANY

The company of the wealthy weakens Deeni effect on the heart and strengthens worldly impressions on the heart. The cause of this detrimental effect is because one visits the wealthy in a state of submission. The effect of intention will generally prevail. Thus, if a man intentionally pays a visit to a wealthy person, he is bound to be adversely affected since the impression of the world will overtake his heart. On the contrary, if the wealthy intentionally visit the people of Deen, then Deeni influence will overtake their hearts. This very same principle regulates pious and evil association.

(Hakimul Ummat)

The illustrious Spiritual Guides of the Ummah said:

"Noble is a wealthy man who visits a holy man. Evil is the holy man who visits the wealthy ones."

SILENCE & INSIGHT

Hadhrat Maulana Ashraf Ali Thaanvi (rahmatullah alayh), while giving naseehat to an Aalim, said:

"I am giving you some extremely useful and beneficial advice which has been proven by experience. Silence develops insight. Without silence for a while, insight and understanding will not be acquired. Arrange with someone for your islaah (spiritual purification)..... This is very useful advice provided that you value it and adopt it as your program of action."

RIGHTEOUS DEEDS

Nowadays there is the tendency among people to become brazen in the commission of sin when they hear the narrations pertaining to the Grace and Mercy of Allah Ta'ala. Undoubtedly, the basis of Najaat (salvation) is the Grace (Fadhl) of Allah Ta'ala, but it should be understood that righteous actions are also part of this Fadhl. Hoping for Grace without deeds is futile. (Hakimul Ummat)

ALLAH'S PLEASURE

The attainment of Jannat and the Pleasure of Allah Ta'ala by way of righteous deeds are purely the Fadhl (Grace and Mercy) of Allah Ta'ala. One cannot attain these lofty goals by means of only deeds. Deeds by themselves are not sufficient for the attainment of these high goals. Man should, therefore, never become vain and consider his acts of ibaadat as perfect and strong enough to secure for him Jannat and the Pleasure of Allah Ta'ala. Consider your acts of worship as lowly and deficient and constantly petition Allah Ta'ala for Jannat and His Pleasure. This attitude will also cure one of the malady of ujub (self-esteem). (Hakimul Ummat)

IGNORANT SUFIS

Once Hakimul Ummat observed: "The attitude of the ignorant sufis (a reference to the bid'ati peers) is most astonishing. Whatever comes to their lips, they utter. They proclaim many a nonsensical and ridiculous statement. They have invented numerous falsities which they describe as 'mysteries'. This then is the 'knowl. edge' of these peers. These ignoramus have totally obscured knowledge and reality with their falsities. By the grace of Allah Ta'ala, now the ignorance of these peers have been exposed by our seniors. For this we thank Allah."

PROTECTING DEEN

What greater and nobler service can there be than the preparation of Deeni servants and the protection of the glorious Shariah? Alhamdulillah! The Arabic Deeni Madrasahs are executing this task well by the instruction of Arabic. Without Arabic, the task of protecting the Deen is difficult.

(Hakimul Ummat)

The Ulama are in need of the Fuqaraa (Saints) and the Fuqara are in need of the Ulama. (Hakimul Ummat)

DESTROYERS OF DEEN

These worshippers of customs, claimants of Tasawwuf, deviates and robbers (this is a reference to the fraudulent bid'ati peers masquerading as Shaikhs of Tasawwuf), instead of benefitting people, have misled numerous in the creation of Allah. Not only do they ruin the Deen of the poor mureeds, but they loot the material wealth of the mureeds as well. These 'peers' have taken hold of the wealth of the people. Whether the mureed can afford it or not, it has been drummed in him that to render monetary service to his peer is compulsory

They have no limits among them. Neither do they distinguish between haraam and halaal. They know not what is permissible and what is unlawful. They have indeed invented a tremendous confusion and corruption. The blind mureeds too are contented at such places of deception. The simple teachings of the Shariah do not seem appealing to them. All the evil stems from the customs which are observed as compulsory injunctions.

(Hadhrat Hakimul Ummat)

SHARIAH--THE PRIORITY

We have witnessed our seniors (Akaabireen) always giving priority to the Shariah over diplomacy. They never accorded expediency priority over the Shariah. They always had a natural aversion for the prevalent customs (of bid'ah).

(Hakimul Ummat)

DEBATING

Speaking on debates on Deeni matters, Hadhrat Maulana Ashraf Ali Thaanvi (R.A.) commented:

"The debates of these times are unlike the debates of former times. The aim of a true debate is to establish and manifest the Haqq (truth). Nowadays, inspite of debates taking place, the truth is not clarified nor is the truth acknowledged when it becomes manifest to a party in the debate. Since the debate of these times is not motivated by sincerity or the desire to attain the Haqq, no one cares about the manifestation of the truth. On the contrary, when a party in a debate even realizes the truth of its opposition and the truth becomes manifest, it is not acknowledged."

"The aim of present-day debating is to overwhelm the opposition and to avoid being defeated in argument. The purpose is merely to gain victory over the opposition and not to establish the truth.. The parties in debates desire to be acclaimed by the public for their victory over their opponents. As a result of this baneful attitude and basis of present-day debating, the participants in a debate are totally oblivious of the Aakhiraah. They are not concerned even if their attitude leads to disgrace for themselves in the Aakhiraah."

FUQARA

The true Fuqara are the qualified Men of the Path (i.e. Tasawwuf). They possess a sufficient amount of Ilm (Knowledge of Fiqh). Ignorant 'sufis' are not termed Fuqara. (Hakimul Ummat)

INTELLIGENCE

The majority of persons occupying public posts in this age are of corrupt understanding and defective intelligence. (Hakimul Ummat)

Aql (Intelligence) is a wonderful ni'mat (bounty) of Allah Ta'ala, but it also has limits. If it transgresses its limits, it becomes a zahmat (affliction) instead of a ni'mat. (Hakimul Ummat)

THE NOBLEST JIHAD

RASULULLAH (sallallahu alayhi wasallam) said:

"The noblest Jihaad is to declare the truth in the presence of a tyrannical ruler."

Some Muslim 'politicians' devoid of proper Islamic Knowledge misuse and misinterpret this holy hadith of Rasulullāh (sallallahu alayhi wasallam). They cite this hadith in support for their politics of anarchy and mischief. They attempt to convey that this hadith is licence for political mischief, slogan-chanting, street-howling, political demonstrations, mob violence and all the other paraphernalia attendant to the various political groupings and organizations so prevalent in our day. However, the 'Noblest Jihaad' spoken of in the abovementioned Hadith is not the political methods in vogue nowadays. The 'Noble Jihaad' is something courageous and constructive.

This 'noblest Jihaad' is an act of high merit. Its thawaab in the Aakhirah is tremendous. But, it is not a Fardh injunction binding on all and sundry. The 'Noblest Jihaad' is an act which is executed by men of understanding, faith and knowledge. It does not envisage abusing and insulting the rulers, no matter how oppressive and unjust the ruler/s may be. The 'Noblest Jihaad' method calls for a firm, courageous, but cultured way of confronting the oppression and injustices of the authorities in the land. The method of **Afdhalul Jihaad** (Noblest Jihaad) is not the formation of a political party or to join hands with non-Muslims and oppose the authorities of the land. Islam does not advocate such anarchy.

The 'Noblest Jihaad' is essentially the Jihaad of an uprighteous individual. It is not the howling of a mob in the streets stoning buses and looting property. Islam does not permit oppression and injustice. Where the rulers perpetrate oppression and injustice, a Muslim is permitted and exhorted to confront the ruler, face to face, and in clear, unambiguous terms admonish him of the wrong of his ways, of the oppression and the injustice, of the Wrath of Allah which will overtake oppressors. If the uprighteous Muslim discerns in himself sufficient courage to personally admonish the ruler (who in our day will be the president or prime minister), then by all means he should carry out this act of 'Noblest Jihaad'.

There are regimes existing today in the world, the heads of which are murderers. Whoever wishes to practise the 'Noblest Jihaad' in the presence of such rulers must of course be prepared to sacrifice his life in the propagation of Haqq in the presence of the tyrant. The Qur'aan Shareef commands:

"Command righteousness, prohibit evil and exercise patience at the ensuing hardship."

When adopting the method of the 'Noblest Jihaad', the Mujaahid must not lament the suffering which is likely to follow in the wake of his Jihaad. He must be resolute and courageous. The loss of his life is martyrdom. Shahaadat is the rank of the one who proclaims the Haqq (Kalimatu Haqq) in the presence of a cruel ruler and is then killed in the process. "The Noblest Jihaad" is not the perpetration of an anarchical act; and when apprehended by the authorities for the act of anarchy to engage lawyers and advocates to defend one in a court of law. This is in fact an act of cowardice, far far divorced from the 'Noblest Jihaad' exhorted in the Holy Hadith of Nabi-e-Kareem (sallallahu alayhi wasallam). In carrying out the act of 'Noblest Jihaad', the Mujaahid must at all times be prepared to sacrifice his life at the altar of Haqq.

Political leaders are very vociferous in slogans against the authorities, but when apprehended, are swift to argue their innocence in the courts of law. They then conceal what they had previously clamoured so boisterously. This is not the 'Noblest Jihaad' of Islam. The 'Noblest Jihaad' is to confront a cruel and oppressive ruler with your life on your hands and handing over that life while remaining steadfast unto the last proclaiming the Word of Haqq stated in the Hadith.

ABUSE OF TRUST

Some years ago, during the time of Hakimul Ummat, Hadhrat Maulana Ashraf Ali Thaanvi (rahmatullah alayh), there was a disturbance at the Darul Uloom Madrasah at Deoband, India. Commenting on that disturbance, Hakimul Ummat said:

"The fitnah (mischief) was the instigation of the town-people. The people of the town were eager to increase their representation on the Madrasah Board by another member. However, the Rector, Hadhrat Maulana Rashid Ahmad Gangohi (rahmatullah alayh) rejected this demand. In this regard I wrote to Maulana Gangohi as follows:

'I discern no harm if an additional member of the town-people is accepted since Hadhrat (i.e. Maulana Gangohi) with your servants (i.e. supporters) are still in majority (on the Madrasah Board). On the contrary, if the wishes of the town-people are not acceded to, there is the danger of the Madrasah breaking-up and disintegrating as a consequence of the strife which the people will create.'

Hadhrat Maulana Gangohi (rahmatullah alayh) replied:

'The **maqsood** (goal and purpose) is not the Madrasah. The **Maqsood** is **Ridha-e-Ilahi** (The Pleasure of Allah). The appointment of an incompetent and unqualified person as a Board member is in conflict with the Deen. Allah Ta'ala will not reprimand us if the

the Madrasah breaks up. The people of fitnah will be held liable for this. But, we shall be questioned (on the Day of Qiyaamah):

"Why did you assign an affair of Trust to an incompetent man?"

TAQDEER

The question of Taqdeer is such that even the Ulama should not probe and discuss it in great deal. Discussion on this topic should be restricted to necessity. The actual aim of Belief in Taqdeer is **Tafweeth**, i.e. to assign one's trust and dependence in Allah Ta'ala and not on material means and agencies. Tafweeth should be established as the principle on which affairs are conducted. This does not mean discarding the material means and agencies which have been created by Allah Ta'ala. Rather it means reposing full trust in Allah and not on the material forces.

Rasulullah (sallallahu alayhi wasallam) forbade even the Sahaabah from debating and probing this question.

(Hakimul Ummat)

It matters not if a Muslim is not wealthy as long as he has the Deen with him and he is a man of honour.

(Hakimul Ummat)

FEAR OF MAUT

All places are equal for the occurrence of maut (death), be it land or sea, at home or on journey, mountain or wilderness. No one has knowledge of its location—where it will grasp one. At all times man should remain prepared for the events which will transpire after maut.. However, there is no need for excessive fear of maut.

It has been said about maut:

"Maut is the bridge which unites the lover (i.e. the Believer) with the Beloved (Allah).

For the Mu'min, maut is mentally an object of desire, for it will unite him with Allah Ta'ala. A sailor once adequately replied to a man who was overcome with excessive fear of maut. The man asked the sailor: Where did your grandfather die?

Sailor: In the sea.

Man : Where did your father die?

Sailor: In the sea.

Man : Yet you do not fear the sea. You remain always on sea-voyages.

Sailor: Where did your grandfather die?

Man : At home.

Sailor: Where did your father die?

Man: At home.

Sailor: Yet you do not fear your home. At all times you remain there.

(Hakimul Ummat)

It is not possible to know Deeni Masaail (Rules of the Shariah) without Knowledge. But, not only have people lost the importance of Deeni Knowledge, they have in fact ceased believing that Knowledge is necessary to understand the Shariah.

(Hakimul Ummat)

AAKHIRAH

Normally, love for the Aakhirah is not possible without aversion for the world. Aversion for the world normally is not without hardships and suffering. It is indeed the Rahmat of Allah Ta'ala that He creates ways and circumstances which cultivate aversion for the world in the hearts of people. When hardships and adverse circumstances encircle one, one's gaze shifts from the world and is focussed in only one direction, viz., towards Allah Ta'ala.

(Hakimul Ummat)

CONSULTATION

The Sultaan (Ameer or Ruler) should consult with people of intelligence (Uqalaa). Without consultation with men of intelligence many things remain obscure. Such consultation and advice are desirable. But, the modern system of parliament is mere deception and meaningless.

(Hakimul Ummat)

PARLIAMENT--A SPORT

The parliamentary system is a sport of kids. It is an order like a game of chess. True government is the rule of an individual. Such a government exercises both respect and awe. (Hakimul Ummat)

DUAA

Acceptance of dua applies to all, be it Muslim, non-Muslim or animals. However, the dua of the kaafir in respect of salvation in the Aakhirah is not acceptable.

(Hakimul Ummat)

MUSLIM POVERTY

In general, the poverty of Muslims is due to extravagance. To increase earnings is not within everyone's power, but to decrease expenditure is within everyone's power.

(Hakimul Ummat)

The majority of even learned people do not exercise caution regarding matters pertaining to wealth—leave alone the general public.

(Hakimul Ummat)

(Continued from page 1)

NON-MUSLIM POLITICS, MUSLIMS AND ISLAMIC POWER

The purpose of Islamic political power on earth is to establish the Law and Glory of Allah Ta'ala on earth. This is not to be confused with hollow and vague concepts and slogans of 'equality', 'justice' and 'brotherhood of mankind', etc., which the political-leaders raise and howl from the streets. The object of Islamic political power is unambiguously declared in the following Qur'aanic aayat:

"They (the true Believers) are such people who, if we grant them power on earth, will establish Salaat, pay Zakaat, command righteousness and prohibit evil."

The aim is thus to establish the Law of Allah Ta'ala. This aim is attainable only by a spiritually fortified Ummah and not by an amalgamation of the forces of Haqq and Baatil—Truth and falsehood. The Islamic political system does not envisage joint action with the kuffaar. Islam categorizes mankind into two groups, viz., Believers and non-believers—Mu'mineen and Kaafireen. The Qur'aan Shareef is explicit on this fact. The kuffaar are the enemies of Allah Ta'ala, hence the enemies of the Mu'mineen. There can be no political association with the systems of the non-Muslims, systems which are invariably in conflict with the Shariah.

The Ummah does not require an excess nor a superiority of material power—arms, ammunition, wealth, technology, etc.—for its success and protection. Its victory lies in its spiritual strength and power. A minimum of material means and agencies on the basis of highly developed spiritualism are the essential requirements sufficient for the success of the Ummah. The noble Sahaabah did not achieve their political success, victory and domination of the world because of superiority of material power. On the contrary, they lacked material power and were always inferior in this regard. But, the exceptionally high standard of spiritual and moral elevation of the Sahaabah brought the mighty political forces and powers of the time crumbling to destruction.

Muslims should not dabble in the politics of non-Muslims. The Ummah must direct its attention and expend its energy and effort in its spiritual and moral upliftment. Purification of the nafs and adornment of the soul with noble attributes should be the concern and prime occupation of Muslims. When the required degree of spiritual development has been attained, Allah ta'ala will create the circumstances for Muslim political ascendancy and domination. Allah's aid will be at hand. The combined might of all the power of the non-Muslims on earth will then fade into oblivion. Nothing can then stem the Islamic tide of advance. But, at the same time it should be remembered that Muslims must rectify their niyyat (intention and motive). The motive for spiritual advancement and moral upliftment is not to attain political power, but is for the sake of Allah's Pleasure. Whatever gifts Allah Ta'ala awards thereafter are purely His Favours. The purpose of the Muslim's acts of Ibaadat is Divine Pleasure in the Akhirah.

"The life of this world is but play and futility while the abode of the Akhirah is best for those who have fear (who are pious)."
What, Have you no intelligence!"
(Qur'aan)

It is Islamically necessary for Muslims to abstain from participation in the politics of the country, no matter how just or unjust it may seem. This abstention must not be construed as a "boycott" as propagated by immature persons. The Shariah's direction on non-participation in the politics of the country is not by way of boycott, but is by way of non-interference which should not be

interpreted as confrontation with anyone. The Islamic stand of non-interference is not support for the callers of a boycott of the new political offer of the government. On the contrary, it is a rejection of participation in non-Muslim politics. The boycotters are also participants; their boycott is also participation in non-Muslim politics which is improper in terms of the Shariah.

The allegiance of Muslims is firstly to Allah Ta'ala. This allegiance has to ride the vehicle of the Shariah, the Law of Allah Ta'ala. The Muslim Ummah is not a party to the law-making process of the country nor should Muslims desire to be in such a position. It is not possible for Muslims to unite with non-Muslims in law-making and politics. Our Law and Politics are the Shariah, from which there is no deviation. If there arises conflict between the Shariah and the laws of the non-Muslim country in which Muslims happen to be living, Muslims must approach the authorities in an orderly manner and endeavour to obtain a rectification of the situation. If this is not forthcoming, two options are open to Muslim citizens of the non-Muslim state, viz., Sabr (patience) or Hijrat (migration). Muslims are not permitted to participate in anarchy, mischief and strife. Islamic Jihaad is not anarchy and mischief. Jihaad is a civilized and highly organized military struggle to eliminate the political power of non-Muslims purely for the sake of **I' laa-e-Kalimatullaah—to raise the Glory of Allah's Word.** Islamic Jihaad does not operate within the restrictive confines of territorial and geographical boundaries. Its aim is not to obtain concessions and local reforms. Its aim is not to secure land and wealth. The aim of Islamic Jihaad is to bring mankind into subjugation of Allah's Law so that man is saved from the perpetual damnation of the Hereafter.

But, the noble Jihaad of Islam cannot be waged in a lawless and anarchical way in which ignorant political leaders of terrorism operate. There are many conditions which have to be fulfilled for the act of Jihaad. Among these essential conditions is that Jihaad be waged under an independent Ameer or Sultan who have his headquarters outside. The Islamic Ameer is not the leader of a group of terrorists. The Shariah directs him to issue an open declaration against the state which he makes the target of his Jihaad campaign.

In the context of the Muslim community of this country there is no conventional Islamic Jihaad campaign. The conditions for such a Holy Campaign are non-existent. Thus, Muslims cannot be a party to anarchy, mischief and strife in the land. In the same way as Muslims are obliged to abstain from participation in the political set-up of the country, they should abstain from supporting those who call for a boycott of the political offers of the government. Our stand—the stand of Islam in the context of our community in this country is non-interference. Muslims should not be concerned of the taunts of others. Their taunts must not deter us from the direction of the Shariah. Adoption of the spiritual path established by Islam is the progressive path of ultimate victory. And, for those of weak Imaan and shortsightedness, 'ultimate victory' is political power and domination on earth. But, for those with true vision and

insight, the **ultimate victory** is Jannat and the Pleasure of Allah Ta'ala. This conception is embodied in the following episode which transpired during the lifetime of Rasulullah (sallallahu alayhi wasallam):

A group of people (not yet Muslims) came to Rasulullah (sallallahu alayhi wasallam) and asked of the benefit they will receive if they embraced Islam. Rasulullah (sallallahu alayhi wasallam) replied:

"An-Najaat fil Akhirah."
(Salvation in the Hereafter.)

The group contended that all religions preached and promised this reward. They were interested in the immediate or 'cash' reward. Nabi-e-Kareem (sallallahu alayhi wasallam) replied:

"At-tamakkun fil Ardh."
(Political power on earth.)

No matter if we constitute the smallest minority in the country, no matter how materially and physically weak we may be, if we succeed in cultivating a high degree of spiritual and moral development, all will have to bow before the fundamental ethos of the Islamic community. We fear none. We need fear none. Allah is Rabbul Izzat. He is our protector. But, our fearlessness is not anarchy nor is it the cowardice of terrorists.

The multiplicity of political parties and ideologies accompanied by a total lack of truth and honesty is not a concept palatable or compatible with the Shariah. Such ideology is blurred and its thrust is blunt. It can have no effect on a community whose obedience is devoted to Allah ta'ala and whose Trust is on Allah Ta'ala. Confusion and uncertainty should therefore be banished from our ranks.

The Muslim community as a whole, due to lack of Islamic knowledge and spiritual training, is dull in responding to the Qur'aanic Call for Roohaani development. We thus find ourselves in a morass of confusion, following every direction other than the direction of the Shariah. Men who are Muslim in claim, but who lack knowledge of even the elementary rules of Tahaarat and Salaat, have set themselves up as the political leaders of the Muslim community. Islamically, they are unable to distinguish right from left—they gather firewood in the dark—they are absolutely devoid of Islamic direction. Such are the 'leaders' into whose snares an unwary Muslim public is trapped. They are astray and lead others astray as well. In regulating the direction of their lives, Muslims should assign no quarter to these unqualified men of deviation.

"Verily, the majority lead (others) astray with their desires because they lack knowledge."
(Qur'aan)

"And, if you follow the majority on earth, they will mislead you from the Path of Allah. Verily, they follow nothing but conjecture and they do nothing but conjecture."
(Qur'aan)

"And, if you follow their desires after knowledge has come to you, then there will be no friend nor protector for you from Allah."
(Qur'aan)

"And, if you obey them, then verily, you will be (among) the mushrikeen." (Qur'aan)

"Be constant (and steadfast) in what you have been commanded, and turn away from the mushrikeen." (Qur'aan)

"What, do you search for the law of ignorance? Whose law can be better than Allah's Law for a nation of Believers?"

NIYYAT FOR FASTING

1. According to the Hanafi Madhab Niyyat (Intention) for fasting in Ramadhan is made during the night time or even during the morning.
2. The meaning of "Niyyat" is simply to form the intention: "Today I am fasting, or, tomorrow I shall be fasting." However, it is preferable to recite the following Niyyat formula:
ALLAHUM MA ASOOMU LAKA GHA-DAN.
3. Participating in Sehri will substitute for the Niyyat. If one forgot to form the Niyyat for fasting, but partook of Sehri, the fast will be valid.
4. Niyyat for fasting in Ramadhan could be made until just before midday if one did not eat or drink up to that time.
5. It is necessary to renew Niyyat for each day's fasting. A single Niyyat made for the whole month of Ramadhan will not suffice.

Gheebat and Fasting

THE QURAAN SHAREEF AS WELL AS RASULULLAH (sallallaahu alayhi wasallam) HAS LIKENED "GHEEBAT" (scandaling, gossiping, backbiting) TO THE CONSUMPTION OF A BROTHER MUSLIM'S DEAD FLESH. The following narration will bear out the vicious effect of "gheebat" on one's Fasting.

During the time of Rasulullah (sallallaahu alayhi wasallam) two women were on the verge of death as a result of extreme hunger apparently due to fasting. Their state was so critical that the Sahaaba reported the matter to Rasulullah (sallallaahu alayhi wasallam) who instructed them to go with a basin to these women and command them to vomit

therein. This was done. The vomit of both women consisted of pieces of flesh and fresh blood. Rasulullah (sallallaahu alayhi wasallam) remarked:

They fasted and abstained from the Halaal food of Allah, but participated in Haraam by backbiting people."

This incident and explanation given by Rasulullah (sallallaahu alayhi wasallam) clearly indicate that the Fasting becomes more strenuous and difficult as a result of indulgence in "gheebat". In one Hadith, Rasulullah (sallallaahu alayhi wasallam) compared the villainy of "gheebat" to the evil of Ribaa which according to the Hadith is worse than committing fornication with one's own mother. Thus Rasulullah (sallallaahu alayhi wasallam) said:

THE VILEST FORM OF RIBAA IS TO SLANDER A BROTHER MUSLIM."

IBN Umar relates Rasulullah said: "Verily Allah and His Mala'ikah send Mercy upon those who eat sehri (sower - suhoor)."

The Ibadat upon which one is steadfast (and constant) is most beloved to Allah, even if that Ibadat is offered in small measure.
(Hadith-Bukhari)

SOME RULES REGARDING EID SALAAT

1. A person who joins the Eid Salaat after the Imam has already recited the Eid Takbeers should recite the Takbeers immediately upon entering the Salaat. However, if he enters the Salaat when the Imam is about to go into Ruku and he (the late-comer) fears that he will not be able to join the Imam in the Ruku if he stands and recites the Takbeers, then he should instead recite the Takbeers in the Ruku, and forgo the Tasbeeh of the Ruku. But, while reciting the Takbeers in Ruku the hands should not be raised as is done when reciting the Takbeer when in Qiyaam (the standing posture of Salaat). If the Imam emerges from the Ruku and the late-comer has not yet completed the recitation of his Takbeers which he had missed then he should leave off the balance of the Takbeers and join the Imam in emerging from the Ruku. In this case the balance of the Takbeers which he could not complete are waived (Maaf).
2. If someone missed a Raka't of the Eid Salaat, he should fulfil it as follows:
After the Imam terminates the Salaat with the Salaams he (the one who missed the Raka't) should rise and perform one Raka't on his own, reciting Qiraat (Surah Fatimah plus a Surah) first, and after the Qiraat, the Takbeers should be recited. The rest of the Raka't is then completed as usual.

ATTITUDE OF WEALTH

The first step in the move away from Islam is to slacken one's attachment to the laws of the Deen and to engross oneself in only the occupation of earning wealth. Once this attitude has taken hold, one tends to believe that acquisition and following the Deen are detrimental to the acquisition of the world. In fact, halaal wealth is attached to the Deen like a shadow. To catch the shadow, one has to grab hold of the object. The acquisition of the world (i.e. in a halaal way) is possible only by steadfast adherence to the Deen. Alas! Nowadays, the aim of man's quest is wealth, rank and self-glory. No consideration is paid to the Deen.
(Hadhrat Maulana Ashraf Ali Thaani)

Shaafis Note!

According to the Shafi madhab it is compulsory to make the niyyat for Ramadhan fasting during the night time. When the time for Sehri expires the time for forming the Niyyat will also end.

Gheebat

"O assembly of people who have professed Imaan with the tongues, but not with the hearts! Do not make gheebat (scandal and slander) of the Believers. Do not pry into their hidden faults. He who searches for the hidden faults of a brother (Muslim), Allah will reveal his faults. And, if Allah searches for the hidden faults of a person, He will disgrace him (that person) even within his own home."
(Rasulullah - sallallaahu alayhi wasallam)

Important

In the event of a fast being nullified by accident or mistake, it is Wajib (Compulsory) to pass the whole day in the state of fasting. If one's fast was mistakenly ended, e.g. participation in Sehri erroneously when in fact the time for Sehri has already expired, it becomes Wajib to pass the whole day in fasting, and after Ramadhan a day will have to be fasted as Qaza for the missed day.

THE STOMACH

OF THE THINGS WHICH ARE FILLED, ALLAH TA'ALA DETESTS MOST THE FILLING (TO CAPACITY) OF THE STOMACH.
(Rasulullah sallallaahu alayhi wasallam).

Miscellaneous Fasting Rules

1. Eating, drinking, etc. in a state of forgetfulness do not nullify the fast, i.e. while eating, etc. one completely forgets that one is fasting.
2. Water slipping down the throat while gargling the mouth breaks the fast even though by mistake. This is so because when the water slipped down the throat the fasting person remembered that he is fasting. A fast nullified by error is compensated by a single Qaza after Ramadhan.
3. Injections do not break the fast.
4. If the fast is ended even a minute before Iftaar or the actual time for breaking the fast, Qaza will have to be offered.
5. A single person sighted the crescent moon of Ramadhan, but his testimony was not accepted due to his unreliability. Although the community will not be fasting the following day, he is obliged to fast notwithstanding the rejection of his evidence.

TRUSTEES

When appointing the Ausjid officials it must be remembered that the Shariah says:

"It is not permissible to appoint a Fasiq when the appointment of a pious person is possible." (Fatawa Ibn Taimiyah, Page 150, Vol 1 also Fatawa Rahimiyah, Page 164 Vol 2).

The Holy Messenger of Islam said:

"He who appoints (or instates) a person over any task (or duty) knowing that amongst his people there is a better man - then, verily he has betrayed Allah, and His Messenger and the entire Jam'at of Muslims." (Ibn Adi, Ukaili, Hakim from the Narration of Ibn Abbas).

THE NIGHTS OF EID

Rasulullah (S.A.W.) said:

"The heart of the person who remains awake (in Ibadat) during the night of Eidul Fitr and Eidul Adhaa will not die on the Day when hearts will be dead, i.e. the Day of Qiyamah."

(TIBRANI)

The nights of both Eids, i.e. the nights preceding the Days of Eid, are auspicious occasions which should be observed with reverence and worship. Rasulullah (S.A.W.) said that these nights are great occasions of Ibadat and of gaining the proximity and special Mercy of Allah Ta'ala. These holy nights, should therefore not be allowed to pass by in idleness. Full advantage should be taken of these opportunities by offering obedience and Ibadat unto Allah Ta'ala to the best of our abilities. Istighfaar (seeking forgiveness for sins), Tilawat (reciting the Quran), Nafl Salaat, Du'ood, etc. should be profusely offered on these holy nights.

Amongst the rewards which will be obtained as a result of observing the sanctity of these glorious Eid Nights, the greatest reward is the tiding conveyed to us by Rasulullah (S.A.W.) in the abovementioned Hadith, viz., the heart will not be smitten with terror and fear on the Day of Qiyamah when the upheavals of that Day will be so fearsome that men will appear to be intoxicated.

MAHR-E-FATIMI

R680 (approximately)

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Sha'baan 1404

Current Nisaab of Zakaat R220 (approx.)

SADAQATUL FITR.

RULES OF SADAQATUL FITR

- * Sadaqatul Fitr (or Fitr) is Waajib (compulsory) upon all Muslims - male, female and children who on the Day of Eidul Fitr are owners of the Nisaab of Zakaat, i.e. approximately R 220 which is the current price of 19,6875 troy ounces of silver. (Hanafi Mazhab). According to the Shafi Mazhab, Fitr becomes obligatory, if one has sufficient food for one's household for one day and one night (twenty four hours). Thus, even if one is not the owner of the Zakaat Nisaab value, Fitr will yet be compulsory according to the Shafi Mazhab.
- * According to the Hanafi Mazhab, the Fitr becomes Waajib when the Day of Fitr dawns with the commencement of Fajr time. Therefore, if someone died before entry of Fajr on the Day of Eid, Fitr will not be paid out of his (the deceased's) estate, since this Fitr is not Waajib on him. And, if a child is born before the rising of Fajr, Fitr will be paid on his behalf. If the child is born after the entry of Fajr (on the Day of Eid), Fitr is not Waajib on his behalf.
- * According to the Shaafi Mazhab, Fitr becomes incumbent with the commencement of the Night of Eidul Fitr, i.e. immediately the sun sets on the last day of Ramadhan. Thus if someone dies after sunset on the last day of Ramadhan (i.e. the first night of Shawwaal) Fitr shall be paid out of his estate. And, Fitr will not be Waajib upon a child born after sunset of the last day of Ramadhan.
- * According to the Hanafi Mazhab, the father has to pay the Fitr on behalf of his under-age children, i.e. those who have not attained the age of puberty.
- * According to the Hanafi Mazhab, it is not obligatory upon the husband to pay Fitr on behalf of his wife. If she is the owner of Nisaab, she shall have to pay her own Fitr.
- * According to the Shafi Mazhab, it is obligatory upon the man to pay the Fitr on behalf of his minor children as well as his wife.
- * If a minor is the owner of wealth to the amount of Nisaab, then payment of Fitr on behalf of the minor could be made from out of his (minor's) wealth. This is according to both Hanafi and Shaafi Mazhab.
- * The Fitr should preferably be paid before the Eid Salaat.
- * It is not permissible to delay the payment of Fitr later than the Day of Eid. However, if it was not paid on the Day of Eid or before, the obligation remains and the Fitr will have to be paid.
- * It is permissible to pay the Fitr in advance at any time during the month of Ramadhan. This is according to both Hanafi and Shafi Mazhab. However, according to the Hanafi Mazhab, the Fitr could be paid even before Ramadhan whereas according to the Shafi Mazhab, payment of Fitr before Ramadhan is not valid.
- * Sadaqatul Fitr is Waajib upon all those who fasted as well as those who did not fast for some reason or other. This is according to both Hanafi and Shafi Mazhab.
- * The approximate amount for Fitr today is R2.
- * The Fitr can only be paid to "the poor" - those who are entitled to accept Zakaat.
- * Fitr cannot be utilized in any charitable purpose other than the poor. Therefore, if Fitr monies are accumulated and then spent on some other charitable cause, the Fitr obligation of the Fitr-payers will not be discharged.

RASULULLAH (sallallaahu alayhi wasallam) SAID: "THE FAST REMAINS SUSPENDED BETWEEN HEAVEN AND EARTH UNTIL THE FITRAH IS PAID."

Six Fasts of Shawwaal

TO observe six fasts during the month of Shawwaal (the month after Ramadhan) is a Sunnah practice of great merit. By adding the six days of fasting during Shawwaal to the Fasting of Ramadhan, the Sawaab (Reward) of a full year is obtained.

The six days of fasting during Shawwaal could be carried out in any order. One may fast in consecutive order, i.e. one after the other, or one may spread out the six days over the month.

It is necessary for our spiritual development that we exercise courage and endeavour to fast the six days of Shawwaal.

It is not necessary to commence these six fasts the day after Idul Fitr as is believed by some persons. The Shariah has given perfect liberty regarding the manner of spreading out these six fasts over the month of Shawwaal.

Hadhrat Anas (radiallaahu anhu) narrates the following Hadith of Rasulullah (sallallaahu alayhi wasallam):

"Allah Ta'ala has commanded Kiraaman Kaatibeen (the Angels recording man's deeds): After Asr do not record the errors of those servants of Mine who fast much."

MASNOON FASTING

The following are Masnoon (Sunnat) Fasts. These fasts secure the greatest of spiritual blessings and reward.

- * The two days during Muharram month, viz. 9th and 10th OR 10th and 11th.
- * The Day of Arafah, i.e. 9th of Zul-hajj.
- * The Ayyaame Biyaadh, viz. the 13th, 14th and 15th of every Islamic month.
- * Fasting any six days during the month of Shawwaal.
- * The 15th of Sha'baan.
- * Mondays, Thursdays and Fridays.

TAQLEED

Aversion for the Islamic injunction of Taqleed is due to the ailments of self-conceit and self-opinion which in turn are the consequence of western liberalism and materialism. The impact of westernization has lamentably disturbed the mental balance of Muslims who suffered the misfortune of western education.

The liberalistic attitude which has overtaken Muslims in these times is not a manner associated with Imaan. Imaan is based on explicit obedience and following a transcendental Law which is termed the Shariah. 'Explicit obedience' is termed 'Ittibaa' and 'explicit following' is called 'Taqleed'. The aim of Taqleed is to achieve total Ittibaa. 'Ittibaa' is total obedience to Allah and His Rasool. In relation to the masses this 'Ittibaa' is attainable only via the agency of Taqleed. And, the concept of Taqleed is in relation to following the Aimmah Mujaahideen or the Jurists or Fuqahaa of Islam. It is only through this avenue of Taqleed that the Ummah can correctly attain 'Ittibaa' of Allah and the Rasool (sallallahu alayhi wasallam).

Negation of Taqleed leads to negation of Ittibaa'. Ordinary Muslims, lacking in Islamic knowledge are deluded by the spiritually dangerous rhetoric and reasoning of the proponents of liberalism. The negators of Taqleed are at pains to convince Muslims that Taqleed is a superfluity and an accretion of no Islamic significance. But, Taqleed is imperative for the safety of Imaan. Eradication of Taqleed ushers one onto the brink of kufr. Those who shrug off Taqleed are perpetually exposed to the vagaries of wildly fluctuating **nafsaani** opinions and intellectual deficiencies. Non-Taqleed is, therefore, a cesspool of self-conceit, self-opinion and lowly desires. The ghair-muqallid (one who does not subscribe to Taqleed) forever dwells in confusion and uncertainty. His Imaan suffers the worst batterings of scepticism and kufr. Baatil becomes his salient feature. He ultimately plods the path of kufr. Muslims cannot, therefore, afford the baneful and dangerous exercise of **Adm-e-Taqleed** (non-Taqleed).

The fundamental importance of Taqleed may be gauged from the fact that the greatest Vanguards of Islam and Stars of Shar'i Uloom such as Imaam Ghazaali, Imaam Rhaazi and the numerous other illustrious Ulama of Islam were all Muqallideen (followers of Taqleed). They followed the noble Aimmah-e-Mujaahideen. Consider the case of Imaam Abu Yusuf and Imaam Muhammad. In Knowledge and Ijtihad they were next in rank to Hadhrat Imaam Abu Hanifah. In spite of the fact that these two Fuqaha were total Mujaahids, they nevertheless, made Taqleed of Imaam Abu Hanifah (rahmatullah alayh). If such men of superb knowledge discerned and acknowledge the imperative need for Taqleed, then who are the puny men of today who seek to abandon Taqleed?

The realization for the need of Taqleed increases proportionately with the increase in knowledge. The greater one's knowledge, the more will one discern the need for Taqleed. On numerous occasions, a man of great knowledge is confronted with problems which defy his opinion and challenge his intellect. He is saved from the danger of deviation by seeking succour in the Taqleed of his seniors. Thus, no one can ever be independent of Taqleed. Taqleed is negated at the peril of destroying Imaan.

NEWSPAPERS

Most newspapers are extremely despicable. The majority of newspapers have greatly harmed the Deen of people. Nowadays people consider with pride the appearance of their names in newspapers while in reality, it is most detestable.
(Hakimul Ummat)

ISTISQAA'

Istisqaa' is the Sunnat Salaat which is performed on occasions of drought. This Salaat consists of two Rakats which the entire Muslim community will perform on the outskirts of the city. Since this is an occasion of petitioning for the Rahmat of Allah, the Shariah orders that even the domesticated animals be taken along to the place where the Istisqaa' Salaat will be performed. But, it is not permissible to take along non-Muslims.

Droughts are a form of punishment which Allah Ta'ala imposes on people because of their abundance of sin and disobedience. The reality of Istisqaa' is to repent and seek forgiveness for sins. Therefore, it is necessary that Muslims resort to much repentance and dua for forgiveness and mercy on occasions of drought.

AT TIME OF MAUT

Maut or death is a momentous occasion. It is very beneficial at the time of maut to have one or two intelligent men at hand. There is no need for a large gathering. When maut hovers over a person it is a time for him to be engaged in Thikrullah (Remembrance of Allah Ta'ala). Talk and things which are likely to divert the dying man's attention from Allah Ta'ala must not be introduced. But, people due to ignorance usher in the dying man's wife and children, thus distracting him from Allah Ta'ala. Maut is not a time for worldly futilities. It is, therefore, most beneficial for some sensible people to be near to the dying person.

CLASSES OF KUFFAAR

There are various kinds of kuffaar. The following are the Shar'i definitions of the classes of unbelievers:

- (1) **Munaafiq**: One who proclaims to be a Muslim but conceals his kufr is termed a munaafiq.
- (2) **Murtad**: One who reneges from Islam—one who renounces Islam after having been a Muslim is termed a murtad.
- (3) **Mushrik**: One who believes in more than one deity is termed a mushrik.
- (4) **Kitaabi**: One who follows a previously revealed religion (i.e. other than the Shariah of Muhammad—sallallahu alayhi wasallam) is termed a kitaabi.
- (5) **Dahriyah**: One who attributes the events in the universe to time and believes time to be eternal is termed a dahriyah.
- (6) **Muattil**: One who outrightly denies the existence of the Creator is termed a muattil.
- (7) **Zindeeq**: One who lays claim to Islam but subscribes to a belief which is unanimously kufr, is termed a zindeeq. A zindeeq is also called **baatini** and **mulhid**.

"This Abode of the Akhirah, We establish for those who have no desire for glory on earth nor do they create mischief."
(Qur'aan)

The most beloved of deeds by Allah is to be constant on a deed. (Hadith)

It is incumbent to name one's child with a beautiful (pious) name and to impart to it good manners. (Hadith)

"He who has no mercy on our little ones and has no respect for our seniors is not of us." (Hadith)

MAUDUDI SLANDER AGAINST HADHRAT MUAAWIYAH

Maududism is one of the sects of deviation of recent times. The salient feature of this sect, as with all other baatil sects, is rejection of the Islamic injunction of Taqleed.

Maududi, while rejecting the authority and rank of the Sahaabah in general, singled out Hadhrat Uthmaan (radhiyallahu anhu) and Hadhrat Muaawiyah (radhiyallahu anhu) for his unfounded criticism. Among the false charges which Maududi levelled against Ameerul Mu'mineen Hadhrat Muaawiyah (radhiyallahu anhu) was the allegation that he transformed the style and system of Islamic Khilaafat of the Khulafa-e-Raashideen and supplanted in its place the style of rule of the worldly kings of Rome and Persia. This transformation, Maududi alleged, was initiated by Hadhrat Muaawiyah (radhiyallahu anhu) to the detriment of the Ummah. However, history bears amply testimony to the falsity of this accusation and slander directed by the ghair muqallid against Hadhrat Muaawiyah, one of the most illustrious among the Sahaabah of Rasulullah (sallallahu alayhi wasallam).

In all truth, there was no such transformation as claimed by Maududi to have been initiated by Hadhrat Muaawiyah (radhiyallahu anhu). The worldly transformation which overtook the Islamic system of rule was wrought very long after Hadhrat Muaawiyah (radhiyallahu anhu). Governmental life and activity during the reign of Hadhrat Muaawiyah (radhiyallahu anhu) continued along the pattern established by the first Khulafa of Islam, viz., Hadhrat Abu Bakr (radhiyallahu anhu) and Hadhrat Umar (radhiyallahu anhu). The following description of Hadhrat Muaawiyah (radhiyallahu anhu) and his reign will amply demonstrate the falsity and the fallacy of Maududi's charges.

Hadhrat Maulana Yusuf Binnoori (rahmatullah alayh) writes:

"Hadhrat Muaawiyah (radhiyallahu anhu) was usually clad in simple and patched garments. He had no bodyguards. He walked the streets alone, without bodyguards, meeting the people in the market-places. In this simple condition would he address the people. Every member of the public had direct access to him. He was the Imaam and conducted the daily Salaat in the public Musjid. Daily, after Zuhur Salaat, would he remain seated in the Musjid with the express purpose of hearing the needs of the people who would come forward and address him directly. He had appointed an officer to wander around searching for people in need. This officer would make his reports directly to Hadhrat Muaawiyah (radhiyallahu anhu). Another officer had the duty of touring the city daily to inform Hadhrat Muaawiyah of any new birth or strangers arriving in the city. When he received the report, Hadhrat Muaawiyah (radhiyallahu anhu) would arrange a state-stipend to be allotted for the new-born and he would arrange for the accommodation, etc., of the visitors at state expense. His justice became proverbial. Once when some people praised the justice of Hadhrat Umar Bin Abdul Aziz (rahmatullah alayh)—a later Khalifah among the Banu Umayyah, Imaam A'mash (rahmatullah alayh) observed:

'Would that you had lived in the reign of Muaawiyah so that you could have seen his justice.'

Hadhrat Abu Ishaq Sabee-i (rahmatullah alayh) said to a gathering:

'If you had witnessed the reign of Muaawiyah and his justice, you would have been constrained to proclaim:

EUTHANASIA

In this article on EUTHANASIA, the questions, definitions and descriptions of the medical terms have been furnished by the ISLAMIC MEDICAL ASSOCIATION OF SOUTH AFRICA. The answers are by the MUJLISUL ULAMA OF SOUTH AFRICA.

EUTHANASIA

Definition: Action of inducing easy, painless death of a person for reasons considered to be merciful (i.e. for the relief of agony of the patient) by active or passive means.

ACTIVE EUTHANASIA

The doctor takes active steps to end the life of the patient. Examples: (1) A cancer patient in severe pain or coma, who, in the opinion of the doctor is going to die anyway, is given an overdose of a strong pain-killer which stops his breathing.

(2) A patient in coma for a long period following, for example, meningitis or severe head injury, may be on an artificial respirator although in the doctor's opinion there is no hope of recovery. The respirator maintains his breathing, i.e. pumps air into the lungs of the patient automatically. If the respirator is switched off, the patient is not capable of breathing on his own. Such a patient may be kept 'alive' by means of the artificial respirator, in which case his vital functions are maintained, but for all intents and purposes the patient is otherwise dead and has no control of his functions. Switching off the respirator is a form of active euthanasia.

PASSIVE EUTHANASIA

Here no active steps are taken to end the life of the patient but the disease process is allowed to take its course without any treatment being given to the patient to prolong life. Examples:

(1) A patient with terminal disease, e.g. cancer or coma from head injury or meningitis from which he will not recover, may develop a pneumonia, which if untreated (though treatable) may kill the patient. In this case treatment for pneumonia is withheld, thus hastening death.

(2) A severely deformed child with Spina Bifida or Cerebral Palsy may also not be treated if it develops meningitis or pneumonia, and again the child may die from the infection.

Spina Bifida is a condition where there is an abnormality of the spine which may result in paralysis of the legs and loss of bladder and bowel control. Such a child may be severely handicapped and require specialized care for the rest of his life.

Cerebral Palsy is a condition where there is damage to the brain during birth which may result in mental retardation and paralysis of the limbs of varying degrees. Such a child may also be severely handicapped physically and mentally, requiring specialized care for the rest of his life.

In the above examples, withholding treatment is a form of passive euthanasia. Generally these children do not live long and passive euthanasia may be practised by withholding treatment to prevent prolonged suffering either to the patient or to the parents.

Question 1

Is active euthanasia permissible in Islam?

Answer

In the first method of active euthanasia, a substance is administered to induce death or to kill. This is murder in terms of the Shariah. In Islam, 'severe pain' and 'coma' are not factors which justify killing. In fact, the Shariah

prohibits even 'wishing for death' because of the severity of the illness or pain. Ahadith in Bukhari Shareef and in other books of the Shariah as well, explicitly prohibit even 'wishing for death' when overwhelmed by pain.

In the second method of euthanasia, the respirator is disconnected. Since experience has established the event of almost certain death if the machine is switched off, it will not be permissible to disconnect the respirator. Moreover, the intention which motivates disconnection of the machine is to kill or cause death. And, this is not permissible no matter how altruistic the motive may be. Since the switching off of the machine is an active act engineered to cause death, the resultant death will be a form of murder.

Question 2

Is passive euthanasia permissible in Islam?

Answer

Passive euthanasia in terms of the definition furnished is in fact abstention from medical treatment or to refrain from medical treatment. The Shariah permits abstention from medical treatment no matter how severe the disease. It is not obligatory to resort to medicine and medical treatment. In this regard, Fataawa Hindiyyah states:

"Abstention from medical treatment is not prohibited."

The following is recorded in Shaami:

"Abstention from medical treatment even if the medicine is lawful, will not render one sinful even if one dies (as a result of such abstention). The Fuqahaa have ruled so explicitly."

Fataawah Hindiyyah states:

"An ailing man refrains from medical treatment and dies as a result. He is not sinful (Multaqat)."

Fataawah Qaadhi Khan states:

"A man suffers from diarrhoea. He refrains from medical treatment. His condition deteriorates and he dies. The Fuqahaa have ruled that there is no sin on him."

The following example is also stated in Fataawa Qaadhi Khan:

"A sick person is ordered by a doctor to undergo medical treatment, but he refrains. As a result he dies. He will not be sinful."

Thus, according to the Shariah, medical treatment, although permissible, is not compulsory. Hence, passive euthanasia or abstention from medical treatment is permissible. However, the intention in resorting to "passive euthanasia" must never be to cause death. If this be the intention, the doctor will be sinful.

THE RESPIRATOR

From the foregoing explanation it will be seen that both active and passive euthanasia are applicable to the respirator. Until such time that the machine has not been applied yet to the patient, it will be passive euthanasia or abstention from medical treatment which is permissible. But, after application of the machine--after the machine has been connected to the patient--its disconnection being an active act to cause death, will be active euthanasia which is haraam.

SOME RULES OF SALAAT

● A solitary person who finds the saff (row of Musallis behind the Imaam) full should not join the Salaat immediately, but should delay a while in anticipation of the arrival of another person. He may wait thus until just before the Imaam will be entering the Ruku. If by this time no one turns up, he should gently draw from the saff a Musalli who is aware of the Salaat rules and form a saff with this Musalli behind the existing saff. The position of this new saff should be immediately in line with the Imaam. If this solitary person does not see anyone aware of the Salaat rules then he should stand alone behind the existing saff in line with the Imaam.

● If there happens to be only a single naa-baaligh (minor), he should not stand alone, but stand in the saff of the adults.

● If a person enters the Musjid and finds that the adult saff is not yet full, but behind the adult saff a full saff of minors exists, he (the adult) should pass through the saff of children and join in the saff of adults.

● It is essential that the shoulders of the Musallis touch in the saff.

● The saff on both sides of the Imaam should be the same. After commencement of Salaat, those who join the Salaat should exercise consideration of this rule and fall into the saff on the requisite side to ensure that both sides of the Imaam are equal.

● If in Qa'dah Ulaa (the first sitting of Salaat) the Imaam completes Tashahhud and rises towards the third Raka't, but the Muqtadi has not yet completed his Tashahhud, he (the Muqtadi) should not rise, but complete first the recitation of his Tashahhud, then only rise. But, in Witr, the Muqtadi should follow the Imaam into the Ruku even if he has not completed the recitation of Qunoot.

● To join the Jamaat after the Imaam has recited the first Salaam is not valid. The Jamaat terminates with the first Salaam.

● The Sunnat method of reciting Dua after Salaat is to recite silently. Reciting aloud in congregation is contrary to the Mustahab manner. Reciting the Dua aloud is permissible, but persistence in reciting it aloud will render it Makrooh since it is not the way adopted by our Nabi (sallallahu alayhi wasallam) and his Sahaabah.

● It is Makrooh Tahrimi to tie a handkerchief around the head and perform Salaat. Some people come to Musjid without the proper head-dress and when inside the Musjid wrap a handkerchief over their heads. This is improper.

● It is Makrooh to tug at (Continued on Page 12)

Discharge Amaanat

"Verily, Allah commands you to discharge Amaanat to their (rightful) companions." (Quraan)

ON KHIYAANAT

RASULULLAH (sallallahu alayhi wasallam) SAID:

- The signs of a munaafiq (hypocrite) are three. When he speaks, he lies; when he promises, he flouts it; and, when amaanat is entrusted to him, he commits khiyaanat (misappropriates the Trust).
- A man will sleep (and while still sleeping) Amaanat will be eliminated from his heart . . .

"After me will come leaders who will not be guided by my guidance nor will they practice according to my Sunnah. Among them will rise men - their hearts will be the hearts of shayaateen in bodies of human beings."

Rasulullah (sallallahu alayhi wasallam).

POSTS OF AMAANAT

"When Amaanat is regarded as booty, when a community appoints their Faasiq as their leader then prepare at that time for a red storm, earthquakes, disfiguring (of faces) and showers of stones . . ."

"He who appoints a mai (to a position of Amaanat) while there is present in his community one nobler than him (who has been appointed), verily, he has betrayed Allah, his Rasool and the community of Muslimeen."

Rasulullah (sallallahu alayhi wasallam).

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EFFECT OF KALIMAH

An exceptionally rebellious and evil king was once defeated in a battle. This idol-worshipping king was captured and it was decided to severely punish him for his evil and transgression. He was tied and placed inside a huge pot. A fire was lit under the pot. The aim was to make him suffer to death for all his vile deeds and rebellion.

In horror the king called out the names of his idol-gods imploring them for aid. But, no aid was forthcoming. Finally, in desperation he raised his eyes to the heaven and proclaiming, **Laailaaha Illallaah**, petitioned Allah, the True Creator for aid. His cry was with sincerity. Allah heard his call and commanded the rain to fall. Immediately the rain extinguished the fire and the wind blew the pot from its stand. The hurricane transported the pot with the king through the skies while the king continued with the recitation of **Laailaaha Illallaah**.

Finally, the wind deposited the pot in a community of idolaters. Hearing the man in the pot reciting the Kalimah, the idolaters enquired of the king as to what he was saying. He explained that he was the king of a certain land and then narrated his whole story. By the grace of Allah, the entire community recited the Kalimah and embraced Islam.

(Nazhatul Basaateen)

THE KALIMAH

A Shaikh advised his mureed:

"Recite Kalimah Shahaadat in abundance so that it becomes easy for this Kalimah to issue from the lips at the time of maut."

(Nazhatul Basaateen)

EVIL DEEDS & QABR

Once in a city of Yemen a mayyit was buried. As the people were departing, a tremendous explosion was heard in the grave and a black dog emerged from the grave and ran. A very Saalih (Saintly) man nearby said to the dog:

'Curse on you. Who are you?

The dog: I am the evil deeds of the mayyit.

Saint: Whom did the force of the explosion strike—you or the mayyit?

The dog: It struck me. Surah Yaseen and other recitals which he was in the habit of reciting arrived and prevented me from coming near to the mayyit. His recitals struck me with force and ejected me, hence the explosion and my flight.

(Nazhatul Basaateen)

Comment: The righteous deed of the mayyit was forceful and strong, hence it over-powered his evil. If his evil was stronger, it would have overcome the force of his righteous deed. May Allah Ta'ala save us from the calamities of the Qabr.

He who plays chess is like one who has dyed his hand with the blood of a pig.-Hadith

Some Rules of Salaat

Continued from Page 11

one's garments or pull at one's trousers (as some people are in the habit of doing when going into Sajdah) during Salaat.

● It is Makrooh to run in order to obtain the Raka't. One could make haste, but not run even if the Raka't is missed.

● It is Makrooh to leave the elbows uncovered while in Salaat.

● It is Makrooh to leave the head uncovered while in Salaat.

● Salaat at sunrise, midday and sunset is forbidden. **N.B.** "Midday" here does not mean 12 a.m., but the time the sun is directly over the meridian.

● If after commencing the four Raka'ts Sunnat Salaat, the Juma' Khutbah begins, it will be permissible to either terminate the Salaat after two Raka'ts or complete the four Raka'ts making the Quiraat (recitation) short. If, however, the third Raka't has already started then one should complete the four Raka'ts. If the Salaat was ended after two Raka'ts, one should repeat the four Raka'ts Sunnatul Muakkadah after the Waajib Salaat has been performed.

Miracles

Mu'jazah in the terminology of the Shariah is a supernatural act demonstrated by a Nabi. Karaamat is a supernatural demonstration by a Wali (Saint). Such marvellous feats demonstrated by Ambiya and Auliya are called **Kharkul Aadat** (contrary to natural laws). Ostensibly such supernatural acts are demonstrated also by those who practise **sihr** (magic). The ignorant and the unwary are, therefore, thrown into confusion by the similarity between the supernatural feats of the Ambiya and those of the magicians. However, there is a vast difference between the two demonstrations. These are explained hereunder

(1) The effects of sihr (magic) are controlled and directed by natural causes—by worldly agencies and means. The effects of magic are not self-subsisting entities independent of external influences and control. The only difference between the effects of sihr and other natural events is that the former appear mysterious because their causes remain hidden from general gaze and knowledge. Hence, such mystical effects are not considered normal and natural by most people. If the cause becomes known, the element of surprise will be eliminated since the effects will then be attributed to known causes. People, not aware of the causes, consider the feats of the magicians to be supernatural demonstrations while in reality such manifestations of sihr are normal effects and influences of jinn and shayateen. Allah Ta'ala has bestowed such powers to these beings.

In contrast, Mu'jazah is a direct act of Allah Ta'ala. There is no intervention of natural causes. Mu'jazah is the effect of Allah's direct Command. At the Command of Allah Ta'ala a created object acts in direct conflict with its inherent and intrinsic natural properties and peculiarities and an effect incompatible with its natural properties is manifested. Mu'jazah is not a trick in which the power of the mind is made use of to create an illusion. The laws of creation and nature do not operate in Mu'jazah.

(2) Mu'jazah and Karaamat are demonstrated by men of impeccable piety and uprightness. On the contrary, sihr is practised by irreligious people who remain perpetually in impurity, filth and sin. Their statements, acts and beliefs are false and evil. They have no affinity with Ibaadat. Every person is thus able to witness their irreligious conduct. Thus, sihr is the manifestation of a faasiq—of an immoral person whose immorality is no secret.

(3) A Nabi's Mu'jazah is accompanied by the claim and challenge of Nubuwwat. Should a saahir (magician) claim nubuwwat, his sihr will be rendered ineffective.

(4) Certain acts belong exclusively to the Office of Nubuwwat and no magician is able to show such demonstrations, e.g. restoring the dead to life; granting speech to those born dumb;

Thus the standard of judging between a Wali and a fraud, is the Shariah.

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(Continued from page 10)

MAUDUDI'S SLANDER

'Indeed, this is the Mahdi.' "

In view of the high degree of Islamic fervour and flavour which characterized the reign of Ameerul Mu'mineen Hadhrat Muaawiyah (radhiallahu anhu), the renowned Mufasssir of the Qur'aan, Ibn Katheer (rahmatullah alayh) wrote:

"He was a man of impeccable worth and character; very forgiving; overlooking the faults of others; concealing abundantly the faults of others; upholder of Jihaad against the enemies; he kept aloft the Standard of Allah's Word. All Muslims found succour in his shadow of comfort, protection, justice and forgiveness."

(Al-Bidaayah Wan Nihaayah, Tibri, Ibn Khaldun, Al-Mas'oodi, etc.)

SAHAABAH

Rasulullah (sallallahu alayhi wasallam) said: **"MY SAHAABAH ARE LIKE THE STARS..."**

Rasulullah (sallallahu alayhi wasallam) proclaimed his Sahaabah to be Stars of Hidaayat for his Ummah, guiding the Ummah out of the darkness of dhalaal (deviation) into the Light of Hidaayat which leads to Najaat in the Akhirah. It is, therefore, not difficult to understand why the critics of the Sahaabah are plodding the path of baatil and dhalaal. Those who turn away from the Leadership of the Stars of Guidance find themselves plying the route of the dajjaals.

BASIS OF TAQLEED

People are eager to know the Shar'i strength of Taqleed. The Father of the Math-habs is Ameerul Mu'mineen, Hadhrat Umar (radhiallahu anhu) who formulated the Usool or Principles. And, the Ustaad of Hadhrat Umar (radhiallahu anhu) was Rasulullah (sallallahu alayhi wasallam). What greater Shar'i sanction does the Mu'min require?

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PLOTS OF KUFR

There is no treachery more calamitous to the Imaan of both the individual and community than the artful and deceitful methods employed by professed Muslims to subvert the Divine Commands of the Shariah--to buffet and batter the sacred teachings of Islam so as to conform to the ideals and concepts of modern material and libertine learning. The modern Muslim--the western-educated Muslim--who wholly lacks Islamic knowledge and who happens to be grossly deficient in Islam practice and ignorant of the Culture which Allah Ta'ala has imposed on the Believers, is suffering from the lamentable disease of mental evolution. Whither he drifts, he knows not. Torn between loyalties and allegiances, caught up in a web of different cultures and buffeted between spiritualism and materialism he wanders like an intoxicated man; he plods along a razor-sharp path between kufr and Imaan. It is this internal mental conflict which has transformed the thinking process of the western-Muslim. He has thus become the gravest danger, in particular to his own Imaan and in general to the Imaan of ignorant and unwary Muslims.

Sailing rudderless in this stormy ocean of mental confusion and scepticism and intellectual retrogressiveness, the modern westernized Muslim has adopted a mental inferiority at the peril of his Imaan. To support his spineless case he seeks refuge in the source and limit of his education, viz., western institutions and kuffaar tutors. His confusion and ignorance are compounded by the smattering of "religious" facts which he gleans from translations, western tutors and the figments of his nafs. Since he lacks reliable and authoritative Islamic knowledge, he fails to understand the Commands of Allah Ta'ala. He views Islam through western eyes. His brain has been severely damaged by the indoctrination of unqualified persons who were his tutors at universities of the west. He cannot therefore think like a straightforward and simple Muslim. To compound the evil of his condition, he inherits all the traits of liberalism of a libertine western culture. He thus criticizes on the basis of his ignorance and mental inferiority the greatest Stars of Islamic Knowledge. His criticism is no true criticism. His criticism reveals the venom which his nafs conceals for the Haqq. His mortal enemies in his mind are the Ulama of Islam. He thus loosens his tongue in an uncontrollable exercise of venom-spitting and he hurls vituperation in the name of Islam, but he fails to discern that he is astray, hovering on the brink of the Fire.

It is his quality of mental servility to kuffaar thinking, which makes him an adept and adroit misinterpreter and distorter of the sacred Laws of the Shariah. This type of mind strives to attain leadership of the Muslim community, for in this way he seeks the furtherance of his theories and

and concepts of kufr and baatil. But his greatest obstacle is the Ulama, hence we find all modernists who have obtained their education through the medium of kuffaar institutions, sparing no effort in the conspiracy to denigrate the Ulama. But, never are they able to succeed in their nefarious and pernicious plots.

In our day Muslims seem to be unaware of the purpose of the mission of Rasulullah (sallallahu alayhi wasallam) while at the same time they fail to detect the evil motives of the western-educated intelligentsia. They are thus misled by the writings and claims of these men of baatil. The modernist distorters of the Deen employ the phraseology and expressions of Rasulullah (sallallahu alayhi wasallam) and of the Holy Qur'aan to expound their personal opinions. They interpret the Qur'aan and the Hadith in the light of their ill-conceived notions. They attempt to slip into the Deen their personal ideas and thereby mislead the people from the Straight Path of the Sunnah. The abhorrence for the Sunnah of this group is notorious. They cherish an innate and an inordinate hatred for the Sunnah practices of Rasulullah (sallallahu alayhi wasallam). They ridicule the sacred Sunnah practices in the vilest terms. Since they cannot as yet outrightly reject and ridicule the name of Rasulullah (sallallahu alayhi wasallam), they seek a target against which they may hurl their vituperation. Who can pose as better targets for their insults other than the Ulama? After all, the Ulama are the guardians of the Deen. Like Hadhrat Talhah (radhiyallahu anhu) acted as a human shield warding off the swords and arrows of the kuffaar--swords and arrows aimed at Nabi-e-Kareem (sallallahu alayhi wasallam), but which were impaled in the body of Hadhrat Talhah (radhiyallahu anhu), so too, the Ulama pose as a shield to guard the glorious name of Rasulullah (sallallahu alayhi wasallam). Insults and ridicule which are in actual fact meant for Rasulullah (sallallahu alayhi wasallam), are accepted by the Ulama. In this way the Ulama attain the noble rank of acting as shields for Nabi-e-Kareem (sallallahu alayhi wasallam). The Ulama should therefore never take amiss the vituperation which the men of baatil hurl against them. But, let us inform the people of misguidance and deception:

"The dogs will bark, but the Caravan of Haqq will eternally move on." The ignoramuses who jump onto the wagon of the Deen for the sake of self-aggrandizement will be cast off at the wayside in ignominy.

Allah Ta'ala grants knowledge of the Deen to the one to whom He desires to do good." (Hadith)

POLITICAL CORRUPTION

Many Muslims have been thrown into confusion regarding the Islamic attitude towards the changing political cults and ways. Leaders of deception--men who are entirely devoid of Islamic knowledge and sincerity--aggravate the confusion by employing religious cliches to embroil the Muslim public into anarchy and corruption. The motive of such corrupt political "leaders" is nothing other than the seeking of glory and monetary gain. These pernicious motives have been facilitated by the participation of Ulama in the activities of these ignoramuses. Muslims have thus been made more unconscious of their Deen and the demands of their Imaan. The participation of Molvies in bodies and organizations of laymen has served to complicate and further confuse. The baneful attitude of liberalism and audacity has been given greater impetus by men of knowledge casting aside the dignity and honour of Ilm and swimming along the mental attitudes and thinking of a public far adrift from the Shariah. Speaking on this lamentable activity and participation of the Molvies, Hakimul Ummat Hadhrat Maulana Ashraf Ali Thaanvi (rahmatullah alayh) commented:

"The cult of liberalism has gained impetus by the latest organizations and movements. The masses have been deceived and misled by these movements. As a result of the activities of these organizations, people have become audacious, shameless and anarchical. The participation by Molvies in these movements has only served to increase the audacity of the people. If Molvies had kept aloof from these movements, people would not have become so audacious and brazen (in shrugging off the Laws of the Deen). When Molvies participated in these new-fangled movements and organizations, ordinary people regarded it a green light for participation. Irreligious persons who control these bodies, organizations and parties thus managed to acquire the opportunity to deceive and mislead the masses."

UNITY ?

Speaking on Muslim participation in the politics of the kuffaar when Muslims joined with the Hindus, Hakimul Ummat (rahmatullah alayh) commented:

"The end result of this joint Muslim-Hindu politics was the mass slaughter of Muslims and the demolition of Musjids (by Hindu mobs). When these brutalities were perpetrated against the Muslims (by the very Hindus with whom Muslims had joined political hands), eyes finally opened and the truth dawned on Muslims. They then realized the errant path which they had followed (i.e. uniting with Hindus in political activity).

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QUESTIONS and ANSWERS

MUJLISUL ULAMA
OF SOUTH AFRICA
P.O. BOX 3393
PORT ELIZABETH

Q. I am selling my shop. At cost, the stocks are valued at R8000. However, I have offered the business to another Muslim at the price of R20000. Is this sale lawful in the Shariah? Can I sell this amount of stock for R20000? Someone says that it is like goodwill which is haraam. If it is permissible to proceed with this deal is it necessary to take physical stock and inform the buyer of the value of the goods at cost?

A. The transaction described in the question is not goodwill. It is a sale perfectly permissible in the Shariah. Irrespective of your cost value, you are entitled to sell your goods for a price mutually arranged. You are perfectly entitled to sell your R8000 stock for R20000. A physical stock-taking is not necessary for the validity of the sale. The buyer should see and examine the stock. If he declares his satisfaction, it will suffice.

Q. Is it permissible for a Muslim to keep Afro-style hair? Can such a person be an Imaam?

A. It is not permissible for a Muslim to adopt this hideous hair-style of the kuffaar. Such a person is described as a faasiq in the Shariah. It is not permissible to appoint such a faasiq as an Imaam. The testimony of such a faasiq is not admissible in Deeni matters.

Q. In our Musjid the Maulana told the people to place the tasbihs on a high place and not on the floor. Whenever a tasbih is lying on the floor it is now picked up and placed on a high place. What is the ruling on this matter?

A. The tasbih is an instrument used for the remembrance of Allah Ta'ala. It has therefore to be honoured. It must not be thrown onto the floor after use as is the careless habit of many people. The Maulana in your Musjid is quite correct in having given the advice.

Q. Many Muslim women in our area go for walks on the streets between Maghrib and Isha. Some of them go with their hair uncovered. What is Islam's ruling on this practice of the women?

A. Such shameless action by the women is haraam. The community is floundering in a state of advanced moral and spiritual degeneration, hence our womenfolk are so brazen as to perpetrate their shameless acts in the public. For a Muslim woman to be on the streets, especially after Maghrib, is vile and immoral in the extreme. The curse of Allah Ta'ala and the Malaikah descend upon such shameless women.

Q. A hunter shot a buck which fell. Immediately the hunter ran and arrived at the scene where the buck fell, but he was unable to discern whether the buck was still alive or dead. However, he immediately slaughters the buck and blood flows. Is the animal so slaughtered halaal or haraam?

A. The flowing of blood after slaughtering indicates clearly that the animal was still alive at the time of thabah. The Fuqaha have said that flowing of blood is an indication of life. The animal is therefore halaal. This is according to the Hanafi Math-hab which we are following. According to the Shaafi Math-hab the animal is haraam.

Q. My wife wishes to be a nurse but I am averse to it. My in-laws claim that a learned man told them that nursing is a profession encouraged by Islam, hence I have no right to debar her from taking up this work. What are my Islamic rights in the matter?

A. Your in-laws and the learned man have erred in their conclusions. The first and foremost duty and responsibility of a Muslim wife is to her husband and children. You are entitled by the Shariah to prevent your wife from taking up the profession of nursing. As far as the matter of Islamic encouragement for any specific profession is concerned, Islam encourages, exhorts and commands that it is compulsory to acquire necessary Islamic knowledge to enable one to conduct one's daily life in accordance with the Shariah. Leave alone nursing and other mundane professions, if a woman lacks even the knowledge of the Islamic essentials, viz., how to perform wudhu and Salaat, then too she cannot leave the precincts of her home to acquire this basic and fardh knowledge IF her husband is able to teach her these essentials at home or make the arrangements for her to be taught at home. The woman has no right to leave the home without the consent of her husband especially for a profession like modern nursing which means acceptance of all the ways, dress-styles and shameless mingling of the sexes as advocated by the kuffaar. Performance of Salaat is Fardh. When Islam grants the husband the right to prevent his wife from going to the Musjid to perform even Fardh Salaat, how can he not then be entitled to prevent his wife from entering a profession which besides the factor of destruction of Islamic morality, brings about the disruption of a healthy home life?

Q. What does the Shariah say regarding a Musjid in which a toilet is built? The toilet is within the Musjid precincts, built in a corner inside the Musj. Access to the toilet is through the only door of the Musjid. Foul odour from the toilet enters the Musjid. Will Salaat and Thikr performed be correct?

A. It is unbelievable that Muslims could have built a toilet inside a Musjid. It is haraam to do so. It is an act of gross disrespect and insult to the House of Allah Ta'ala. It is compulsory to immediately demolish the toilet. The curse of Allah must indeed be descending on those responsible for such a vile doing. In spite of this dastardly act and foul place within the Musjid, the Salaat and Thikr performed in the Musjid will be valid and proper.

Q. In a certain place where chickens are slaughtered, the slaughterer recites a single Tasmiah for a thousand chickens which he slaughters. He says that when commencing to slaughter he makes niyyat for all the chickens and utters Bismillaah on the first chicken only. Are the rest slaughtered in this way halaal?

A. The chickens slaughtered in this way are haraam. It is obligatory to recite the Tasmiah on each and every chicken or animal when slaughtering.

Q. Are we allowed to send Qur'baani money overseas to our relatives to make our Qurbaani there while at the same time we make Qurbaani at home?

A. It is permissible.

Q. It has been reliably established that a certain member of the family practises witchcraft. A great aamil has informed us of this. This family member persists in this evil trade and has no intention of abandoning it. Is it permissible to sever ties with her?

A. Witchcraft is part of sihr (magic) which is haraam and among the vilest of sins. If it is reliably established that she practises sihr and she refuses to abandon it, then it is permissible to sever ties with her.

Q. Does Islam permit one to curse a person who practises witchcraft?

A. It is not permissible to curse any particular person. One should rather make dua that Allah Ta'ala guides the errant one.

Q. Can the money which was donated for a Mosque be used for any other building project?

A. Such money cannot be used for any purpose other than the specific Musjid for which it was donated.

Q. Is it correct to address a gathering in the following way: "Only those who are present here have been chosen by Allah to sit in this gathering."?

A. This is an improper way of addressing a gathering. Pride--takabbur and a holier than thou attitude drip from this speech. The speaker seems to be arrogant, suffering from the malady of ujub (vanity--self-esteem) and takabbur. It seems that the speaker holds others in contempt. Many a muballigh of our times suffer from such spiritual ailments which are most destructive.

Q. What is the correct Sunnat length one should wear the kurta?

A. The length of Rasulullah's (sallallahu alayhi wasallam) kurta was midway between the knees and the ankles. As long as the kurta is above the ankles it will be within the Sunnat limit.

Q. Is it permissible for a Muslim to work for an attorney?

A. Provided that the employee does not indulge in any unlawful activity, e.g. witnessing riba contracts, etc., it will be permissible.

Q. Why is it that a straightforward and a strict adherent of the Sharia is detested by people?

A. The truth in the majority of cases stings and is often a bitter pill to swallow for those who are in error. At times the truth deprives people of ill-gotten material gains; at times the truth rips off the masks of deception which people don, hence Rasulullah (sallallahu alayhi wasallam) said that an Aalim who correctly discharges the duty of Amr Bil Ma'roof Nahy anil munkar (commanding righteousness and prohibiting evil) will be detested in his community more than what people would detest a dead donkey. But, Rasulullah's advice is: "Proclaim the Haqq even if it is bitter."

Q. In the community there are people who claim that they possess supernatural powers which enable them to detect what is wrong with people who are not happy at home. People go to them and they diagnose the presence of evil spirits which they claim are possessing the minds of the persons concerned. They

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QUESTIONS and ANSWERS

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OF SOUTH AFRICA
P.O. BOX 3393
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claim that they are able to rid these patients of the evil spirits. They charge exorbitant fees for their services. What does the Shariah say about this kind of treatment?

A. These people are evil elements who sow suspicion in the minds of people. They take advantage of the ignorance and gullibility of people and capitalize on them by fleecing them of their money. People should never visit such frauds. They ply their nefarious trade in total conflict with the Shariah. Such evil people have broken up marriages and created enmity among family members by promoting their falsehood which captures the weak minds of their patients. We are aware of a case in which a mother-in-law because of her hatred and jealousy for her daughter-in-law managed to sow the seeds of suspicion among the family members with the aid of such devilish frauds who claim to know the state of the minds of people. The daughter-in-law was accused of witchcraft and relations became grossly strained. The aim of the mother-in-law was merely to wreck the marriage of her daughter-in-law. Muslims must beware of such evil actions.

Q. I am a woman following the Shaafi Math-hab. I am by the means to go for Hajj. This will be my first Hajj or Fardh Hajj. But, I have no mahram with whom I may go. An Aalim informed me that I may go in the company of elderly and pious ladies, but sometime ago I have read in the Majlis that it is forbidden for a woman to go for Hajj without a mahram male. Please advise me.

A. The Aalim who informed you is correct. According to the Shaafi Math-hab you may proceed for Hajj in the company of a group of elderly and pious ladies. But, this is not permissible for Hanafis.

Q. What is the Shariah's ruling regarding the income obtained from games and pools machines? These games are played by both adults and children.

A. The income derived from these evil machines is not lawful for Muslims.

Q. Many soaps contain haraam fats. Are such soaps permissible for Muslim use?

A. All soaps are halaal for Muslim use irrespective of the type of fat from which soap is manufactured. The Fuqahaa of Islam have already ruled on this permissibility centuries ago.

Q. During the month of Ramadhaan is it permissible to indulge in sex at night, then, in the state of janaabat to wake up for Sehri and make the niyyat for fasting? Is such a fast valid? The ghusl is made only in the morning, i.e. during Fajr time.

A. The fast is valid. However, one should not unnecessarily delay the ghusl of janaabat. It is not proper to remain for too long in the state of janaabat.

Q. In your last issue you extolled the virtues of Muaawiyah. From my understanding of history, Muaawiyah was a good general and ruler of the Islamic empire. But wasn't it he who began the hereditary succession when he placed his son, Yazid as the ruler? This is the chief difference between the rule of the Umayyads and that of the four rightly guided Caliphs.

A. You speak of Hadhrat Muaawiyah (radhiyallahu anhu) as if he is any Tom,

Dick or Harry. Your understanding of Islamic history is grossly erroneous. You are influenced by books written by the enemies of the Sahaabah. Hadhrat Muawiyah (radhiyallahu anhu) was one of the closest of Rasulullah's (sallallahu alayhi wasallam) Sahaabah. Hadhrat Muaawiyah (radhiyallahu anhu) was one of the scribes whom Rasulullah (sallallahu alayhi wasallam) entrusted with the sacred task of writing down the Wahi immediately after it was revealed. You and the whole Ummah have no right to sit in judgement of Hadhrat Muaawiyah (radhiyallahu anhu). No Muslim has the right to find fault with any Sahaabi of Nabi-e-Kareem (sallallahu alayhi wasallam). One who faults a Sahaabi, has concealed in his heart hatred for Rasulullah (sallallahu alayhi wasallam). Such hatred will manifest itself in the form of kufr at the time of one's death. One should therefore be most careful when dabbling with matters pertaining to Imaan. The backbone of our Imaan and our Islam is the Sahaabah whom Rasulullah (sallallahu alayhi wasallam) and the Qur'aan-e-Hakeem extol in high measure. It is Fardh upon every Muslim to extol the Sahaabah. One who finds it difficult to respect and honour Hadhrat Muaawiyah....one who finds fault with Hadhrat Muaawiyah must examine the state of his Imaan. The first stepping stone to kufr and the destruction of Imaan is to fault any Sahaabi. If you and the entire Ummah are reborn and pass every second in Ibaadat your rank and the combined rank of the Ummah will not attain the rank and significance of even the dust which gathered on the hoofs of Hadhrat Muaawiyah's horse of Jihaad. If you had a true understanding of Imaan, of the rank of a Sahaabi, of the love which Rasulullah (sallallahu alayhi wasallam) had for the Sahaabah and of the proximity which the Sahaabah enjoy with Allah Ta'ala then you would have wished that your tongue fall out and that you perish before making any deprecating remark of Hadhrat Muaawiyah (radhiyallahu anhu). May Allah Ta'ala save our Imaan and may He save us from the traps of the enemies of Rasulullah (sallallahu alayhi wasallam).

Q. My wife gave birth to our first child a few months ago. My wife now wishes to resort to some form of temporary birth control. Her reason is that she does not want our children to be spaced too close together. She feels she will not be able to give proper motherly care and attention to each child if they are spaced too close to each other. I am against this plan. I believe that whatever Allah Ta'ala wills, will happen. Please let me have the Shar'i ruling.

A. Temporary birth control measures although permissible are not viewed with favour by the Shariah. The type of thinking of your wife is the reflection of western influence. Birth-control, unless for real reasons of health, are negatory of the spirit of Islam in regard to the procreation of mankind. Rasulullah (sallallahu alayhi wasallam) exhorted the Ummah to increase its numbers in abundance. The vast numbers of the Ummah will be a source of pleasure for Rasulullah (sallallahu alayhi wasallam) on the Day of Qiyaamah.

Q. Kindly give more clarification in

respect of two answers which appeared in the Majlis. These are as follows:

(1) Prawns are haraam: Most of the people including some Ulama say that prawns are not haraam, but are Makrooh while some say that it is halaal since prawns are consumed in the whole of India and Pakistan.

(2) Interest money can be utilized for paying income tax, trade licences, traffic fines, etc.: If this is true then people will intentionally earn more interest money. Please clarify.

A. We feel that we have sufficiently clarified both issues in the answers which we had given. It requires only careful, patient and unbiased reading. Nevertheless, we shall again clarify.

PRAWNS: According to the Hanafi Math-hab, of all sea-animals ONLY fish is halaal. Everything besides fish in the sea is haraam. There is no Makrooh category in so far as sea-life is concerned on the basis of the principles of the Hanafi Math-hab. Our studies prove conclusively that prawns are not fish. Prawns are miniture crabs or crab-like creatures. Prawns belong to the class known as Crustacea to which belong crabs, lobsters, crayfish. Prawns are most definately not fish. Thus, prawns are not permissible for Hanafis. Some Ulama have opined that prawns are halaal because their investigations indicated that prawns are fish while those Ulama who claim that prawns are not fish decree them haraam. However, according to the Shaafi Math-hab all sea animals are halaal.

INTEREST: In previous issues of the Majlis, when we answered the question on interest acquired from banks, we mentioned with great clarity that even opening banking accounts is haraam unless occasioned by need. We clarified that if one is constrained to operate a banking account then the interest which one receives from the bank should not be left in the bank. Such interest should be withdrawn. Such interest which one has acquired, not by design and intention, but unwittingly, may be spent in the haraam and unjust avenues of expenditure such as traffic fines, income tax, trade-licences--all charges which according to the Shariah are unjustly imposed. Since such haraam money (bank interest) has come into one's possession, the Shariah commands that the haraam money be eliminated. Among the avenues of elimination of such wealth are public works, the poor and to pay the unjust impositions on one. Instead of using one's halaal money to pay the unjust levies, the haraam interest which the banks give one without one's intentional desire to obtain interest, may be utilized to pay income tax, etc.

The full answer to this question which appeared in a previous issue of the Majlis is:

"It should firstly be understood well that it is not permissible to operate a banking account unnecessarily since banks are basically riba institutions. Where circumstances compel one to operate a banking account, the niyyat MUST NEVER BE TO OBTAIN INTEREST. Thus, interest received in this way may be utilized to pay income tax, traffic fines and the many other forms of unjust taxation and penalties. But it is not permissible to use the interest for one's personal needs." continued on page 8

EQUALITY?

Among the sweeping allegations of baatil made by Dr.Hargey is his claim:

"Men and women have identical fundamental rights, with the Qur'an emphasising equality in the spiritual, intellectual, economic and legal areas."

For this personal view of his, Dr.Hagey is unable to adduce any substantiation from the Qur'aan or Hadith. This view is at variance with the Shariah. Even a cursory glance at the teachings and proofs of the Shariah will establish the fallacy of this claim and make manifest that Dr.Hagey's opinion is devoid of any Islamic credibility.

In the aforementioned statement, Dr.Hagey has made a sweeping claim without tendering the basis and proof for the claim which is couched in ambiguity. He speaks of "identical fundamental rights" without defining these. He should elaborate and expound his conception of "fundamental rights" so that the fallacy of his arguments in relation to the Shariah will become more vivid to Muslims. Ambiguity is always a cover behind which refuge is sought for unsubstantiated opinions and views. It is quite a simple matter to launch an attack on the established institutions of Islam by means of high-sounding and ambiguous phrases. But, it is entirely a different matter to define, elaborate and substantiate such claims of baatil as are being traded under the name of Islam. To enable us to comment further and in greater detail on this particular opinion of Dr.Hargey, it is necessary that he defines his understanding of "identical fundamental rights".

In the second part of his claim (cited above), Dr.Hargey attempts to show that according to the Qur'aan men and women enjoy total equality in spiritual, intellectual, economic and legal areas. But, on the contrary the Qur'aan and the Sunnah refute this contention of equality of the sexes, an obsession with the modernists of our time. The following differences or Islamic differences between the sexes will conclusively assert the fallacy of Dr.Hargey's view.

(1) According to the Shariah a woman can never be the Imaam in a congregation in which males are present. On the otherhand, a man is always the Imaam in any type of congregation.

(2) If women happen to be performing Salaat in a jamaat in which men are, their position is right at the back--right behind the rows of children.

(3) When the Imaam in jamaat Salaat makes an error, his attention is drawn to the error by the muqtadi/s calling out "Subhaanallaah! But, it is not permissible for a woman who happens to be in the congregation to call out Subhaanallaah! to draw the attention of the Imaam. Her voice has to remain concealed.

(4) Nafl Salaat and Nafl Saum (Fasting) are acts of Ibaadat of very high merit. But, a woman is not permitted to resort to these acts of Ibaadat without the consent of her husband. On the contrary, her husband does not require her permission.

(5) A woman was never ever appointed a Nabi by Allah Ta'ala. This was the office exclusively of males.

(6) Juma' Salaat is compulsory on men, but not on women.

(7) Eid Salaat is obligatory on men, but not on women.

(8) Taraaweeth Salaat is Sunnatul

A report in the Cape Argus, captioned, "Equal or oppressed in Islam?", carries a number of views and opinions which are in conflict with Islam. These blatantly baatil opinions are attributed to one Dr.Taj Hargey, a lecturer at the University of Cape Town.

The reported views are repugnant to Islam. The remarks attributed to Dr.Hargey demonstrate a shocking disregard for the Deen of Islam as taught and believed in by the Ummah for the past fourteen centuries. The views expounded in the report are not the teachings of Islam. Since these views and personal opinions of Dr.Hargey are being traded as Islamic views, it devolves upon us as an obligatory Shar'i duty to repudiate these fallacies which are likely to create confusion and doubt in the minds of those Muslims not versed in Islam. On these pages we carry refutations of the baatil opinions which were reported by the Cape Argus as the views of Hargey.

Muakkadah in Jamaat for men, but not for women. They are exhorted to perform individually at home.

(9) According to the Qur'aan Shareef the share of inheritance of a female is half that of the male.

(10) According to the Qur'aan the testimony (shahaadat) of two women is equivalent to that of one man.

(11) According to the Qur'aan men possess the right to discipline and punish women, even beating them when necessary while women have no reciprocal rights even if their husbands are in error.

(12) Men possess the right to administer divorce, not women. Women have no such right. Even khulah (the procedure whereby a woman buys her separation from her husband) is dependent on the acceptance of the husband.

(13) The husband is entitled to recall his wife after having given one or two talaq even if the wife does not desire to be reconciled. It is his right to act unilaterally and retake her within the iddat period.

(14) The testimony of women is not admissible in crimes of the hudood category, e.g. theft, adultery. Even if a thousand pious, honourable and knowledgeable females bear testimony in such crimes, their evidence is not admissible.

These Islamic differences between man and woman are sufficient to highlight the fact that the Shariah distinguishes between the sexes, does not provide for identical rights for men and women and decrees the superiority of man over woman. These differences enumerated here will serve to indicate that the Shariah rejects the views and opinions of Dr.Hargey as blatantly baatil.

Dr.Hargey and other modernists of the same opinions should understand that to force equality between unequals is in fact reprehensible inequality, morally wrong and unjust. The Islamic inequality between man and woman is no insult to womankind. The glowing statements of the Shariah speaking highly of women negate any such charge which the enemies of Islam level. In simple terms, the lesser role, lesser responsibility and lesser rank of woman--a rank in subservience to men--all stem from the natural and

inherent spiritual, physical and intellectual quality and condition of women. In these areas Allah Ta'ala has created in man dominance and in women subservience. This state of affairs has been decreed by the Wisdom of Allah Ta'ala and the opinions of Dr.Hargey will not be able to alter the immutable realities created by Allah Ta'ala. Nor does the Ummah require or desire the personal opinions and views of doctors of philosophies, for the path and direction of the Ummah of Islam have already been fixed fourteen centuries ago. And that Path is the Path propagated by the Ulama-e-Haqq--the Path in which great emphasis is and will always be placed on "ritual and externals", on dress codes" and codes of Islam which Hargey has branded as "empty observances". May Allah Ta'ala protect the Imaan of all Believers.

IMPERFECTION OF AQL

Dr.Hargey claims that there exists equality between man and woman in the intellect. But, Rasulullah (sallallahu alayhi wasallam) said:

"Is the shahaadat (testimony) of a woman not equal to half the testimony of a man?"

The women replied: "Yes."

Rasulullah (sallallahu alayhi wasallam) replied: **"That, then is the imperfection of her intelligence."**

Of what worth is the opinion of Dr.Hargey in the face of this categorical statement of Nabi-e-Kareem (sallallahu alayhi wasallam)? We leave it to Muslims to judge.

IMPERFECTION OF HER DEEN

Dr. Hargey claims that there exists spiritual equality between man and woman. But, Rasulullah (sallallahu alayhi wasallam) said:

"What! When she is in the state of haidh does she not refrain from Salaat and Saum?"

The women replied: "Yes."

Rasulullah (sallallahu alayhi wasallam) replied: **"That, then is the imperfection of her Deen."**

FALSE CLAIM

How can a Muslim claim equality of the sexes--what are the grounds for such a fallacy when Rasulullah (sallallahu alayhi wasallam) said:

"If I had to command anyone to make sajdah (prostrate) for any person, I would have ordered woman to make sajdah to her husband."

This clear-cut statement of Rasulullah (sallallahu alayhi wasallam) is the most forceful rejection of all the baatil claims of equality clamoured by the modernists. In Islam man and woman are not equals. We are not the slaves of the liberal and immoral cults of westernism. We are the followers of Islam--the Islam propagated by Rasulullah (sallallahu alayhi wasallam) and the Sahaabah. Our Islam is not some new-fangled hybrid concept arising out of western influence and education. Our Islam is not the "Islam" which westerners teach in primary, secondary schools and universities. Our Islam is the Islam which sprang from the dust in the Cave of Hira. An Islam which destroys the darkness of kufr which emerges from the secular education of western secular institutions is OUR Islam.

MEN ARE THE RULERS OVER WOMEN. (QUR'AAN, Surah

NOBILITY AND SUPERIORITY OF ILM

KNOWLEDGE

Among the unsubstantiated claims made by Dr.Hargey is his averment:

"There is no distinction between religious and secular knowledge--they form an indivisible whole and the search encompasses both."

To followers of the Sunnah the falsity of this claim is evident. There is no Shar'i evidence to back up the claim made by Mr.Hargey on this issue. Rasulullah's (sallallahu alayhi wasallam) mission on earth was to guide mankind and jinnkind along the Path of Truth so that they attain perpetual Najaat (salvation) in the Akhirah. Rasulullah (sallallahu alayhi wasallam) was not despatched by Allah Ta'ala to come and impart mundane sciences. The scope of Nubuwwat excludes secular learning. This is not to be construed as prohibition of all types and forms of secular knowledge. The issue under discussion is the position of Islamic and secular knowledge. Are both on par? Hargey asserts equality of both forms of learning. But, Islam repudiates this claim as baseless. The acquisition of necessary Islamic knowledge is obligatory on all Muslims. "Necessary Islamic knowledge" means a sufficient degree of Deeni Ilm to enable one to regulate one's daily life in accordance with the Commands of the Shariah.

Rasulullah's mission did not envisage the impartation of knowledge in the areas of shoe repairing and cleansing of sewage drains which are avenues of secular knowledge. A Muslim desisting from the acquisition of secular knowledge commits no breach of the Shariah. In fact, in our day the preponderance of kufr and immorality accompanying secular education makes it necessary upon Muslims to abstain from the pursuit of secular studies in the styles and ways imposed on them by the kuffaar.

There is certainty that Allah Ta'ala will not question on the Day of Qiyaamah those who refrained from secular education. But, those who failed deliberately in acquiring necessary Islamic knowledge will stand condemned in the Divine Presence.

Our booklet, "The Meaning Of Ilm" presents a detailed discussion on the status of Islamic Knowledge. Write for a free copy to The Majlis, P.O.Box 3393, Port Elizabeth 6056.

All Shar'i narrations of the Qur'aan and Ahadith stating the significance and importance of Knowledge refer to ONLY Deeni Knowledge and not to secular studies. How ever is it possible for Muslims to accept this fallacious claim of Dr.Hargey when we witness that the secular institutions of today are in the forefront in producing liberalism, kufr, immorality, scepticism, negation of Imaan and Hayaa? The overwhelming, if not all, majority of modernists who decry the teachings of Rasulullah (sallallahu alayhi wasallam) are invariably modernists who have heavily suffered a mental battering under the influence of kuffaar tutors.

RASULULLAH (sallallahu alayhi wasallam) said: **"Relegate women a back role in the way in which Allah has relegated them a back role."**

"A nation which assigns its affairs to a woman will never prosper."

In "Sharah Mawaaqif" it is said:
"Honouring the Sahaabah is Waajib (compulsory) and to refrain from criticizing them is also obligatory."

ALLAH TA'ALA SAYS IN THE QUR'AAN SHAREEF:

"Men are the rulers over women...."

"And, for men is a rank above women."

In Surah Nisaa, Aayat 34 Allah Ta'ala attributes the higher rank of men to the inherent superiority which He has bestowed to them (men) and to the fact that they are the providers of women. The fact that men have been assigned the role of providing for women, in itself should be sufficient to dispel the notion of equality between man and woman.

ISLAMIC
Purdah

Among the opinions of Dr.Hargey which conflicts with Islam is his claim:

"The Qur'an entreats the Prophet's wives to remain in their homes and this has been taken as having general application. But, many scholars today reject such an interpretation, and see the verse as applying specifically to the Prophet's wives."

In the first instance the Ummah of Islam is not interested in the baatil and lopsided interpretation of errant scholars of today. Islam is not the product of the day. Islam has been delivered fourteen centuries ago, fully explained and codified. Islam does not stand in need of the modernists for its exposition and interpretation. For this purpose Allah Ta'ala had created the specific group of Fuqahaa who nobly and adequately discharged their duty on the foundations raised by the illustrious Sahaabah of Rasulullah (sallallahu alayhi wasallam). The rejection of authoritatively established Islamic injunctions by modern scholars, who in fact are not Islamic scholars, is of no substance in that such "scholars" are not Deeni authorities for they are devoid of true Shar'i qualifications. They are deficient in Islamic faith and practice. They are not repositories of Ijtihad. In fact, they lack understanding of even such academic principles of Islamic law which a Muqallid Aalim should possess. The limit and the source of education of the modernist group of so-called Islamic scholars are kuffaar professors. The rejections, admissions, views and opinions of these modernist "scholars", therefore, hold no water in the Shariah.

According to Hargey the relevant aayat on Hijaab (Purdah) is not general in its application, but is restricted to the wives of Rasulullah (sallallahu alayhi wasallam). However, those versed in the Usool of Fiqh will readily appreciate the general application of the aayat. They will understand the basis and the operation of the Principles of Islamic law and not open themselves to such glaring errors as Hargey has done by his assertion. The Qur'aanic verse prohibiting female emergence from the home is as follows:

"And remain firmly (Qarna) within your homes and do not make a display like the exhibition of jaahiliyyah (i.e. the former times of kufr, ignorance and immorality)."

This Aayat compares female emergence to the exhibition of jaahiliyyah. Granted that in the first instance the Aayat is directed to the Holy Wives of Nabi-e-Kareem (sallallahu alayhi wasallam), but commonsense will assuredly indicate to a Muslim that just as exhibition of jaahiliyyah is prohibited for the Holy Wives, so too, will it be unlawful for all ladies of the Ummah.

In terms of the Usool of Fiqh the prohibition on female emergence in terms of this Aayat applies in the first instance by way of Ibaaratun Nass to the Holy Wives of Rasulullah (sallallahu alayhi wasallam), and in the second instance by way of Dalaalatun Nass its application extends over all the females of the Ummah. But, in practical effect the ban on emergence is more rigid for ordinary Muslim ladies than for the Holy Wives since the danger of fitnah exists to a greater degree among the rank and file of the Ummah. The danger of fitnah and mischief existed by far to a lesser degree among the Muslim ladies in general during the time of Rasulullah (sallallahu alayhi wasallam) and in particular among the Holy Wives. When the Qur'aan then deemed it fit to proclaim the prohibition in relation to the Holy Wives--the Mothers of the Ummah-- then how can we accept that the general body of Muslims women is excluded from this prohibition? In fact, the Shariah slams the prohibition on the general body of women in greater degree. And, the danger of fitnah and mischief attendant to female emergence is not a figment of our personal opinion. Personal opinion is the speciality of doctors of philosophies about whom Sayyiduna Umar (radhiallahu alayhi wasallam) said:

"Verily the companions of opinion are the enemies of the Sunnah."

This danger of fitnah to which reference has been made is the categoric assertion of Allah Ta'ala proclaimed by the Qur'aan Shareef. The reference in the Qur'aan to "exhibition of jaahiliyyah" in the wake of female emergence clearly indicates this danger which is stated with great clarity in the following aayat:

"When you (Muslim men) ask them (the Holy Wives) something, then ask them from behind a SCREEN. That (asking from behind a screen) is purer for your hearts and their (i.e. the Holy Wives) hearts."

Thus, it is manifest that the basis of Hijaab or Purdah is the safeguarding of Islamic morality--purity of the heart. To safeguard the purity of the hearts which are naturally contaminated by the intermingling of the sexes, Allah Ta'ala has decreed the separation of the sexes by the erection of a physical barrier, a screen wherever it becomes necessary for a man to converse with a woman.

Again it is accepted that primarily the Aayat on Hijaab is directed to the Holy Wives and the Sahaabah. But sight must not be lost of the fact that the Qur'aan attributes this measure of Hijaab to the danger of heart-contamination, thus it declares: **purer for your hearts and purer for their hearts. Now what does the intelligence of the Mu'min say in this regard?**

If the danger of impurifying the heart by means of intermingling of sexes existed with the Sahaabah and the Holy Wives, then to what degree does it exist among ourselves in these times of corruption and immorality? But those not versed in the Principles of Fiqh fail to understand the operation of Islamic law, hence they submit to the fancies of their nafs.

The Shariah is general in its application. The general distribution of its laws operates on fixed and defined principles of Fiqh and not on the wildly fluctuating vagaries of an individual's desire and opinion. There is thus no room for personal opinion and modernist interpretation in the Shariah. Such interpretation is baatil. The claim of Dr. Hargey is baatil.

As stated earlier Ibaaratun Nass and Dalaalatun Nass, two principles of Usoolul Fiqh operate in the Qur'aanic Aayaat pertaining to Hijaab, and it is on this basis that the rules of the Shariah in respect of Purdah are formulated. The Ulama will understand this fact. We do not expect the modernists to comprehend the operation of these principles, for such comprehension is dependant on the acquisition of authoritative Islamic Knowledge. University degrees and doctorates are neither sufficient nor requirements for this understanding. The Deen and its Ahkaam did not spring out of secular institutions of the kuffaar, hence, kuffaar degrees and doctorates are of no significance whatever in Deeni matters.

When the noble Sahaabah were commanded to observe Hijaab--the screen and the veil--when addressing the Holy Mothers of the Ummah in order to safeguard purity of the heart, then by a far greater degree will the command be applicable to us.

For a better understanding of the Qur'aanic Law of Hijaab, write for a free copy of the Hijaab booklet to the Y.M.M.A., P.O.Box 5036, Benoni South 1502.

Besides the Qur'aanic verses commanding Hijaab, the general practice of the Sahaabah and the females during the time of Rasulullah (sallallahu alayhi wasallam) and thereafter bears ample testimony that the screen, the veil and the separation of the sexes are Islamic practices and not customs which Muslims have borrowed from Victorian ladies as the Cape Argus report alleges. Furthermore, we claim with emphasis that the remaining vestiges of Hijaab among Victorian ladies were the teachings of the Injeel and Taurah which the Christians had inherited. Therefore, even the modest and Hijaab-inclined dress of Victorian ladies has its basis in Divine Command.

In addition to the two Qur'aanic verses cited above in respect of Islamic Hijaab, the following verse proclaims such Hijaab directly to all the ladies of the Ummah: **"O Nabi! Tell your wives, your daughters and the women of the Mu'mineen to lower their jilbaabs over them. . ."**

The jilbaab is a very large outer-cloak which totally conceals the woman, including her face. The term, **yudneena** stated in the aayat means to lower from above. This is a reference to the concealment of the face. This aayat is undeniably general in its application in that it refers to the womenfolk of the entire Ummah. This is ample refutation of the modernist rejection of the veil.

LAW OF EVIDENCE

Another opinion of Hargey is his claim: "Another seeming inequality is the law of evidence requiring two men or one man and two women as witnesses. . . women in their traditional roles of wife and mother will have had little contact with the outside world's ways."

In this statement Hargey apologises for this inequality in the Shar'i law of evidence. He weakly attributes the inequality to woman's "little contact" with the outside world. He could do no better than offer this weak and decrepit submission as an apology for a Divinely ordained command of the Shariah. Let us now see the explanation of Rasulullah (sallallahu alayhi wasallam). Let us see the cause to which Rasulullah (sallallahu alayhi wasallam) attributed this inequality. Rasulullah (sallallahu alayhi wasallam) said: **"Verily, women are of imperfect intellect."**

"Is the evidence of a woman not equal to half the evidence of a man?"

The women replied: **"Yes."**

Rasulullah (sallallahu alayhi wasallam) then said: **"That, then is the imperfection of her intellect."**

The Qur'aan Shareef describes her state of defective intellect as "forgetfulness", hence two women are required to equal the testimony of one man so that in the event the one forgets or commits an error in testimony the other woman may remind her. The quality of forgetfulness or high degree of forgetfulness in woman is the result of her defective intellect which has been created by Allah's Design and represents no insult to her.

In view of this unambiguous explanation of Rasulullah (sallallahu alayhi wasallam) on the question of the inequality in the Islamic Law of Evidence, Dr.Hargey's opinion must necessarily be rejected as utterly baseless.

NIKAH

Among his claims which conflict with the Shariah, is Hargey's statement:

"Marriage is a social contract in Islam, not a sacrament, so provision is made for divorce if there are irreconcilable differences and both men and women can ask for divorce."

This opinion is erroneous. While marriage is a contract or a social contract it is a sacrament as well. The Islamic teachings pertaining to Nikah clearly establish the sacramental nature and significance of the Nikah contract. The following facts will belie the opinion of Dr.Hargey:

- (1) Rasulullah (sallallahu alayhi wasallam) specifically exhorted the conducting of Nikah ceremonies in Musajjid. If it was a purely "social" contract devoid of sacramental value, the best venue for it would not have been the Musjid. Furthermore, other contracts of trade and hire are prohibited inside a Musjid, but the contract of Nikah is exhorted therein.
- (2) The Nikah contract is preceded by a Masnoon Khutbah, not so other contracts of a mundane and non-sacramental nature.
- (3) The Nikah ceremony is followed by a dua, not other contracts.
- (4) Rasulullah (sallallahu alayhi wasallam) said that Nikah is half one's Imaan. The sacramental nature of the Nikah contract is amply borne out by this great significance attributed to it in the analogy with Imaan.
- (5) The Arsh (Throne) of Allah Ta'ala shudders when the Nikah contract is severed. Cancellation of non-sacramental contracts does not occasion such reprimand.

These facts will suffice to refute Hargey's claim.

The Shariah also rejects Hargey's contention that both men and women are equal in regard to the Islamic law of divorce. In asserting that both men and women "can ask for a divorce", Hargey attempts to convey the impression that men and women possess equal right in the administration of Talaq. But, this view is highly erroneous. The right of administering divorce is exclusive with men. A woman has no right of divorce. The administration of talaq by man, however, unjustly and irrespective of

the violation of the Islamic moral demands which he may commit in the process, is legally valid and binding. Islam has granted man the right of divorce. Woman has no such right. Hargey's statement, "both men and women can ask for a divorce", is highly ambiguous and states no Islamic law. From whom must a man "ask" divorce when he possesses the right to divorce? A woman's asking divorce is no divorce, but a man's utterance of talaq is divorce. If a woman feels that she has valid grounds for a claim against her husband, she may petition the Islamic court. But, her petitioning the court is not divorce. The Islamic court will adopt the Islamic procedures for maintaining the Nikah bond. Only as a last resort will the Shar'i court annul the marriage. If the woman's case is found to be unsubstantiated the court will dismiss her claim and request for separation. But, if a man utters talaq to his wife no matter how unjustly, the talaq takes effect. The commission of sin by the husband in the perpetration of his injustice is entirely another matter which does not negate the validity and legality of the Talaq. For his sin he will be answerable to Allah Ta'ala.

If a wife "asks" her husband for talaq, he is not bound by the Shariah to give talaq. Thus, the statement of Hargey in this regard is in the least superfluous and devoid of substance.

POLYGAMY

Another erroneous claim by Hargey is his statement:

"There is only one verse in the Qur'an on polygamy and it refers to an extraordinary situation after an early battle that left many Muslim widows and orphans. This was an emergency and polygamy acted effectively as a social security system."

This view is an example of apologetism which modernists offer for such teachings and institutions of Islam which are regarded as repugnant by the kuffaar of the west. In this line of argument an attempt is made to appease western critics of Islamic polygamy. Indeed, if Islamic polygamy was an emergency measure or restricted to extraordinary situations then the Sahaabah and the Fuqahaa would have comprehended this fact well and the Ummah would not have been left in darkness for fourteen hundred years awaiting the advent of Dr.Hargey to present the correct exposition and interpretation of the Qur'aan.

The fact is that the permission for polygamy in the Qur'aan does not refer to any "extraordinary situation" nor was it introduced into Islam as an emergency measure. Unrestricted polygamy existed in society since time immemorial. All nations practised it since Allah Ta'ala permitted it. Thus, polygamy was not an introduction by the Shariah of Muhammad (sallallahu alayhi wasallam). The last Shariah merely introduced reforms to the system.

Furthermore, if the purpose of polygamy is exclusively to cater for the excess of female population and orphans as Hargey endeavours to convey, then such situations exist today and will always exist. The female population is on the increase; females outnumber men and the discrepancy in the male-female numbers is continuously increasing; anarchy and chaos on a universal scale are always leaving many widows and orphans--in fact so-called emergencies and extraordinary situations alleged by Hargey are normal situations most of the

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ISLAMIC POLYGAMY

time. Thus, even on the basis of Hargey's reasoning Islamic polygamy should be a measure of normal and general application.

If the Qur'aan makes mention only once of any rule, command or prohibition it does not detract from the validity and significance of the law. There is no principle in the Shariah which asserts the minimizing of the importance of a Shar'i injunction merely because the Qur'aan Shareef refers to it only once. Furthermore, the permission to marry four wives does not pertain to any extraordinary situation. It is a normal rule of Islam like monogamy is normal. Hargey's view is not substantiated by any Shar'i fact. The life-style of the Sahaabah and all early Muslims repudiates the assertion of Hargey that the system of polygamy in Islam was an emergency measure. The Qur'aan Shareef is explicit in granting permission to marry four wives. The validity of polygamy in Islam is not confined to emergencies. Man is polygamous by nature and Allah Ta'ala has made provision for the natural desires of man by allowing polygamy which is the best way of eliminating the immorality so much rampant in communities of the world.

The law of Islam states that even if there is no emergency and no extraordinary situation a man is perfectly entitled to marry up to four wives.

INDECENT

"I consider it derogatory to any liberal man to assume the office of a nurse, of an old woman; and that it is an imposture to pretend that a medical man is required at a labour. The craft therefore involves imposture, mischievous interference, and gross indecency. Not only is it beneath our dignity, but it is not within our province. I do not consider the delivery of a woman as a surgical operation; it is a natural operation. The men-midwives have recourse to surgical operations, to make themselves in request, and to make it believed that parturition is a surgical act, which it ought not to be. All interference in my opinion is injurious, particularly premature interference or meddling with the process of nature."

(Sir Anthony Carlisle. Select Committee on Medical Education.—Quoted in the British Medical Journal)

ULAMA

About the Ulama-e-Haqq whose sacred obligation it is to safeguard the purity of Islam, Rasulullah (sallallahu alayhi wasallam) said:

"This Knowledge (of the Deen) will always be borne (and transmitted) from generation to generation by its righteous bearers (the Ulama) who will expose the misinterpretations of the distorters, the falsities of the destroyers of Truth and the misconstructions of the ignorant."

In addition to this constant fight and diligence against the forces of baatil by the Ulama, Rasulullah (sallallahu alayhi wasallam) said:

"Verily, Allah will send for this Ummah at the turn of every century a Mujaddid who will renew (the pristine purity) of the Deen for the Ummah."

The Ummah therefore need have no fear of the propagators of baatil. In fact they are no force at all. They are mere mirages which soon disappear from the scene.

RITUALS of ISLAM

The Cape Argus report states: "Islam in South Africa, says Dr.Hargey, is generally a religion of ritualism, not rationalism. "There's often an obsession with ritual and externals as you move from the centre to the periphery--in Egypt today most Muslim women don't cover their legs and men don't wear skull-caps to the mosque."

This observation demonstrates total lack of understanding of the true meaning of Islam. Islam is not an ambiguous and empty concept. Islam is not an abstract entity consigned to only intellectual and mental perception and cognition. Islam is Imaan and A'maal--faith and practice. The Practice of Islam is an elaborate system of rituals and external observances which Hargey brands as empty. Minus the rituals and externals, there is no Islam. The rituals and externals which Hargey seems to despise so much are teachings imparted directly by Rasulullah (sallallahu alayhi wasallam). The Qur'aan describes rituals and externals as well.

In fact, the rituals of Islam distinguish Islam from the various cults and religions of kufr existing in the world. The rituals and externals of Islam are acts of Ibaadat for which Allah Ta'ala has promised the greatest of reward (thawaab) in the Akhirah. Without wholehearted acceptance of the rituals and external observances a man can never be a Muslim. Any person who denies the rituals of Islam becomes a kaafir--outside the pale of Islam. The rituals of Islam are integral parts of the Deen which Allah Ta'ala commanded Muhammad (sallallahu alayhi wasallam) to deliver to mankind. Whole volumes have been compiled by the authorities of Islam on the rituals of Islam. Denial of the ritualistic dimension of Islam is the very negation of Islam. Without ritual there is no Islam.

Expressing his contempt for Islamic rituals, Hargey states: "Yet many SA Muslims stress dress codes and empty observances and there's a shocking disregard for the essence of Islam, for the spirit and substance of the religion."

The only basis which Hargey has tendered as proof for his claim are the bare-legs of women in Egypt and the bare-heads of men in Egyptian Mosques. But, this is shocking "proof". The occurrences in Egypt do not constitute the Shariah. The Immoral practices of Egypt are no yardstick for South African Muslims. We follow the example of the Sahaabah--or we ought to. Egyptian Muslims are not our guides. We are believers and followers of the Sunnah. Hargey's proof of female-legs bared and male heads uncovered in Egypt is shockingly puerile. The bared legs of Egyptian women and the bare heads of Egyptian males in the Mosques in Egypt are expressions of immorality which Muslims have aped from the west. Such ridiculous arguments besides being laughable are repugnant to the Imaani feeling of Muslims.

Hargey speaks of the essence and spirit of Islam, but he fails to realise that the spirit of Islam emanates from strict observance of the rituals and external practices of Islam. Islamic spirit can never be inculcated if the divinely imposed rituals of Islam are discarded. The Sahaabah were the first students and disciples of Rasulullah (sallallahu alayhi wasallam). In them the spirit of Islam was the strongest. But, they upheld the rituals and externals of the Shariah vehemently and diligently. They tolerated not the slightest departure from the minutest detail of external ritualistic practice of Islam.

It is a sacred obligation on the Ulama, especially in the present climate of ridicule which modernists heap on the practices of the Shariah, to vehemently proclaim and lay the greatest emphasis on observing the rituals of the Deen. The safety and the progress of Imaan are dependent on the strict observance of the rituals and externals. There is absolutely no hope whatever for a Muslim to inculcate in him the spirit of Islam if he shuns the external ritual practices of Islam.

ALLAH IS THE GUARDIAN

The protection of the pristine purity of Islam is in reality the task of Allah Ta'ala Who has promised that He will safeguard this Deen of Islam:

"Verily, We have revealed the Thikr (the Qur'aan, the Shariah), and verily, We are its protectors."

On earth Allah Ta'ala has introduced the institution of Ulama to maintain the purity of the Deen to the Day of Qiyaamah. Hypocrites, and heretics will emerge from time to time to destroy Islam from within. But, the Ulama-e-Haqq will always be ever ready to stand up to the deception and destruction which the sceptics and the semi-athiests conspire to spread in the ranks of the Ummah. It is indeed, the greatest favour of Allah Ta'ala upon this Ummah that at all times He fields a tiny group of Ulama-e-Haqq to ward off and utterly rout the evil machinations and spiritual conspiracies of kufr which the forces of dhalaal and baatil hatch. With the divinely established institution of the Ulama the safety of Islam is guaranteed. Hence, Rasulullah (sallallahu alayhi wasallam) said: "When the Ulama disappear, Islam too disappears."

Fabricators

Corrupt and ignorant distorters of the Deen rear their ugly heads from time to time in a multitude of ways. But, their pernicious rantings are devoid of substance. Only such people who have been born to be doomed are misguided by their baatil calls. Those who are plodding the Path of the Deen will always look towards the Ulama for guidance no matter how much the heretics may rant and rave. Since Allah Ta'ala has coupled the preservation and perpetuation of Islam with the existence of Ulama-e-Haqq, Islam enjoys a built-in force to ward off the satanic onslaughts directed at it from both within its ranks and from without. The Ulama-e-Haqq even without possession of material force and means always succeed in holding aloft the Standard of Islam while the numerous tin-topped reformers sprouting up like weeds soon disappear into the realms of oblivion, wasted and crushed under-foot. Baatil can never withstand the thrashing of the Haqq, for Allah Ta'ala declares in the Qur'aan: **"In fact, We fling the Haqq against baatil and it crushes out the brains of baatil. Suddenly, it (baatil) disappears."** The dogs can therefore bark, but the Caravan of Haqq moves on.

QUESTIONS and ANSWERS

continued from page 3

MUJLISUL ULAMA
OF SOUTH AFRICA
P.O. BOX 3393
PORT ELIZABETH

If people now after having read this clear and categoric statement of prohibition of interest "intentionally earn more money on interest", then they themselves are responsible for loading upon themselves the curse, load and sin of riba. We fail to understand how any Muslim who although he may be a fraud could deceive himself by "intentionally earning more interest" on the basis of our answer. Our answer, in short, states only that the haraam interest which has come one's way by accident and not by one's design may be used to pay the forms of haraam and unjust taxation and penalties and governmental fees and fines which the Shariah rejects as baatil charges. If someone takes by force or steals any object which belongs to you, the Shariah allows you to retake your belonging either by force or stealth. Thus, if the usurper has concealed your wealth in his home, it is permissible for you to remove your wealth clandestinely. Now, if anyone argues that by informing people of this permissibility, people will intentionally steal to obtain money, then we are not responsible for such ridiculous and baseless argumentation.

Q. Our sheikh at the Musjid commented that the system of Tasawwuf and Murshid and Mureed --the process of becoming bai't--is not an Islamic practice. He says that it is an invention of Indian Maulanas.

A. This person who have made this baseless allegation can be no Aalim. He must be one of the jaahils who have assumed the title of 'sheikh'. His claim is downright stupid. He lacks knowledge and understanding of the Deen. Tasawwuf is an integral part of Islam. The Qur'aan teaches Tasawwuf just as it teaches Fiqh. If Tasawwuf is an invention into the Deen then Fiqh too must be branded likewise. If Tasawwuf is an invention of the Indian Maulanas then Fiqh too must be an invention of the Indian Maulanas. One need not be an Aalim or a sheikh or a Maulana to know the origin of Tasawwuf. Anyone who reads a bit of Islamic history will know if Tasawwuf originated with the Indian Maulanas or not. If you are anxious for a correct understanding of Tasawwuf then write for our book: Shariat and Tasawwuf. Its price is R5. Suffice here to say that Tasawwuf is inextricably interwoven with Islam just as Fiqh is.

Q. Can an employee take an interest-bearing loan from a building society if his employer agrees to pay the entire interest on the monthly instalments?

A. Not only paying interest is haraam. Besides paying interest, taking interest as well as entering into a riba contract are also haraam. Hence, it does not matter who pays the interest, the fact remains that a riba deal will have to be contracted and someone will have to pay the interest. This is haraam. even if the employer agrees to pay the interest.

Q. Is it permissible to consume meat in Saudi Arabia when it is a well-known fact that the meat in Saudi Arabia is imported from Argentine and Brazil?

A. If this is a fact and people are aware of it, then it is not permissible to eat such haraam meat.

Q. If wudhu is performed in a combined bathroom-toilet, can the kalimas and other wudhu duas be recited there?

A. Such a combined room is an impure place in so far as the sacred words of dua and thikr are concerned. It is not permissible to recite the kalimas and duas

in a combined toilet-bathroom. One should endeavour to make wudhu elsewhere so that maximum thawaab be acquired by the reciting of the Masnoon duas of wudhu. Muslims should not descend to such a base level as to emulate the kuffaar even in their toilet styles. The ways of our living bear testimony to our drift from Islam and our assimilation into the non-Muslim way of life. But, Rasulullah (sallallahu alayhi wasallam) said:
"He who emulates a nation becomes of them."

Q. Is it allowed for a Muslim to attend the wedding ceremony of his neighbour who is a non-Muslim?

A. It is not permissible for a Muslim to attend any religious or customary ceremonies of the kuffaar. Thus, Muslims should not attend the wedding, death, birth, etc., gatherings of the non-Muslims even if they happen to be neighbours. Kindness and assistance to neighbours do not mean the sacrifice of our Deen and participation in the activities of the non-Muslims.

Q. Can a Muslim be a witness in a Christian wedding ceremony?

A. It is not permissible.

Q. A man has deserted his wife for over ten years. During his absence he did not support her or the children. He neither left any wealth behind nor had he made any arrangements for the maintenance of his family. He has now returned and wishes to compensate for his past wrongs. Is this marriage still valid?

A. The Nikah is still in force. The woman is his wife. He must repent, seek her forgiveness as well and in future execute the rights and obligations of the marriage.

Q. A pregnant non-Muslim woman left her non-Muslim husband to marry a Muslim. The woman bears the child of her former non-Muslim husband. Who is the rightful father of the child according to the Shariah?

A. The father of the child according to the Shariah is the non-Muslim father. However, the child will be a Muslim. It should also be remembered that the nikah of this lady will be permissible only after deliverly of the babe. If the nikah was performed while she was still pregnant, such nikah will not be valid. They must separate and again perform nikah after the baby is born.

Q. Is oral sex permissible?

A. Such irregular and abnormal acts are below the dignity and honour of a Muslim. It is improper to indulge in such acts.

Q. A Hanafi wishes to marry a Shaafi girl. Is it compulsory for her to change to the Hanafi Math-hab?

A. In fact, it is unlawful for her to change her Math-hab because of marriage. She will have to remain a Shaafi.

Q. In order to emphasise that the truth is being spoken, many people touch the Qur'aan. Is this an Islamic practice?

A. The Shariah does not teach this practice.

Q. I have read that the Shiahs or some of them slander Hadhrat Aishah (Radhiallahu anhaa). They believe that she is guilty of having committed an evil sin of immorality. What is the

Shariah's ruling on such claimants?

A. Those who claim this slander and who accuse Hadhrat Siddiqah Aishah (Radhiallahu anhaa) of such evil abomination are kaafirs in the unanimous opinion of all authorities of the Shariah.

In Vol.6 No.5 of the Majlis, the following question and answer appeared:

Q. Can the Dum penalty be discharged in one's home country?

A. Yes. It is permissible.

This answer is incorrect. The Dum penalty cannot be discharged in one's home country. It has to be fulfilled in the Haram, i.e. at Makkah.

In the same issue also appeared the following question and answer:

Q. A person intended to perform Tamattu' Hajj. He completes the Umrh; releases himself from the ihraam and returns to his home country a month before Hajj. What is his position if he returns to Makkah, say on the 1st Zill Hajj?

A. Although it was improper for him to have returned to his home country, nevertheless, his Hajj Tamattu' is valid if he returns. But the Dum penalty is Waajib."

This answer too is incorrect. His Hajj Tamattu' is rendered baatil by his return. On his return to Makkah he may perform either Ifraad or Hajj-e-Qiraan.

Q. In a past issue of the Majlis you said that it is haraam to shave or cut the hair during the state of janaabat. This is not correct. At most it is makrooh tanzih which is not a forbidden act. Please explain.

A. We had used the term, "haraam" in a literal sense meaning "not permissible". We did not intend the technical meaning of the term. The Fuqahaa describe this act as Makrooh. Usually when the Fuqahaa use the term, makrooh, without any stipulation, "makrooh tahrimi" is intended, and makrooh tahrimi is a forbidden act--an act which is not permissible. We have searched again in our references for the type of makrooh applicable to this act, but have been unable to conclusively establish whether it is Makrooh Tanzih or Makrooh Tahrimi. Nevertheless, even if we accept that it is Makrooh Tanzih, then too, habitual practise of makrooh tanzih transforms the act into Makrooh Tahrimi. This is a unanimous ruling. It is therefore necessary that people refrain from cutting or clipping hair and nails during the state of janaabat.

Q. A relative of mine owns a video-hiring shop. His sole income is derived from this business. Is it permissible to eat at his place?

A. The income from this unlawful trade is haraam. It is not permissible to eat the food of this person. If he invites you, you are obliged to turn down his invitation. Muslims who indulge in this type of haraam trade should bear in mind the following warning of Rasulullah (sallallahu alayhi wasallam):
"The flesh nourished by haraam will not enter Jannat. The Fire has a greater claim over it."

Q. I am a committee member of a certain Musjid. The committee insists that the Musjid be insured against floods, riots, etc. I have strongly objected, but in vain. It seems that the committee will go ahead with its evil intention. What should

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QUESTIONS

I do?

A. Should the Musjid committee remain adamant in the perpetration of this haraam act of insuring the Musjid, you must resign and dissociate from the evil-doers. Never be a party to such gross violation of the sanctity of the Musjid and flagrant breach of the Shariah.

Q. My husband told me that he has given me three talaqs. After a week he comes and says that he did not give three talaqs, but that he had erred in his judgement. What is my position now?

A. Three talaqs have already taken effect. When your husband informed you that he "has given" you three talaqs, the three talaqs came into effect irrespective of whether he gave the talaqs or not. The statement, "Has given three talaqs" is in fact three talaqs. You are no longer his wife. Do not pay any attention to his protestations. It is not permissible for you to live with him. The nikah has been irrevocably severed.

BLASPHEMOUS Contempt

Istikhfaaf literally means to regard as unimportant; to hold in contempt; to consider something to be of slight significance. In the Shariah it means to hold in contempt or to consider lightly any teaching of the Shariah irrespective of the category of that teaching. Whether an act is fardh, Waajib, Sunnat or Mustahab it is an act of the Shariah--an act ordained by Allah Ta'ala. It is therefore important and obligatory on Muslims to honour and respect all the teachings of the Deen even if they happen to be neglectful in regard to the practise of these acts and teachings.

Istikhfaaf in Islam is kufr. A person may omit Nafil Salaat or any other nafil or mustahab act. But, if he omits it because he thinks lowly of it or considers it of no value or of slight value, then such attitude is kufr. This is a common disease among Muslims nowadays. Not only do they hold in contempt Mustahab acts, but they hold in contempt even such waajib acts which go against their westernized thinking.

ATHAAN

It has been observed that in some Musjids the Athaan is given from inside the Musjid. The Muath-thin stands in front of a microphone inside the Musjid and calls out the Athaan. Since this act is contrary to the Sunnah, it is not permissible. The Sunnah method is to call out the Athaan standing on a raised place outside the Musjid. But, people have become so indifferent to the actual Shar'i ways of executing acts of Ibaadat that they accord greater attention to their own ways and methods. In this case they attach greater importance to calling out the Athaan over a microphone than ensuring that the Athaan is recited in the correct Sunnat way.

OBEDIENCE TO PARENTS

Rasulullah (sallallahu alayhi wasallam) said:

"The pleasure of Allah Ta'ala is in the pleasure of (your) father and the displeasure of Allah is in the displeasure (your father)."

This hadith states the high degree of obedience to parents. The pleasure of Allah Ta'ala is obtained through the medium of obedience to parents. Displeasing parents bring about the displeasure of Allah Ta'ala. The reference to pleasure and displeasure in this hadith

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PARENTS-RANK and RIGHTS

YOUR JANNAT OR JAHANNUM

A man asked: "O Rasulullah! What are the rights of parents over their children?"

Rasulullah (sallallahu alayhi wasallam) replied:

"They are your Jannat or your Fire."

According to this statement of Nabi-e-Kareem (sallallahu alayhi wasallam) kindness, obedience, respect and honouring parents are acts of ibaadat which lead one to Jannat while displeasing them, disrespecting and hurting them are sins which lead one to Jahannum. Again, obedience to parents is permissible in only things which are lawful. But respecting them is obligatory in all cases, even if they happen to be non-Muslims.

Respecting parents also has its limits. Such respect must not be in violation of the Shariah. For example, if one's parents happen to be non-Muslim, it will not be permissible for their Muslim children to participate in the funeral ceremonies of their parents.

A TRANSGRESSOR

Once Allah Ta'ala informed Nabi Musaa (alayhis salaam):

"A person who disobeys his parents is recorded as a transgressor even if he obeys ME (Allah Ta'ala)."

One who is disobedient and disrespectful to his parents will not escape the Wrath of Allah Ta'ala only by his acts of ibaadat and other virtues.

THAWAAB OF KINDNESS

Rasulullah (sallallahu alayhi wasallam) said: **"Allah Ta'ala records the thawaab of an accepted Hajj for every gaze of kindness cast by a pious son on his parents."**

CURSE OF JIBRAEEL

Once while Rasulullah (sallallahu alayhi wasallam) was mounting the mimbar he exclaimed "Ameen" on the first step of the mimbar. When he mounted the second step, he again exclaimed, "Aameen". On mounting the third step, he once more said, "Aameen". After the recital of the Khutbah, the Sahaabah requested Rasulullah (sallallahu alayhi wasallam) for an explanation of this new act. Rasulullah (sallallahu alayhi wasallam) said:

"At that time Jibrael (alayhis salaam) appeared. When I mounted the first step he said: "May that person be destroyed, who obtains the month of Ramadhan but did not secure forgiveness. (from Allah Ta'ala." Thereupon I said: "Aameen." When I mounted the second step, Jibrael (alayhis salaam) said: "May that person be destroyed, who refrains from reciting Durood when your name is mentioned in his presence." Thereupon I said: "Aameen." When I mounted the third step, he said: "May that person be destroyed, whose both parents or one parent happen to reach old age and he (the son/daughter) is unable to attain Jannat (by serving them)." Thereupon I said: "Aameen."

It is not permissible for a son or daughter, no matter how old they may

be, to raise their voices in argument with their parents.

LONG LIFE & WEALTH

Hadhrat Anas (radhiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:

"Whoever desires abundance of wealth and longevity of life should render kindness (and assistance) to family members and be kind to parents."

FORGIVENESS

Once a man came to Rasulullah (sallallahu alayhi wasallam) and said:

"O Rasulullah! I have committed a very heinous sin. Will I be forgiven?"

Rasulullah (sallallahu alayhi wasallam) said: "Is your mother alive?"

The man said: "Yes."

Rasulullah (sallallahu alayhi wasallam) said: "Be kind to her and aid her."

From this hadith it is clear that kindness and assistance to parents are acts of kaffarah (compensation and expiation) for one's sins.

MISFORTUNE

Rasulullah (sallallahu alayhi wasallam) said:

"The misfortune of disobedience to parents befalls one in this life as well as in the Hereafter."

Rasulullah (sallallahu alayhi wasallam) said:

* Neither the Fardh nor the Nafil ibaadat are accepted of one disobedient to his parents.

* Allah Ta'ala has vouched to debar from Jannat one who is disobedient to his parents.

* Among the major sins, disobedience to parents is next to shirk (associating in the worship of Allah).

WILL NOT ENTER JANNAT

Once Rasulullah (sallallahu alayhi wasallam) said that three persons will not enter Jannat. They are:

(1) One who is disobedient to his parents.

(2) A dayyooth (cuckold) or a man who allows his wife to mingle and speak to other men.

(3) A woman who imitates men in walk, dress, and ways.

The meaning of this hadith is that the Fire is incumbent for these types of sinners. Unless they mend their ways and seek forgiveness, they will not obtain automatic forgiveness. They will first have to suffer their punishment before they are allowed to enter Jannat.

ABUSING PARENTS

Rasulullah (sallallahu alayhi wasallam) said that to abuse the parents of another person is like abusing one's own parents. It is a common disease among the masses to abuse the parents of the person with whom they are engaged in argument and quarrel. In retaliation the other person adopts the same attitude. This, then is like abusing one's own parents according to Rasulullah (sallallahu alayhi wasallam).

CURSE OF ALL CREATION

Once after having buried a Sahaabi, Rasulullah (sallallahu alayhi wasallam) addressed the gathering of Sahaabah as follows: "The curse of Allah, the curse of the angels and the curse of all people be on one who displeases and hurts his mother. Allah Ta'ala neither accepts his Fardh nor his Nafil until such time that he does not repent and is kind to his mother."

THE DECEPTION OF Qabar Puja

Rasulullah (sallallahu alayhi wasallam) said: "Do not make my grave an idol (i.e. an object of worship)." "O Allah! Let not my grave become an idol which will be worshipped." "Do not make my grave an Eid (i.e. a place of festivities and worship). Send (recite) Durood on me, for verily, your Durood reaches me from wherever you are."

Shirk or to associate in the worship of Allah ta'ala is the gravest of all sins. There is no greater crime and no worse abomination in the Eyes of Allah Ta'ala than shirk. The very first task of Risaalat (the holy mission of Rasulullah--sallallahu alayhi wasallam) was to eliminate shirk. In the sacred jihaad to abolish shirk, the Shariah of Rasulullah (sallallahu alayhi wasallam) eliminated every vestige and practice of shirk. The Shariah views shirk with such abhorrence that even pictures of human beings and animals are prohibited in Islam. Among the old practices of shirk is grave-worship, hence Rasulullah (sallallahu alayhi wasallam) explicitly referred to this form of shirk in several ahadith.

Although Islam has forbidden all forms of shirk, especially grave-worship, we still find sects in Islam resorting to this evil form of shirk. On one occasion Rasulullah (sallallahu alayhi wasallam) despatched Hadhrat Ali (radhiyallahu anhu) on a special mission to flatten all high graves and eliminate all pictures of human beings and animals.

In the aforementioned ahadith, qabar-puja or grave-worshipping is forbidden in the most explicit of terms. Rasulullah (sallallahu alayhi wasallam) has forbidden that his own grave be transformed into a venue of worship and shirk. How could it now be permissible to render acts of worship to the graves of the Auliya? Grave-worshippers argue that their practices of worship at the grave-sides of the Auliya are merely to respect and honour the dead saints. But, no one is worthier than Rasulullah (sallallahu alayhi wasallam) for our respect and honour. When the Shariah has prohibited this type of respect and honour for even the grave of Rasulullah (sallallahu alayhi wasallam), then by what stretch of imagination can these be accorded to the graves of the Auliya?

Allah Ta'ala states in the Qur'aan Shareef: " (The kuffaar said:) And leave not the worship of (your idols) Wadd, Soewa, Yaghoeth, Ya-oeq and Nasr." In the tafseer of this aayat, Hadhrat Ibn Abbaas (radhiyallahu anhu) said that these were the names of saintly men in the Ummah of Nabi Nooh (alayhis salaam). When these men died, their followers congregated at their grave-sides, erected grave-structures, became mujaawars (caretakers), sat there and worshipped the graves. They prayed to the dead saints. They thus commenced the evil of grave-worshipping (qabar-puja). In our day the very same practice of grave-worship exists. However, instead of worshipping the graves of Wadd, Soewa, etc., they now worship the graves of the Auliya. The frauds among the grave-worshippers have gone further than the followers of the saints of Nooh's (alayhis salaam) Ummah. They have set up grave-worship purely for the sake of gaining ill-gotten wealth. They even erect "dhargas" (mausoleums) on the graves of any non-entity and deceive the ignorant masses into believing that some great soul is lying there. As a result, they fleece the ignorant ones of wealth by convincing them of the need for offering worship at the grave-side of the falsely acclaimed saint. The entire set-up of the grave-worshippers is monetary gain--to obtain money in this crooked and despicable manner. They are not concerned whether they destroy the Imaan of the people in this nefarious occupation.

In having adopted the practice of grave-worship, these transgressors are emulating the example of the early Jews and Christians who also resorted to worshipping the graves of their saintly men. Condemning this grave-worshipping practice of the Jews and Christians, Rasulullah (sallallahu alayhi wasallam) said:

"May Allah curse the Yahood and Nasaara, for they have made the graves of their Ambiyaa into Musjids (places of worship)."

The eminent Muhaddith, Hadhrat Ibn Abi Shaibah (rahmatullah alayh) said that once a man was standing by the grave of Rasulullah (sallallahu alayhi wasallam) uttering something. Imaam Zainul Aabideen (rahmatullah alayh) forbade him and said that Rasulullah (sallallahu alayhi wasallam) said: "Do not make an idol of my grave."

In Muslim Shareef it is recorded that Hadhrat Ali (radhiyallahu anhu) said to Abul Hijaaj Asadi (rahmatullah alayh): "Should I not send you on a mission on which Rasulullah (sallallahu alayhi wasallam) had sent me? Leave not any picture or statue, but destroy it. And, leave not any high grave, but flatten it."

Hadhrat Jaabir (radhiyallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) forbade building of graves and mausoleums as well as sitting at the graves (i.e. becoming mujaawars).

In certain places in South Africa, the grave-worshippers are striving to erect "dhargas" or mausoleums over the graves of non-entities to hoodwink the masses into believing that some great saint is lying in the grave. The aim is to initiate the rituals of grave-worship--to attract people and fleece them of their money. Muslims must not allow themselves to become entangled in this web of shirk and kufr.

VICES

Among the practices of shirk and kufr of the grave-worshippers are their acts of:

- * Making sajdah to the graves.
- * Making Tawaaf of the graves.
- * Reversing away from the graves when departing.
- * Placing sheeting on the graves.
- * Placing foodstuff on the graves.
- * Holding festivals (urs) at the graves.
- * Directing dua to the dead saints.

In "Sharah Musaamarah" it appears:

"The belief of the Ahle Sunnah is the authenticity of all the Sahaabah, and their mention should be made with praise."

In "Sharah Mawaaqif" it is said:

"Honouring the Sahaabah is Waajib (compulsory) and to refrain from criticizing them is also obligatory."

IBRAAHIM ADHAM--AN EPISODE

A group of people came to Hadhrat Ibraahim Bin Adham (rahmatullah alayh) and complained of a lion sitting in the road along their path of travel. Hadhrat Ibraahim went to the spot where the lion was seated and said: "O Abul Haarith (a name for the lion), if you have been commanded to do anything to us, then proceed with your duty. If you have not been commanded then move off and clear our path. Hearing this address of the great Saint, the lion moved off.

(Nazhatul Basaateen)

FEAR of Allah

Hadhrat Imaam Hasan (radhiyallahu anhu), the grandson of Rasulullah (sallallahu alayhi wasallam) narrated the following episode of lesson and admonition.

In the Bani Israail there was once a stunningly beautiful prostitute by the name, Malkah. Her fee for prostitution was a hundred dinars (gold coins). Once an aabid (a saintly man who passes his time in ibaadat) set eyes on her. Her beauty captivated him and he fell in love with her. He toiled for many a day to save the fee of a hundred dinars. When finally he raised the required fee of 100 dinars he was admitted into her presence. He exclaimed:

"Your beauty has overwhelmed me. I have laboured hard to save up these 100 dinars."

Malkah invited the aabid into her private quarters where she would seat herself on a throne of gold. She beckoned to the aabid to mount the throne and sit at her side. At this very moment the fear of Allah Ta'ala struck the aabid. The remembrance of Allah filled his heart. He visualized himself standing in the Presence of Allah Ta'ala on the Plains of Qiyaamah. His body shivered uncontrollably and he cried out:

"Let me depart. The 100 dinars are yours. You may have them."

Malkah: What is the matter with you?

Aabid: Allah's fear has overwhelmed me. I can visualize the meeting with Allah Ta'ala. My heart has been filled with detestation for you. You now appear to me to be the vilest of mankind.

Malkah: If you are truthful in your statements, none can become my husband but you.

Aabid: Begone! Let me depart.

Malkah: Promise to marry me.

Aabid: It will be so, soon.

The aabid covering his head with his cloak in shame, departed for his hometown. Meanwhile Malkah repented. After some time she set off for the hometown of the aabid. On arrival she enquired in the town about his whereabouts. People informed the aabid of Malkah's search for him. Finally, she located the aabid. As his eyes fell on Malkah, he let out a shriek and his soul departed beyond the pale of this earthly realm. Malkah was smitten with grief. She asked the inhabitants of the town whether the aabid had any relatives. She was told that he has a brother who was also a saintly person. Malkah then said:

"For the sake of his brother (the dead aabid) I shall marry him."

Malkah married the aabid's brother. Seven sons were born to them--everyone of them a saint.

IMAAAN--BETWEEN HOPE & FEAR

"Imaan is suspended between hope and fear." (Hadith)

The sinner must never lose hope in the Rahmat of Allah Ta'ala nor should the pious become proud of his piety. True repentance eliminates all sins, no matter how abundant and how grave while pride and arrogance destroy a life-time of ibaadat. Every Mu'min should therefore be alert and conduct his life in a state combined with hope and fear.

Those who strive in Our path, We shall most certainly guide them to Our Ways (leading to Jannat). Verily, Allah is with the doers of piety. (Qur'aan)

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FALSE UNITY

The disastrous end was the consequence of having united with the Hindus and conspiring with the enemies of Allah Ta'ala. The shocking truth is that the rejectors of Tauheed and Risaalat were given Muslim platforms to speak in Muslim gatherings. The deniers of Allah and Rasulullah (sallallahu alayhi wasallam) were granted the honour (by Muslims) to advise Muslims. They (the kuffaar) were allowed to even sit on Musjid mimbars and lecture to Muslim congregations. Alas! These Muslim politicians were regarded by people to be intelligent and of progressive thinking. People thought that they were alert. But, alas!

Light of Allah

The minds of Muslims are apprehended by a stupor of inertia. This is the result of the absence of the Light of Allah from their minds. The dire need is for Muslim minds to be imbued with the Noor of Allah Ta'ala. Only then will the aid and mercy of Allah Ta'ala be with Muslims. If the mind is imbued with consciousness of Allah Ta'ala, Muslims will become alert and diligent. The Nusrat (Aid) of Allah Ta'ala will then move along with Muslims like an inseparable shadow.

Should Muslims succeed in acquiring Divine Light, the united strength of all the kuffaar nations of the world will lay prostrate at the feet of Muslims. The united force and onslaught of international kufr will be in no position to inflict harm on Muslims.

O Muslims! Why are you wandering aimlessly like beggars seeking succour from aliens when you have at home the most valuable treasure? Your treasure is buried at home, but you remain unaware and unconcerned thereof. If you are not aware of this treasure then enquire from those who know. Ask them of the ways and means of retrieving that priceless treasure. Retrieve the treasure and witness the transformation which will occur. O Muslims! This treasure which you have been granted outshines everything else. Everything pales into oblivion in its presence. All wealth and all progress are of no significance compared to it. That is the treasure of Imaan which you have lost. . . which you have left buried at home.

The surest and quickest way to retrieve this treasure is to stay a while in the spiritual company of a saintly man so that the khannaas (shaitaan) that is possessing your mind be expelled.

Until now you have squandered your time in idol-worship. You are dwelling in a valley of deception. Now commence to worship Allah Ta'ala and behold what happens then. I take oath by Allah! If you adopt true Imaan and truly worship Allah Ta'ala, nothing but you will stand shining out on the horizon of the world.

(Hakimul Ummat Maulana Thaani)

Evil

"It is only a man of despicable moral character or an evil man seeking to satisfy his carnal lust who will be an opponent of Purdah (Hijaab)

(Hadhrat Hakimul Ummat)

KNOWLEDGE

Dread for the Deen is the result of ignorance and inertia. Proper knowledge of the Deen coupled with sincerity will bring about correct understanding and appraisal of the Deen. If people possess proper Deeni knowledge and sincerity they will not discern any difficulty in the observance of the requirements of the Deen. All imagined difficulties in the Deen will disappear once a man adopts sincerity and commences action according to the Shariah. All impediments—one by one—will then disappear.

(Hadhrat Hakimul Ummat)

AIM OF THE MUSLIM

The aim of present-day material progress is nothing other than the fulfilment of the demands of **hirs** (greed). In contrast, the Shariah aims at the elimination of greed. The Sahaabah, being true examples of Rasulullah (sallallahu alayhi wasallam), never gave any quarter to greed in their hearts. The progress of the Sahaabah was in the progress of the Deen. Along with the elevation of Islam they attained great temporal power and material progress. But, their aim was never the acquisition of material advancement. Their goal was the advancement of the Deen. Thus, Allah Ta'ala praises this superb quality of the Sahaabah in the following Qur'aanic aayat:

(They are such men) "If We grant them power on earth, they establish Salaat, pay Zakaat, command virtue and prohibit evil."

(Hakimul Ummat)

MATERIALISM

Witnessing the material advancement of other nations, Muslims look on with envy, and yearn for such acquisition. However, they fail to understand that the safety of their worldly life and their Life Hereafter lies in less material progress. Wealth in abundance engrosses man in worldly and lowly pursuits. Wealth then gains priority. Wealth then becomes his chief concern. Man then becomes forgetful of Allah Ta'ala and the Akhirah. This then is the greatest calamity which can befall a Muslim.

Perhaps one may be under the impression that abundance of wealth will enable one to spend more in the path of Allah. But, Allah Ta'ala knows better to whom He must grant wealth in abundance and to whom less. What assurance do we have regarding our intentions and attitudes—that these will not be transformed by abundance of wealth? Only Allah Ta'ala knows.

Once Rasulullah (sallallahu alayhi wasallam) said to the Sahaabah:

"What will be your condition after me when empires and cities will be conquered and wealth in abundance will come pouring in to you?"

The Sahaabah replied: "O Rasulullah (sallallahu alayhi wasallam)! We shall then be set free for greater engagement in ibaadat and we shall be relieved of hardships."

Rasulullah (sallallahu alayhi wasallam) replied: "Your present condition is superior (than the state of affluence which will be your lot later)."

This hadith indicates that Rasulullah (sallallahu alayhi wasallam) did not prefer abundance of worldly wealth for his Sahaabah although it is a well-known

fact that wealth and material progress never corrupted the Sahaabah nor diverted them from the ibaadat of Allah. They remain ever steadfast and resolute on the Deen. Abundance of wealth did not transform the Sahaabah nor did they engross themselves in worldly pursuits. Thus, when Rasulullah (sallallahu alayhi wasallam) did not prefer a great degree of material progress for his Sahaabah how could he have approved of it for his Ummah? Muslims should therefore not be awed by the material advancement of other nations nor should they look with envious eyes on their possessions.

Allah Ta'ala explains the material progress of the kuffaar in the following aayat of the Qur'aan:

"They (the kuffaar) are such people for whom their good things (material wealth and progress) have been given in this worldly life."

Peace and comfort awaits Muslims in Jannat. Rasulullah (sallallahu alayhi wasallam) said:

"The world is a prison for the Believer and a paradise for the kaafir."

Thus, if a Muslim lacks abundance of material wealth and possessions, he has been deprived of nothing.

(Hadhrat Hakimul Ummat)

DECEPTION

"Let not the haughty strutting of the kuffaar in the cities deceive you. (Their wealth) is but little (insignificant) possession. Then, their abode will be Jahannum. Indeed, it is a vile abode."

(Qur'aan)

QUESTION

QUESTION: A man married a girl who belongs to a westernized family. The man, himself, was a modern person. Later he became somewhat religious. After becoming somewhat religious he started to make great demands on his wife--demands of a religious nature. He insisted that his wife adopt total seclusion or Purdah. His wife being a westernized woman could not adjust immediately to his demands of total Purdah. He detests that his wife go to her parents for visits. Her parents live quite near to where they are staying. He accuses her of watching television while at her parents home. In his endeavour to compel her to adopt total purdah, he abuses her, quarrels with her and at times becomes violent. On the otherhand, he expects his wife to entertain people whom he brings to the house. Among such people are ghair mahram males as well. His goes off to work the whole day and he expects his wife to see to the males who happen to be his acquaintances and guests. At this juncture he conveniently overlooks the demands of Purdah. If she objects, he abuses and even becomes violent.

He expects her to entertain his friends and male cousins, but he insists that she observe total purdah. Is this attitude of the husband in conformity with the Shariah?

ANSWER: Undoubtedly, Purdah is an obligatory demand of the Shariah and undoubtedly, the Shariah commands that a wife be totally obedient to her husband. But, this does not mean that the husband is free to do with her as he pleases. From what you say, it does not seem that the husband is really concerned with the strict and true observance of Islamic Hijaab or Purdah. What sort of Purdah does he expect his wife to observe when he, himself, flagrantly violates the Shar'i Law of Hijaab by demanding his wife to

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QUESTION

entertain ghair mahram males? This is sufficient proof to indicate that the husband has no correct understanding of the meaning of Islamic Purdah. He labours in great deception if he believes that his wife will adopt Islamic Purdah if he himself fails miserably in upholding the Law which he wishes his wife to adhere to. The man is the stronger one, hence he must set the example. His attitude of temper and violence will not assist in bringing about an Islamic atmosphere at home. He must understand that progress in any field is by degrees. He must not expect his wife to change overnight, like he himself, we are certain, never obtained instant transformation. The husband must show understanding and act with kindness and patience. The first task he has to contend with is to bring about transformation of the heart of his wife. He must first endeavour to establish Purdah of the heart--convince her of the importance and need for Islamic Purdah. If he wishes her to be imbued with the spirit of the Deen, he must first inculcate in himself the spirit of the Deen. But, his attitude will not facilitate the introduction of a proper Deeni life in his home. He must reason with her, not fight and quarrel. He can never achieve lasting and beneficial results in this way. If he does not proceed gradually in transforming his home scene from a westernized one to an Islamic one, he will seriously strain his relations with his wife. This may lead to a total break-up of the marriage. He should therefore proceed with the work of reformation--first reforming himself. He must not expect his wife to adopt total Purdah if he instructs her to entertain his friends and cousins. This is not Purdah.

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is to all such acts permissible in Islam. Parents are to be obeyed and pleased in only things and deeds which are lawful in Islam. It is not permissible to obey and please parents in such of their wishes which are in conflict with the Shariah.

Where the wishes of parents conflict with the Law of Allah Ta'ala, children are not allowed to obey. They must decline with respect--without being disrespectful to their parents.

Your Zakāt — our Condition of Acceptance

The prime purpose of the Mujlisul Ulama Zakaat Organization is to guide Muslims in their Zakaat affairs. Our aim is not to be a money-collecting organization. However, where Muslims find that they are not able to distribute their Zakaat funds in accordance with the Shariah, they may then divert their Zakaat payments to us. To assist us in this task and to lighten the responsibility for us we stipulate the following condition for the acceptance of Zakaat funds diverted to us for distribution:

WHEN FORWARDING ZAKAAT TO US, DO MAKE THE NIYYAT (INTENTION) OF MAKING THE MUJLISUL ULAMA ZAKAAT ORGANIZATION YOUR FREE AND UNFETTERED WAKEEL (REPRESENTATIVE) IN THE DISTRIBUTION OF YOUR ZAKAAT.

This niyyat by you will enable us to distribute your Zakaat in accordance with the Shariah in a manner that will make it easy upon us to effect the distribution. Do remember that the effect of making this niyyat (as outlined above) will permit us full and unfettered control and freedom to distribute within the Shari' Zakaat categories in a manner, time and amount as we deem fit.

PLEASE NOTE THAT WE SHALL ACCEPT YOUR ZAKAAT FOR DISTRIBUTION ONLY ON THIS CONDITION. If you cannot agree to this condition, please do not forward your Zakaat to us for distribution. You may in that case divert your Zakaat elsewhere for distribution.

when ULAMA stray

When the brain in the body is damaged, its harmful effect permeates the entire body. The Ulama are the brains of the Muslim community. The corruption of the Ulama inevitably results in the corruption of the community. Such lamentable corruption has set in deeply in the community. Recently this trend of corruption for which the Ulama of that locality are to be blamed, reached a new level of depravity. We refer to a certain political rally which was held in one of the Cape Town mosques. This was indeed a sad day for the Muslim community since the sanctity of the Musjid was polluted and defiled by Muslims including some members of the Ulama who submitted meekly to the wishes and ways of an ignorant public shouting corrupt slogans inside and outside the Musjid.

Kuffaar, including kuffaar women in disgusting semi-nude dress, were allowed into the Musjid by ignorant Muslims and such dastardly action was condoned by members of the Ulama fraternity of Cape Town. It is indeed a sad reflection on the Ulama of that city. Hooliganism was perpetrated right inside the Mosque with louts shouting and chanting slogans of kufr politics in the same ways and styles of the long-haired louts of uncultured political cults. Then, the organizers of the rally had its special louts to cast out the other set of hooligans who marched around the Musjid carrying kufr placards and shouting disgraceful slogans. Is this the purpose of a Musjid? Does the Imaan of a Muslim permit him to defile the sanctity of the Musjid in this devilish way? The vile action of louts and uncultured youths is understandable to a degree. But, the attitude of those Ulama who participated in this un-Islamic rally is repugnant and flagrantly in violation of the Shariah. Ulama are the heirs of the Ambiyaa (alayhimus salaam). But, those so-called Ulama who graced that evil gathering can never be true Ulama. They are slaves of the nafs and pedlars of baatil. They thus follow the vain desires and directions of rowdy elements.

The trustees of the Musjid must also hang their heads in shame for permitting the pillage and plunder of the sanctity of the Musjid in this disgraceful manner.

The Ulama of Cape Town--those who still have any true feeling for the Deen--should become alert to this despicable trend which has set in. The Ulama there have a sacred duty to at least dissociate themselves from such evil and un-Islamic conduct. If the Ulama fail in their holy duty to act as guardians of the Shariah, they will then be cast to the louts and hooligans who will lead and the ulama will follow as is now happening in many places. The Musjid is the first bastion of piety and sanctity. If the Ulama allow this sanctity to be destroyed, then everything will crumble.

The Ulama must not have the slightest fear for criticism. Never should they be perturbed by the multitude of epithets which the people of baatil hurl against them. The Ulama are the guardians of the Deen. It is not their function to participate in the evil political activity of anarchists and un-Islamic people. The Ulama should stand aloof--independent of the movements and organizations of the masses--and execute their Deeni obligations without any fear or favour. The Ulama must stand aside from the mass of baatil activity which is being perpetrated by political bodies who drag in the name of Islam to further their pernicious designs and aims.

U. D. F. ?

Those Ulama who have joined the non-Muslim political body known as U.D.F. must hang their heads in shame. In joining these enemies of Islam, these misguided Ulama have brought disrepute to the name of Ilm. Indeed we are now witnessing the times regarding which Rasulullah (sallallahu alayhi wasallam) said that the Ulama (at that time) will be the most corrupt on the surface of the earth. What affinity is there between Islamic Ulama and a group like U.D.F? What affinity is there between Ulama and a rally of louts and hooligans such as those who wrecked the holiness of the Musjid at a recent rally? Indeed, Qiyaamah is close at hand. These men are astray and they lead others astray as well. It is imperative that the Ulama withdraw from all participation in such un-Islamic bodies.

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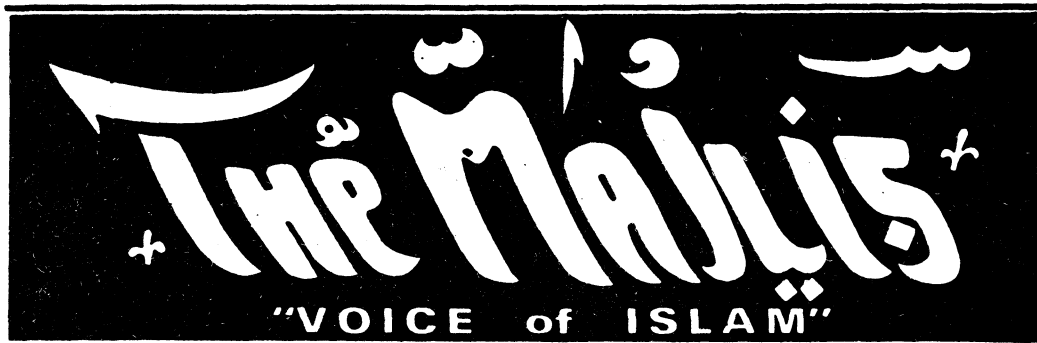
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AHMADIYAT IS NOT ISLAM

In a display of desperation the followers of the imposture Mirza Ghulam Ahmad of Qadian are advertising their beliefs in a crooked way in the non-Muslim press in order to convince unwary Muslims that Ahmadiyyat and Qadianism are part of Islam. In the abortive attempt to lure and deceive unsuspecting and unknowledgeable Muslims into their devious snare, the Ahmadis have let the cat out of the bag by advertising their specific points and beliefs of kufr—kufr which expels one out of the fold of Islam.

It is essential that Muslims understand clearly that Ahmadiyyat is not Islam. Ahmadis, Qadianis and all followers of the imposture Mirza Ghulam Ahmad of Qadian are **KAAFIRS** of the first order. If a Muslim accepts any belief of Ahmadiyyat or Qadianism, which conflicts with Islam, he becomes a **Murtad** or renegade. A murtad is the worst kind of kaafir. Islam offers no succour for a murtad. A murtad according to the Shariah has only two options: return to the fold of Islam or execution.

Among the beliefs of clear-cut kufr advertised by the followers of Mirza Ghulam are the following:

- (1) Follower Prophets: The religion known as Ahmadiyyat subscribes to the belief that prophets will come after Muhammad Rasulullah (sallallahu alayhi wasallam). This belief is kufr and relegates the believer beyond the pale of Islam. Any person who believes that a prophet after Nabi Muhammad (sallallahu alayhi wasallam) is possible, is a kaafir.
- (2) Continuation of Wahi: Ahmadiyyat or Qadianism believes in the continuation of Wahi (Divine Revelation) while Islam categorically decrees the cessation of Wahi with Muhammad (sallallahu alayhi wasallam). Wahi is an institution exclusive with Ambiyaa (alayhimus salaam). Since Nubuwwat has ended with Rasulullah (sallallahu alayhi wasallam), the institution of Wahi has terminated. A believer in continuation of Wahi is a kaafir in terms of Islam.
- (3) Mirza Ghulaam is a prophet: According to Islam it is not possible for a Nabi to arise after Muhammad (sallallahu alayhi wasallam). Mirza Ghulaam claimed to be a prophet. Thus according to Islam he is a murtad and an imposture of the highest order. Anyone who accepts a murtad and believes in his false claims and devious beliefs is a kaafir.
- (4) Denial of the second advent of Nabi Isaa (alayhis salaam): Ahmadiyyat denies the Islamic belief in the second advent of Nabi Isaa (alayhis salaam), hence all followers of Ahmadiyyat or Qadianism are kaafir.
- (5) Denial of the Islamic belief that Nabi Isaa (alayhis salaam) is alive: Ahmadiyyat does not accept the teaching of Islam that Nabi Isaa (alayhis salaam) did not as yet die and that he is alive to this day in the heaven. On account of this denial too, all followers of Ahmadiyyat are kaafir.

The above are the grounds of **kufr** which the Ahmadis themselves have advertised. Besides these advertised beliefs of kufr there are other teachings of kufr as well expounded by the Ahmadi or Qadiani religion. Muslims should beware of the pernicious conspiracies plotted by the followers of Ahmadiyyat. Their ploy of projecting their religion under Islamic guise may mislead the innocent and unwary to gain the impression that they are Muslims. It is therefore imperative that the Ulama at all times apprize the community of this lurking danger.

ADVICE FOR ULAMA

"I exhort them (the Ulama) to be free of all greed. The wealthy people have clung onto the world and have become unconcerned about you (i.e. the Ulama). You, therefore, cling to the Deen and become independent of the wealthy worldly people. I say with the fullest confidence and trust in Allah Ta'ala that if the Aalim becomes independent of the worldly people then Allah Ta'ala will aid him from the unseen realms."

(Hadhrat Maulana Ashraf Ali Thaarvi)

"In spreading the Commands of Allah Ta'ala, we shall not fear the criticisms and abuse of people."

(Hadhrat Maulana Ashraf Ali Thaarvi)

"The root of unity is humility. Nowadays everyone clamours for unity, but the root of humility is lacking. (Hakimul Ummat)

LEADERS

According to Islam a man who possesses the following qualities is capable of leadership:

- * He is qualified in Deeni Knowledge.
- * He has enjoyed the companionship a saintly person.
- * He does not apply or canvass for any public post or leadership.

A man with these attributes is a man of Allah. Such a man detests leadership inspite of the fact that he is able to render true service to humanity. These were the qualities of the Sahaabah whom Allah Ta'ala projected into leadership inspite of their aversion to be leaders. Those who clamour and strive for leadership in the ways of present day politics are in fact the scum of mankind.

? GIRLS? SCHOOLS

The assimilation of Muslims into the life-style of the kuffaar has almost reached the the high and alarming degree predicted by Rasulullah (sallallahu alayhi wasallam) who said that a time will dawn when Muslims will imitate the kuffaar in the minutest detail of life.

In our day we are observing the total emulation of kuffaar. Muslims are stepping out of their way in the endeavour to emulate every detail of the life-style of the kuffaar. Without any reflection and thought and concern for the Sunnah and the ways of Islam, Muslims are ploughing ahead in a stupor of blindness and intellectual intoxication striving to emulate the styles, ways and methods of the kuffaar. This baneful emulation of the kuffaar has been introduced even in Deeni activities and acts of pure Ibaadat. When even Ulama have become dessensitized in this regard and when even Ulama perpetrate emulation of the kuffaar then we realize the gravity of the disease.

Recently a meeting of Ulama and non-Ulama was held somewhere in the Transvaal. The object of the meeting was to discuss ways of establishing an "Islamically orientated Girls' school". It is reported that both sets of people, viz., the Ulama and the non-Ulama, unanimously agreed to such an establishment. Indeed, this decision is a sad reflection on the Ulama in particular and the Muslim public in general. Even in this purely Deeni matter of Deeni Ilm, the only avenue which seemed open to the participants at the meeting was to emulate the ways and methods of the kuffaar. The ignorance underlying the "unanimous" decision is stark in its error and exhibits the Islamic incompetence of all participants. Since kuffaar have high schools for their girls, these Muslims could think no further than decide upon emulation—**tashabbuh bil kuffaar**.

Those Ulama who have associated themselves with this "unanimous" decision to create a "Girls' Islamic High School" have exhibited extreme shortsightedness, to say the least. Islam is fourteen centuries old and it has presented humanity with a complete system of life. Muslim women were educated along Islamic lines since the very time of Rasulullah (sallallahu alayhi wasallam). The World of Islam produced many learned and pious ladies of outstanding calibre, but never were such noble ladies produced by institutions or public institutions. The highest institute of learning for a Muslim woman is her home and her teachers in the Deen have always been her mahram males. Men in those days were conscious of the Deen, hence, they gave the fullest practical expression to the following Qur'aanic Command:

"O People of Imaan! Save yourselves and your families from the Fire (of Jahannum)."

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QUESTIONS and ANSWERS

MUJLISUL ULAMA
OF SOUTH AFRICA
P.O. BOX 3393
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Q. Hindus believe in Rama and Krishna. Were these people prophets? What does the Qur'aan or the Hadith say about them?

A. Who Rama and Krishna were, the Qur'aan and Hadith are silent on this question. The Qur'aan Shareef declares that Ambiya came to all nations, but it is wrong to claim that Rama and Krishna were Nabis since we have no evidence for such a claim. Some Muslims who lack true Imaan are at pains to appease non-Muslims to the extent of accepting even their personalities of kufr. It is Islamically reasonable to say that Ambiya must have come to the nations of the East, e.g. India, China, etc., but it is baseless and wrong to categorically assert that Rama, Krishna, Confucius, etc., were Nabis. There is no Shar'i evidence for such an assertion.

Q. Which Namaaz can be read in congregation and how many people constitute a jamaat?

A. The five daily Salaat, Juma' Salaat, Eid Salaat, Salaatul Kusoo'f (Eclipse of the sun), Salaatul Istisqaa (Salaat for rain), Taraaweeh Salaat, and the Witr Salaat during Ramadhaan are performed in Jamaat. A Jamaat for the daily Salaat consists of a minimum of two persons while the Jamaat for Juma' and Eid consists of a minimum of four persons.

Q. If a person has a small Qur'aan or Kitaab in his pocket, must he remove it when entering the toilet?

A. It is not permissible to go into a toilet with a copy of the Qur'aan Shareef or any Deeni Kitaab. It is indeed a grave sin to do so.

Q. Is it Sunnat to make sehri for Nafil fasting?

A. Sehri is Sunnat for all Fasting.

Q. Is it permissible to perform Nafil Salaat after the Fajr and Asr Athaan?

A. It is not permissible to perform any Nafil Salaat after Fajr Athaan. Once the time has commenced, no Nafil Salaat may be performed until about ten minutes after sunrise. After Asr Athaan or during the Asr time it is permissible to perform Nafil Namaaz before the Fardh of Asr has been performed. It is not permissible to perform Nafil Salaat after the Fardh of Asr has been performed.

Q. If the first raka't of Salaat in jamaat is missed, should Thanaa be recited when completing the raka't?

A. Thanaa should be recited.

Q. Wudhu was taken for Namaaz. After a while the wudhu breaks. I was told that when making wudhu again it is not necessary to wash the feet. Is this correct?

A. It is not correct. The feet must also be washed. If the feet are not washed, the wudhu will not be valid.

Q. Qasr Namaaz for a musaafir is on travelling 48 miles. Is it 48 miles from one's house to one's destination or 48 miles from the town's boundary?

A. The distance is calculated from the town's boundary to the boundary of the town of destination.

Q. A place can be approached by two different routes. The one road is 49 miles while the other road is 46 miles. What is the law regarding Qasr Salaat in this case?

A. When travelling by the 49 mile road, one will be a musaafir. When taking the

46 mile route, one will not be a musaafir.

A. On the day of Eid there is a widespread practice to visit Muslim homes where a death had occurred during the course of the year. The object of these visits is to read Faatihah while others go to offer condolence with the family. Specially prepared sweatmeats for the occasion are taken along and presented to the bereaved families. Another feature of this practice is that the family in whose home there was a death does not celebrate Eid normally, i.e. they do not don their best garments nor prepare the best of meals as is usual. They feel that they should be in of mourning and not happiness. Forgotten memories are revived by these visits and people often cry profusely as they are overcome by grief. What is the Shariah's ruling regarding these practices?

A. These are innovations, having no origin in Islam. It is not permissible to revive mourning in this way. It is not permissible to establish a 'religious' custom which Islam does not sanction. Practices of reviving occasions of grief and sorrow are customs of the kuffaar. Such customs have no origin in Islam. Muslims should conduct their lives in accordance with the Sunnah and not according to the customs of non-Muslims.

A. Recently an Aalim, after the burial of a mayyit, made duaa near the qabr without lifting his hands. There was a big hue and cry from some Muslims who regarded the Aalim's way as being wrong. What is the correct procedure to adopt on the occasion of burying the mayyit?

A. The Aalim was quite correct in making the duaa on this occasion without lifting the hands. Those who kicked up a row are in error in that they desired to supersede the Shariah. When making dua in the qabrustaan, the hands should not be raised.

Q. Your article, 'Muslim & Politics' which appeared in Vol.6 No.5 of the Majlis was most educational and thought-provoking. However, some modernists as well as some Ulama are still of the opinion that Muslims should involve themselves in politics on the grounds that the Qur'aan speaks out against oppression and injustice. They quote verses from the Qur'aan in substantiation of their stand. Your guidance in this matter will be appreciated.

A. Those who clamour for Muslim participation in non-Muslim politics are short-sighted. They lack true insight which is a quality of an Imaan adorned with the higher and beautiful angelic attributes which a Mu'min gains by companionship with Auliya. Those Muslims shouting for Muslim participation in kufr politics are in the majority the followers of lowly desires and despicable motives. Some are genuinely misguided because of their lack of Imaani insight. Hence, they all are swayed by mob-rule and mob-opinion. They have drifted from the Sunnah of Rasulullah (sallallahu alayhi wasallam), hence they fear all the kuffaar. Some fear the kuffaar on the right while others fear the kuffaar on the left. They fear all creatures but the Creator, Allah Rabbul Izzat. They dwell in deception and defile the sanctity and honour of the Qur'aan Majeed by citing Qur'aanic aayaat to bolster the ideas and slogans of the kuffaar politicians. They, in spite of being people of Imaan, are prepared to

follow the slogans and calls of non-Muslims who grovel in kufr and janaabat. Indeed, these Muslims who have made the kuffaar their leaders, are sick in the mind and soul. Their brains have become stunted and they are incapable of progressive thinking--thinking occasioned by the Noor of Imaan. This question is dealt with in greater detail elsewhere in this issue of the Majlis.

Q. Many Muslims knowingly commit great sins, then ask forgiveness. Are such people not making a mockery of the Shariah?

A. Allah Ta'ala forgives all sins, no matter how great or small. A sincere Tauba secures the elimination of sins. Allah Ta'ala loves that His servants implore His Forgiveness. No matter how many times one commits a sin and no matter how grave, one should never delay in seeking maghfirat. Although it is a grave act of transgression to commit a sin and that too knowingly, nevertheless, it is not a mockery of the Shariah to make Taubah and seek forgiveness from Allah Ta'ala for one's sins. In fact, Taubah is commanded by the Shariah for all sins whether the sins were committed knowingly or unknowingly.

Q. Usually married couple during the first night of their marriage are subjected to a variety of practical jokes which wreck their peace of the night. Their privacy is intruded upon by their friends. What does the Shariah say about this?

A. Such practical jokes directed to the married couple and disturbing their privacy are grossly un-Islamic. Such action is sinful and utterly shameless. Such shockingly rude and uncultured behaviour is not expected of Muslims who believe that Muhammad was the Rasool of Allah Ta'ala; who believe in the reality of the Aakhirah; who believe in Maut, in the crossing of the Siraat; in the Reckoning of Deeds; and who are conscious of their meeting with Allah Ta'ala. Imaan is that entity which instils dignity, honour and care for others in the Muslim. A Muslim lacking these qualities should reflect and examine the condition of his Imaan.

Q. When my mother was buried, the Athaan was called out at her grave. immediately after burial and dua. My mother died in Transvaal and her body was flown to Natal. What is the Shariah's ruling in this matter?

A. The practice of Athaan at the graveside is bid'ah or an innovation which is unlawful in Islam. It was, therefore, not permissible to have called out the Athaan at the graveside of your mother. It was also unlawful to have transported your mother's body from Transvaal to Natal.

Q. It was recently claimed by a learned man that it is Makrooh to stand before the Muath-thin calls out, "Hayyaa alas Salaat". Is this correct?

A. It is permissible to stand and form the saffs (Salaat rows) even before the Muath-thin says "Hayya alas Salaah". It is not Makrooh as has been claimed.

Q. A husband and wife separated and lived apart for approximately ten years. But, the man did not divorce his wife. After this long period of separation, the husband dies. Does the wife have to observe the iddat of maut, viz., 4 months and 10 days? In this case there was no contact between them for ten years.

QUESTIONS and ANSWERS

MUJLISUL ULAMA
OF SOUTH AFRICA
P.O. BOX 3393
PORT ELIZABETH

A. The wife has to observe the iddat of four months and ten days. The separation is not a talaq.

Q. Is it permissible for Muslims to elect somebody who possesses one of the undermentioned characteristics as an official or member of a Muslim Jamaat to administrate Deeni affairs?

1. He watches television.
2. He shaves his beard.
3. He is not punctual with his Salaat.
4. He wears shorts in the public thus exposing part of his satr.
5. He frequents wedding functions which have mixed gatherings of males and females.

A. A man who perpetrates any of the abovementioned evils is termed in the Shariah as a faasiq and faajir. It is not permissible to appoint such an immoral man to administer any trust affair of the Muslim community. Rasulullah (sallallahu alayhi wasallam) predicted that among the Signs of the Approaching Hour is the appointment of unqualified persons to positions of Amaanat.

Q. Some Muslims are of the opinion that non-involvement of Muslims in the political set-up of the country will jeopardise the interests of Muslims in diverse fields. They contend that in the absence of Muslim participation, non-Muslims will jump onto the band-wagon and promote the interests of their own communities thus precluding Muslims from enjoying any benefits which may be derived from the government. Please comment.

A. Only those Muslims who have failed to understand the meaning of Imaan and Islam; those who fail to understand the purpose of this life--the purpose of creation; those Muslims who lack the direction of Imaan entertain such preposterous opinions. The conclusions of these deviated Muslims are the consequence of deficient Imaan, disobedience to Allah and fear for the kuffaar. We are a community of Imaan. We are a people who believe that Allah Ta'ala is our Guardian and Protector. We believe that if we are obedient to Allah Ta'ala in the Way of Obedience shown to us by Rasulullah (sallallahu alayhi wasallam), then we have no fear for anyone. We should not be concerned with the superficial arguments of supposed advantage conjectured by the followers of kuffaar. Allah Ta'ala will never desert us. Rasulullah (sallallahu alayhi wasallam) said: **"Whoever seeks the pleasure of the people and in so doing courts the Displeasure of Allah, Allah will cast him to the people; whoever seeks the Pleasure of Allah and in so doing courts the displeasure of the people, Allah suffices for him in regard to the difficulties of the people."**

For us as believers, it suffices to adopt an Islamic life--a life in strict accord with the Sunnah of Rasulullah (sallallahu alayhi wasallam), and then we shall have no fear--no apprehension of anything. We are essentially a people who submit to Allah Ta'ala, hence, we are not interested in the devious reasoning of men prompted by worldly motives concealed under religious cloaks. Their arguments are bereft of Imaani flavour. They have no trust in Allah. Their hearts lack the fear of Allah, hence they fear all creation. They have thus to come up with many a concocted idea and reason to bolster

their opinions and worldly motives. The interests of Muslims will be jeopardized ONLY by transgression--disobedience to the Law of Allah Ta'ala. Transgression has been the cause of the lifting of Allah's Veil of Rahmat from the Ummah, hence the Ummah today has to grind under the yoke of the kuffaar. As long as we are faithful and obedient to Allah Ta'ala, nothing can ever jeopardize our position and interests. Our interests, our success and victory on this earth and in the Akhirah are dependent on strict observance of the Shariah. Dubious diplomacy, emulating the kuffaar, appointing kuffaar, fussaag and fujjaar as our leaders will never assist us in any way to achieve dignity, honour and respect. The Qur'aan denies and refutes these false notions which emanate from a nafs heavily influenced by the kuffaar. Let the non-Muslims "jump on the band-wagon". We have nothing to fear or lose by their jumping. Our Wagon is the Shariah. If we ride on this Wagon we shall come out into the light. If we hitch a ride on the wagons of the kuffaar, we shall perpetually dwell in deception and deviation--far far from Seeraatul Mustaqeem.

Q. It is being argued by some Muslims that if Muslims are represented in parliament by Muslim leaders then these leaders could benefit the Deen by making concerted efforts to procure land for building of Musjids and Madressahs. On these grounds is participation in kuffaar politics justified?

A. Procuring land for Musjids and Madressahs is not dependent on participation in non-Muslim politics. Muslims have numerous Musjids and other Deeni institutions in this country. But such institutions were procured without participation in the politics of non-Muslims. Furthermore, "leaders" who are faasiqs and faajirs can never be the representatives of Islam. Leaders or so-called leaders in the community, who participate in politics of the non-Muslims, are vastly ignorant of the Shariah. Without the least bit of exaggeration, the overwhelming majority of Muslim participants in kufr politics lack the basic knowledge which every Muslim should possess. They lack the knowledge of the masaa'il pertaining to even wudhu and salaah. They lack Islamic honour, and concern for the Deen is not their quality. Such ignoramus cannot be expected to act in the interests of Islam and the Muslim community. They merely use the Name of Islam to befuddle unwary Muslims so as to peddle their nafsani motives. In fact, time will bear testimony that these Muslim political "leaders" constitute a greater danger to Islam. They are in fact enemies from within. They are of no benefit to Islam and Muslims.

Q. There is a prevalent practice amongst some Muslim women when attending a funeral to sit around the deceased's body even if the deceased happens to be a ghair mahram. What does the Shariah say about this practice?

A. It is not permissible for them to do so. This is not a custom of the Shariah. They are sinning grievously in sitting around a ghair mahram mayyit.

Q. After the Janaazah is carried away for burial some women perform 2 raka'at Nafil Salaat. Is this in order?

A. It is bid'ah (evil innovation) to carry out this practice. There is no such custom in the Shariah.

Q. Are women allowed to attend weddings if separate accommodation is provided for them in a hall?

A. When they are not allowed to attend even the Musjid for purposes of Salaat, how is it possible for them to be allowed to emerge for weddings in halls with the accompaniment of the many evils and fitnah prevalent in these days? The Qur'aan Shareef commands women:

"And, remain firmly in your homes."

In short, it is not at all permissible for them to emerge from their homes to attend weddings regardless of any separate accommodation. If they do emerge, the la'nat (curse) of Allah and the Mala'ikah descend on them while they are out of their homes on such unnecessary excursions.

Q. Is it permissible for Muslims to attend political meetings where there is a mixed gathering of males and females? In some meetings even female speakers address the audience?

A. It is not permissible for Muslims to attend these political meetings even if the gathering consists of only males. The evil of the gathering is compounded by the immorality of intermingling of the sexes. It is indeed a slur on the intelligence of a Muslim male and a reflection of his weak Imaan that he lowers his self-honour so much that he can sit in a gathering listening to the stupid outpourings of some kaafir or faasiq woman speaker. May Allah Ta'ala save us from such lowly thinking.

Q. It is the view of some modernists that since the Ulama do not know child psychology they are not adequately equipped to teach in the Madressah. Please comment.

A. The modernists are the mental slaves of the western kuffaar. Their thinking is hinged on to the thinking of irreligious persons. Furthermore, modernists are wholly ignorant of Islamic knowledge, hence they do not know what they are talking. They are therefore in position to make such stupid claims. If they had a correct understanding of Islam and its Knowledge they would never have made such blatantly ridiculous and silly claims. The modernists should tender their advice to secular school teachers among whom many are alcoholics, immoral in conduct, seducers of their pupils and repositories of many a vice. Let the modernist direct his advice then to such secular quarters. For the past

fourteen hundred years the Ulama have taught the Ummah without the aid of the psychology of the kuffaar.

Q. Is it permissible to ban corporal punishment in a Madrasah?

A. It is permissible. In fact, Madrasah teachers should not mete out corporal punishment to pupils. This applies more in these days of indifference to the Deen. Parents in general have no true feeling for the Islamic education of their children. They will tolerate any insult and punishment which a kaafir secular teaching inflicts on their children, but the same degree of toleration will not be shown to Madrasah teachers. This is because the importance and the significance of Deeni

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ERROR OF GIRLS SCHOOLS

The home has always been the Islamic medium and venue for imparting Deeni Knowledge to Muslim girls. It is not lawful in Islam to establish institutions which necessitate the emergence of Muslim girls and women from the sacred precincts of their homes. The bastions of Muslim women are their homes. Public institutions are negatory of the spirit of Islamic teachings in relation to females.

When the Shariah prohibits its female adherents from going to even the Musjid for Salaat, how can it be conceivable that Islam will allow its young girls onto the streets and in public institutions modelled along the lines of the kuffaar?

Islam does not assign identical roles for males and females. The main function and Islamic duty of a Muslim women are to tend to the affairs of the home. This is her sacred role for which she shall obtain the thawaab which males receive for participation in Jihaad. Nay, her thawaab for diligence in home affairs is far greater than the thawaab which men will obtain for many other outdoor activities. Islam has not cast her role in public avenues. Islam ordains that she executes her divinely ordained role at home. Hence, Rasulullah (sallallahu alayhi wasallam) said:

"Woman is an object of concealment. Thus, when she emerges (from her home) Shaitaan casts surreptitious glances at her."

In other words, Shaitaan lays in ambush perpetually conspiring to create maximum fitnah and immorality and in this direction women are employed to a great extent. Thus, Rasulullah (sallallahu alayhi wasallam) said:

"After me I have not left a greater fitnah for men than women."

Girls' schools are therefore in conflict with the teachings and spirit of the Shariah. A woman does not require secular education and public education in order to fulfil the role which Allah Ta'ala has imposed on her. She requires basic Islamic knowledge which has compulsorily to be imparted to her at home by her mahram male relatives, e.g. father, brother, husband, etc. If men fail in this obligation, they will be responsible for failing to discharge a sacred duty and Fardh which the Qur'aan commands them.

To relegate girls to public institutions such as schools and even girls only madrasahs is to negate their hayaa and honour. In several places girls madrasahs have been established where higher Deeni Ta'leem is being imparted. But, the organizers of these institutions lack insight and are largely shortsighted in that they have failed to discern the fitnah which will stem from these institutions. The Sahaabah-e-Kiraam were men of perfect intelligence and lofty Imaan, hence, they foresaw the evil which would ensue in the wake of allowing females to attend the Musjid. This wisdom of the Sahaabah resulted in the ban on female attendance of the Musjid. When this was the case in the days of knowledge and piety—in that age which was designated as Khairul Quroon (the noblest of ages)—then what is the conclusion of an intelligence imbued with the attributes of Imaan?

There is a real need for men to reappraise their attitudes and activities. It is incumbent on Muslim men to accord time for imparting Deeni Ta'leem to their womenfolk at home in the same

way in which females were Islamically educated throughout Islamic history. Acquisition of basic Islamic knowledge is fardh. Hence, whatever the menfolk acquire, should be transmitted to the females at home in a conscious and systematic manner. It is essential that Muslim men devote some time to the Islamic education of their womenfolk. Muslim women have all along obtained Deeni education at home and this system has to be maintained and revived wherever lacking.

It is, however, observed that most muballigheen are more concerned with outsiders than the members of their immediate families. They go out of their way to emphasise and show concern for the Ummah at large, but grossly neglect their wives and children. Their tabligh is directed in greater measure and greater intensity to outsiders while they produce a variety of arguments to lull their conscience into accepting the stagnant state of spirituality prevailing among their womenfolk. They labour under the false notion of having discharged a great duty by directing their propagational efforts to outsiders while neglecting the Deeni Ta'leem of their wives and children. They labour on the Qur'aanic appellation, viz., "the best of Ummats", which Allah Ta'ala designated to this Ummah because of the duty of Amr Bil Ma'roof Nahy anil Munkar (to command righteousness and prohibit evil), but they overlook the fact that the first step in the Ladder of Amr Bil Ma'roof is the following Divine Command in the Qur'aan Shareef:

"O Believers! Save yourselves and your families from the Fire."

The authorities of the Deen assert that the way of saving yourself and your families from the Fire of Jahannum is by educating them in the Deen. Such Deeni education has to be imparted to females at home in the system which has been in vogue since the time of Rasulullah (sallallahu alayhi wasallam). Girls' schools are evil innovations in the wake of which Hijaab, Hayaa and Islamic culture are ruined.

Islam teaches its women to conceal themselves and to maintain a low profile while girls' schools, institutions of the west, inculcate self-exhibition and audacity in girls. The natural quality of hayaa (modesty and shame) is displaced by girls' schools no matter how "Islamically orientated" such schools may be. Such schools are just not part and parcel of Islam. It is an inheritance gained from western civilization which Imaani intelligence and the Shariah repel.

Some of the conditions stipulated by girls' "Islamic" high schools and madrasahs of higher learning reveal clearly that these institutions are spawned by mentalities shackled to western thinking and influences. For example, the meeting of Ulama and parents decided that the proposed girls' "Islamic" high school be programmed to cater for secular subjects up to matriculation level; that admission be restricted to those girls who have passed Standard 4 at a state or private kaafir school. This then is the type of mind and mentality which give birth to the hybrid girls' "Islamic" schools. Another weird example of such a hybrid institution is a girls madrasah for higher Islamic learning somewhat in Pakistan. Among the Islamically baatil conditions stipulated by the authorities of this

madrasah is the stipulation that only girls who have matriculated at a secular institute be admitted to the madrasah, yet the madrasah specializes in the production of "Aalimahs". It caters for subjects such as Tafseerul Qur'aan, Tafseerul Hadith, Fiqah and the other higher Islamic sciences. But, it hinges the acquisition of Islamic knowledge on secular education. It further places a morbid emphasis on a particular style of uniform for its students. Although it has the stipulation of purdah observance, the emphasis is more on western idea uniform. The madrasah then makes a vehement onslaught to negate Islamic hayaa (modesty and shame) by its extramural "tableegh" activities. Females are trained in public lecturing and they have to travel to places enmasse and voice themselves from public platforms. All this destruction of Imaani values is enacted under the name of Islam and Ilm. They fail to realize that their plans and schemes are in imitation of the kuffaar.

The formative years of adolescence constitute a period in which the mind and character of the child is moulded. This is a period which girls have incumbently to spend in the company of their mothers in the highest institution of female education, viz., the home. But, girls' madrasahs of higher learning envisages the rupture of mother-daughter relationship. The role which Allah Ta'ala has designed for the girl is thwarted by these girls' institutions. A girl growing up in a cold institution divorced from the loving care and ta'leem of a loving and sensible mother can never adequately fulfil her divinely ordained role of motherhood and wifehood. Institutionalized girls will lack in true Islamic spirit and character since their natural qualities of bashfulness, simplicity and patience are seriously damaged and even ruined at such public institutions. Whereas the Shariah strongly exhorts self-denial and concealment, these modern so-called Islamic girls' institutions emphasise self-expression and audacity. It is therefore not keeping with the spirit and teaching of Islam to establish public institutions of learning for girls. Such institutions are among the ways and methods of the kuffaar, the emulation of which is strictly forbidden by the Shariah.

In these overtures of emulation of the kuffaar exhibited by present-day Muslims, the high degree of **tashabbuh bilkuffaar** stated in the undermentioned Hadith has attained reality:

Rasulullah (sallallahu alayhi wasallam) said:

"Most certainly, you will emulate the ways of those before you (i.e. the kuffaar) in every detail to such an extent that if they (the kuffaar) enter the hole of a lizard, you will follow them (into the lizard's hole)." (Bukhaari and Muslim)

Since the very inception of Islam a Madrasah for men was established during the time of Rasulullah (sallallahu alayhi wasallam), but no such arrangement was instituted for women. This then is the direction which the Ummah must necessarily follow if success in our affairs is the aim and desire. Imitating the ways and methods of the kuffaar will result in nothing but ruin of our Imaan and morality. It, therefore, devolves upon the Ulama to dissociate from such ventures which are negatory of the teaching and spirit of the Deen.

WOMEN AND KNOWLEDGE

Since according to the Qur'aan Shareef women are prohibited from revealing themselves in public, it is clear that they do not enjoy the opportunity of wandering out of doors in search of knowledge. It is, therefore, Waajib (incumbent) on men to teach them the ahkaam (laws) of the Deen. (Hakimul Ummat Maulana Thaavi)

SPIRITUAL CORRUPTION

Commenting on the then prevalent political situation in India, Hakimul Ummat Hadhrat Maulana Ashraf Ali Thaavi (rahmatullah alayh) said:

"Nowadays the leaders of the nation are in such a deplorable state that they desire glory while others have to do the field work. During the time of the Khilaafat Movement, these people (the political leaders) did not pay the slightest heed to the laws of Islam. They did as they pleased and they uttered whatever came to their lips. Very few participants were men of sincerity. The majority hankered after governmental posts and fame. Such persons were in the majority. Thousands of Muslims were killed in futile efforts. Indeed, these bestial cravings (of the political leaders) are most vile and pernicious. May Allah Ta'ala protect. These leaders have ruined the nation. They incite people with inflammatory lectures When difficulty and hardship descend upon the nation, these leaders abdicate and are of no assistance.

These political leaders gained wealth in abundance (by means of their devious political schemes) while the poor suffer in hardships."

These very observations apply to all worldly political leaders. In the majority of cases, political leaders are men of low moral fibre. They lack in faith and morality. They are devoid of altruism and lack in philanthropy. They hanker after wealth and fame and in the pursuit of these baneful objectives they betray all trust---they sell their mothers, their religion and all truth for the sake of achieving their lowly motives.

Advice

Hakimul Ummat said:

"My advice to Muslim rulers is that they should not introduce any law until they have not obtained the Shar'i ruling from the Ulama-e-Haqq. And, my advice to the Ulama is that after the law (which conforms to the Shariah) has been promulgated, they (Ulama) should comply and act accordingly. If this advice is adopted an avenue for the success and progress of Muslims will open up. Then only will the sinking and crippled ship of the Ummah dock safely."

ULAMA

The Ulama should not dabble in these political affairs. They should confine themselves to their Deeni duties and activities. Political leaders should come forward and seek Islamic direction and the Deeni masaa'il from the Ulama at their (i.e. the Ulama's) lodgings and then act accordingly. (Hakimul Ummat)

NO TRUE SUCCESS

If worldly success is achieved on the basis of violating and neglecting the laws of the Shariah, then such success is not the success of Muslims and Islam. It amounts to success of evil persons and athiests.

(Hakimul Ummah)

MUSLIMS & POLITICS

The clamour for Muslim participation in the politics of non-Muslims is intense in certain circles of the community. At the outset it should be understood that participation here covers all such activities which are involved in the political pursuits of the non-Muslims. Thus, candidates, voters, as well as boycotters are all participants in the politics of the kuffaar. Both sets of persons, viz., voters and boycotters, commit excesses and transgress the Shar'i limits, thereby invoking the Wrath of Allah Ta'ala. In participation of non-Muslim politics Muslims have breached the Shariah in many avenues. The teachings of Islam have been cast overboard for the sake of miserable gains. Each party of participation (voters and boycotters) resorted to devious stunts, chicanery and unedifying displays of low moral character. All evil of the lowly nafs come to surface during such participation. In their emulation of the ways and tactics of the kuffaar, Muslim participants have brought disrepute on themselves by their demonstration of lack of respect for the Shariah which they profess to be following.

Participants, in order to achieve their respective aims and objects, have indeed scraped the bottom of the barrel in exhibiting their dishonour and lack of principles. Among the haraam acts committed by Muslim participants in the recent political elections of the country are:

- (1) Certain Muslim candidates, in order to obtain Hindu votes, attended religious services in Hindu temples. Such candidates should realize that they are guilty of kufr in having attended Hindu temples for participation in Hindu prayer services. According to the Shariah such persons are kaafir even if their attendance was a mere ploy to trick Hindus or to flatter them into voting for the Muslim candidates. It is necessary for such persons to renew their Imaan and make taubah.
- (2) Both voters and boycotters attended gatherings of kuffaar where total intermingling of sexes prevailed.
- (3) Muslim participants attended political gatherings where music and kufr songs were sung; where freedom songs with kufr connotations were sung.
- (4) Muslims attended gatherings of anarchy where abuse and unedifying slogans were chanted in the shameless ways of the non-Muslims.
- (5) Muslims voted for non-Muslims. No matter how honourable a non-Muslim may be and regardless of how just a non-Muslim system may be, Muslims are not permitted by the Shariah to subscribe to these. A non-Muslim is always a kaafir and a non-Muslim system is always in conflict with the Divine Shariah. A Muslim is not even permitted to appoint a Muslim who happens to be a faasiq, as a leader. Appointing a faasiq and a kaafir to a post of leadership is to show honour to him, but Rasulullah (sallallahu alayhi wasallam) said: **"When the faasiq is honoured the Throne of Allah shudders."**
- (6) Free use of photography was made. It is haraam for Muslims to indulge in picture-making of human beings and animals. All participants--candidates, voters and boycotters--freely violated this prohibition.
- (7) In certain places the sanctity of Musjids was rudely violated by boycotters as well as supporters of the new dispensation. Unedifying slogans and dishonourable antics were displayed within the precincts of the Musjids. Boycotting hooligans and louts paraded with evil banners around the Musjid shouting abusive slogans while the louts of the opposition scuffled with the boycotters.
- (8) Kuffaar were brought into the Musjids in violation of the Qur'aanic prohibition. The sanctity of the Musjid was violated to the extent where even non-Muslim women immodestly clad were introduced into the Musjids.
- (9) Abuse, villification and gheebat by Muslims of Muslims were the order of the day. But, Muslims committed these major sins without any compunction and any respect for the Shariah. The purpose was to achieve the political goals at any cost, even at the cost of sacrificing Imaan.
- (10) Even Ulama demeaned themselves by their subservience to the ways, methods, and leadership of kuffaar. They brought disgrace upon themselves and upon Islamic Knowledge by descending to the level of unprincipled political chancers. They misinterpreted Qur'aanic aayaat and sold the Qur'aan down the drain for flattering and pampering the aims and objectives of non-Muslims. These are the type of leaders against whom Rasulullah (sallallahu alayhi wasallam) has warned the Ummah. They are the worst of creation under the heavens on the surface of the earth. They have betrayed the Trust of the Deen. They are astray and lead the creatures of Allah astray as well.

WE NEED NOT FEAR

All reasons tendered by the participants in non-Muslim politics are untenable in Islamic terms. The reasons of both voters and boycotters for their respective viewpoints are baatil and not worthy of consideration by Muslims.

Muslims should well understand that our first allegiance is to Allah, Azza Wa Jal. We are commanded to submit and follow the Shariah. As long as Muslims regulate their attitudes and life according to the Sunnah of Rasulullah (sallallahu alayhi wasallam), they need have no fear. We firmly believe that Allah Ta'ala is our Protector. He is our Guardian. As long as we obey Him and seek His Pleasure, no power on earth can harm us. But, Muslims have turned their backs on Islam. They have abandoned the fear of Allah, hence they fear creation.

Obedience to the Shariah will result in respect and success for the Muslim community. The honour and respect of the Muslim community are inextricably interwoven with obedience to the Shariah. As long as we follow the Deen, as long as we adopt the Sunnah and are conscious of the Akhirah we need fear no rampaging mobs nor oppressive rulers. Everything, down to the minutest detail in the universe, is the Machination of Allah Ta'ala. If Muslims plunder and pillage the Shariah by their disobedience, then Allah Ta'ala will cast us to the mercy of plundering mobs and unjust rulers. These external events are mere reflections of our deeds. They mirror the state of our moral and Imaani corruption. Our course and only succour is Islam.

UNISEX

Rasulullah (sallallahu alayhi wasallam) said: **"Allah curses the males who imitate females and the females who imitate males."**

One sex imitating the other sex is a common disease of these times. This evil imitation by men of women and women of men is observed in all fields. The greatest degree of this haraam form of imitation has taken place in appearances. Men and women strive to cultivate like appearances. This is apparent in the styles of modern dress and activities.

Such vile imitation is expected of non-Muslims. Such imitation by Muslims is both dismal and deplorable. The villainy of inter-sexual imitation can be gauged from the stern warning sounded by Rasulullah (sallallahu alayhi wasallam). The severity of the crime is such that it invokes the **La'nat or Curse** of Allah Ta'ala.

The imitation proscribed by the Shariah exercises its baneful influence not only on appearance, but on the heart, mind and soul of the imitator as well. External imitation (i.e. of appearance) is only the first stage of spiritual destruction. External forms of imitation will be succeeded by baatini (internal) imitation. This will lead to the adoption of the styles and thinking, of the practices and beliefs of the kuffaar. It leads to the final elimination of Imaan. If Imaan is not eliminated in entirety by such evil imitation, it will at least be rendered decrepit and shaking. Being constantly under the **La'nat** of Allah Ta'ala is no simple matter. The Imaan of the Believer is bound to suffer gravely.

Imitation which conflicts with the natural laws of Allah Ta'ala firstly disfigures appearances and finally the minds and the hearts. Experience has shown that only those who are morally and intellectually bankrupt, adopt unnatural forms of imitation. Such people lack understanding and insight. Imitation deflects man from the quest of reality and fulfilment of his life's purpose, hence the Curse of Allah Ta'ala settles on those who emulate the ways and styles of the opposite sex and of the kuffaar.

IN THE FOOTSTEPS OF THE KUFFAAR

"The modernists (among Muslims) favour the schemes of the Hindus and Europeans. Their hearts are inclined towards them (the kuffaar) and they follow them wholeheartedly. But, they have no respect for the teachings of Rasulullah (sallallahu alayhi wasallam). They are indeed bereft of intelligence." (Hakimul Ummat)

UNRELIABLE

Those who have not attained a degree of spiritual development can never be relied on in anything. Sincerity cannot be inculcated without association with a Saint of Allah (Ahlullaah).

(Hakimul Ummah)

FINES AND THE SHARIAH

The imposition of monetary fines for crimes is not permissible according to the Shariah. Extraction of money from people by way of fines is extortion in the Shariah. However, the Fuqahaa have decreed that where there exists a real need for imposing fines (e.g. to act as a punitive or deterrent measure), then the money has to be held in trust and returned to its owner at a future date. It is not permissible to make use of such money.

PEACE

Peace can never be attained in a system which does not progress along the lines of Wahi (Divine Revelation).

(Hakimul Ummat)

OBEDIENCE TO HUSBAND

Commenting on the high degree of obedience to the husband commanded by the Shariah, Hakimul Ummat said:

"A woman should never do anything without having consulted her husband. A Hadith in Nisaai orders that a woman should not spend even her own wealth without the consent of her husband."

LOUDSPEAKERS AND SALAAT

Although loudspeakers do not invalidate Salaat, their use for Salaat and Khutbah purposes is abominable. Salaat and Khutbah are pure acts of Ibaadah which have to be maintained in their original state of purity. It is not permissible to introduce accretions to the acts of Shar'i Ibaadaat. In spite of this Shar'i proscription, many learned persons and Imaams of Musjids condone the use of loudspeakers during Salaat and Khutbah. It is essential that Imaams refrain from using this instrument in Salaat and Khutbah.

ERRONEOUS VIEWS

In a letter which appeared in the Sunday Times Extra, captioned, Fight for the Silent Majority, Maulana M.S. Banoo of Lenasia, Transvaal expressed views which are essentially his personal opinion and not those of the Shariah. Since the letter is attributed to a "Maulana", it is necessary to refute the contentions of the letter to ensure that ordinary Muslims are not deflected from the correct Islamic viewpoint.

The views expressed in the letter bear a strong resemblance to the style of argumentation usually proffered monotonously by non-Muslim politicians arrayed against the present rulers of the country. It seems that Maulana Banoo has fallen victim to such extraneous influences which have nothing in common with Islam.

The views expressed by Maulana Banoo reflect the confusion going on in his thinking. He seeks to appease two extremes, hence he attempts to plod two divergent paths. He seeks to gain the approval of both the rulers and the opponents of the rulers by the presentation of his contradictory opinions which have no truck with the Shariah. It was, therefore, highly improper and Islamically unethical for him to have tendered his views for publication in his capacity as a "Maulana". A Maulana has necessarily to speak from only the platform of the Shariah and not present personal opinion in the guise of the Shariah.

He asserts in the same breadth that collaboration with the present system is Haraam, but advocates participation in the system. If it is haraam to collaborate with the present system, how can it then be permissible to join it? A system of government is either Islamic or non-Islamic. Muslims are not allowed to participate in non-Islamic systems of government no matter how just the system may seem. Thus, the criterion for Muslim participation is Islam and not "justice". Any future non-Islamic government will be just as un-Islamic as the present system. The system of government in Britain and America is just as un-Islamic as the system is in this country. Injustice is inherent in all un-Islamic forms of government whether such systems are operated by Muslims or non-Muslims. Deviation from the Shariah leads to injustice, oppression and immorality. The degree of injustice may and will differ in the various governmental systems of the non-Muslims, but all such systems are un-Islamic. It is, therefore, Islamically wrong for Maulana Banoo to advise Muslims to participate in un-Islamic systems while at the same time ostentatiously slamming the very system in which he advocates participation.

Furthermore, it is not the function of Muslims to "fight for the rights and inclusion of the silent majority". In the very first instance, Islam does not teach the system of government by popular vote. Muslims are not part of the law-making process in a non-Muslim set-up. If this country was, for example, ruled by Islam, the entire populace would have been denied the right of vote. Ordinary people enjoy no such right. Such rights have been spawned by kufr thinking. Islamic system of government is autocracy and not democracy. Democracy is not to be equated with justice nor autocracy with injustice. Denial of the vote to any group or exclusion of a community from a position in the government does not necessarily mean injustice. Injustice in terms of the Shariah is something else, something well-defined with details and not some vague concept conjectured by kaafir politicians.

Maulna Banoo speaks of wroughting change to the system from within. Assuming that the present system is dismantled and another system raised in its stead, it will still be an un-Islamic system having no relationship with Islam and Muslims. Nothing short of a purely Shar'i government under the supervision and control of a single Islamic ruler is acceptable to Islam. Thus, substitution of one non Muslim system for another is not the rejection of injustice exhorted by Islam.

Maulana Banoo's citation of the Hadith referring to the changing of wrong with the hand, is entirely misplaced and has no application to the wroughting of change in non-Muslim systems of government. His exhortation to Muslims to play a more active part in the politics of the country, is therefore, without Islamic substance.

Finally, Maulana Banoo by adopting or attempting to emulate the style, thinking and cliches of non-Muslim politicians has succeeded in revealing his distance from Islamic thinking. Let us say it clearly--with pride--that an Islamic system of government, a system based on the Qur'aan and Hadith, does not admit participation by non-Muslims. Thus, in an Islamic country or even a non-Muslim country which comes under Islamic domination, the non-Muslim population is excluded from all domains of government. This to the Muslim mind is not injustice. Similarly, exclusion by a non-Muslim government of any minority or majority group from the law-making system is not necessarily injustice. Injustice means entirely something else. Those who have the ability and knowledge to voice themselves against injustice should do so in an orderly manner as envisaged by Islam and asserted in the following Hadith:

"The noblest Jihaad is to utter the Haqq in the presence of a tyrannical ruler."

But this does not mean slogan-chanting, stone-throwing, looting and plunder.

THE ISLAMIC SYSTEM

The political upheavals in the country has sparked off intense argument and discussion regarding the type of government Islam envisages. People who generally lack Islamic knowledge have been vociferous in voicing their conclusions and opinions in this regard. Every ignoramus who considers himself capable of leadership liberally presents his own concocted version which he attempts to give Islamic flavour by the citation of Qur'aanic aayaat and Ahaadith. The presentation of Islamic religious trimmings by ignorant politicians and loud-mouthed youths is merely for the edification of nafaani views and opinions based on non-Muslim ways of thinking. In actual fact, there is no relationship between Islam and the baatil expositions of the participants in non-Muslim politics.

Modernist Muslims heavily influenced by western thinking are at pains to convince Muslims that the Islamic system of government resembles the parliamentary system of the western world. On the other hand, the athiestically inclined in the community, viz., the votaries of communism and socialism, wish Muslims to understand that Islamic government is akin to communistic and socialistic forms of government. But, Islamic government is neither democratic nor socialistic. The Islamic system of government is not a democracy which operates in the parliamentary style in vogue in the western world. The type of democracy existing in these days is a government elected largely by ignorant masses who totally lack direction and understanding in matters pertaining to government and leadership. In a system which advocates universal franchise we find alcoholics, scoundrels, robbers, frauds, crooks, the ignorant, the simpletons and even partially insane people voting to elect a government. This ludicrous state of affairs is not accepted by Islam. This is a non-Muslim way of electing and operating a government. Ignorant masses swayed by slogans, party allegiances, monetary considerations and other baneful motives play a decisive role in the appointment of government in a democracy.

The Islamic system of government is monarchic or autocratic. According to the Shariah a highly qualified and pious Muslim male is the sole ruler of the Islamic empire. He rules in the Name of Allah Ta'ala, hence Rasulullah (sallallahu alayhi wasallam) described the Islamic monarch or ruler as:

"The Shadow of Allah on Earth"

The function of the Sultan or Islamic ruler is to administer the Laws of Allah Ta'ala, known as the Shariah. The Islamic ruler being the Representative of Rasulullah (sallallahu alayhi wasallam), i.e. Khalifah-e-Rasool, is responsible to Allah Ta'ala and not to the public. Since the Islamic ruler is the **Shadow of Allah on earth**, he is obliged to administer the Creator's Laws to the creatures of Allah Ta'ala. In this capacity, the Islamic ruler is a true servant of the public. Expounding this Islamic teaching, Ameerul Mu'mineen Hadhrat Umar (radhiallahu anhu) said:

"The leader of a nation is the nation's servant."

The Khulafa-e-Raashideen gave the highest practical demonstration to this dictum. The facts of their rule present abundant testimony for this claim.

Misguided modernist Muslims are at pains to show that the Islamic form of government is some form of democracy akin to western democracies. In support of their contention they misinterpret certain Qur'aanic verses and Ahaadith in a bid to eke out religious sanction for their ideas which they attempt to peddle to Muslims. One Qur'aanic verse in particular cited by the proponents of democracy is:

"And, consult with them."

In this verse, Allah Ta'ala commands Rasulullah (sallallahu alayhi wasallam) to consult with the Sahaabah. The principle of **shuraa** or consultation is ordained in this aayat. Although this verse has no relationship with democracy or a parliamentary form of government, our modernist bretheren cite it as a command for the implementation of democracy. However, this argument of the modernist is manifestly fallacious. No Muslim can claim that he understands the import and meaning of this aayat better than the Sahaabah in general and the Khulafa-e-Raashideen in particular who themselves were autocratic Islamic rulers. The Khulafa-e-Raashideen were the highest examples and the very first repositories of Islamic government. They were the noblest examples of "Allah's Shadow on earth" and no Muslim can conceive that they had erred in the application of the Command in the aayat. Only Shiahs have the audacity to denigrate the Khulafa-e-Raashideen and brand them as renegades (Nauthubillaah!).

The rule or system of government of the Khulafa-e-Raashideen was no parliamentary

system. Decisions were not taken by a parliament or by representatives (M.P's) appointed by the masses. The Islamic community swore allegiance to a single individual who then rules as the Khalifah of Rasulullah (sallallahu alayhi wasallam).

The purport of the aforementioned Qur'aanic verse is merely to ordain the incumbency of **shura** or consultation on the Islamic ruler. The Sultan is obliged by the Shariah to consult with learned, pious and intelligent persons. The aayat does not envisage democracy or rule by the masses. Although the Qur'aan ordains the principle of **shuraa**, it does not decree acceptance of the proffered advice incumbent. Thus, according to the Shariah the Islamic ruler will consult with worthy members of the community, but he is not bound to act in accordance with the advice offered by his consultants. The Islamic ruler is fully authorized to override the unanimous decision of those with whom he consults. This right is granted explicitly to the Islamic ruler in the very same aayat in which the principle of **shuraa** is ordained. The aayat reads:

"And, consult with them. When you have decided, then (act) reposing trust in Allah."

Thus, according to the Qur'aan, the Islamic ruler will act and decide according to his own choice after having studied the advice offered to him. He is not constrained to accept the advice of his consultants if he feels convinced of the accuracy of his own opinion or line of action. The final decision is for the Islamic ruler to make and not for those with whom he consults.

The right of decision which the Qur'aan grants the Islamic ruler in no way detracts from the significance, importance and incumbency of the Islamic principle of **shuraa**. In fact, despite the Islamic ruler being authorized by the Shariah to make decisions himself, Hadhrat Umar (radhiallahu anhu) declared:

"There is no Khilaafat without Shuraa."

This then establishes the importance of the Islamic principle of **shuraa**. Islamic rule gains perfection by adoption of this principle of **shuraa**. (Insha'Allah, we shall discuss this principle in a future issue of the Majlis).

Although **shuraa** is a vital requirement in the Islamic system of government, it does not resemble the parliamentary or democratic system of the kuffaar. It is therefore highly erroneous to term the Islamic system of government as "Islamic Democracy". This designation stems from an inferiority in thinking inherited by modernists from their western intellectual masters.

In an Islamic system of government, the individuals or the committee with whom the Islamic ruler consults act in an advisory capacity. The **Shuraa** has no legislative capacity in an Islamic set-up. The system of government of the Khulafa-e-Raashideen bears ample testimony for the autocratic nature of the Islamic system of government. What greater and clearer proof for Islamic autocracy can there be than the measures adopted by the first two Khulafa for the appointment of their successors? Ameerul Mu'mineen Hadhrat Abu Bakr (radhiallahu anhu) in his sole discretion appointed in his own right and by his own decision and directive Hadhrat Umar (radhiallahu anhu) to be his successor and ruler of the Islamic empire. No **Shuraa** guided him in this appointment nor influenced his decision. On the contrary, many senior Sahaabah were fearful of the personality of Hadhrat Umar (radhiallahu anhu). Nevertheless, the decision of the Ameer--the Islamic ruler was final and sacrosanct. In his opinion there existed no one superior to Hadhrat Umar (radhiallahu anhu), hence he directly and unilaterally and Islamically decreed Umar's appointment to the highest office, viz., that of the Ameerul Mu'mineen, to rule the Islamic empire in the capacity of Khalifah-e-Rasool and Zillullaahi fil ardh (Shadow of Allah on earth).

When Hadhrat Umar (radhiallahu anhu) was on the verge of departing from this earthly realm, he named six top-ranking Sahaabah and stipulated that one of the six be appointed the next ruler or Ameerul Mu'mineen. And, this weighty task was assigned by Hadhrat Umar to Hadhrat Abdur Rahman Ibn Auf (radhiallahu anhumaa). Abdur Rahman Ibn Auf (radhiallahu anhu) had the duty to choose one of the six as the successor of Hadhrat Umar (radhiallahu anhu). The public in general had no say whatever in the selection and appointment of the ruler and government. Islam commands the Muslim masses to obey and to follow their superiors. It is not within the scope and jurisdiction of the general public to decide such matters of vital concern and importance. In this matter of appointing a successor, Hadhrat Umar (radhiallahu anhu) was not guided by a **Shuraa** in making his decision. This is sufficient evidence to demonstrate that the Islamic system of government is a divinely-ordained autocracy and not a democracy of the masses.

"According to the aayat (pertaining to shuraa), autocratic government is proven. Although consultation is incumbent on the ruler, the basis is not on majority opinion. (Hakimul Ummat)"

QUESTIONS and ANSWERS

MUJLISUL ULAMA
OF SOUTH AFRICA
P.O. BOX 3393
PORT ELIZABETH

continued from page 3

Knowledge has long ago left the hearts of people. Thus, for the sake of their base desires, parents will even remove their children from Madrasah on the slightest pretext. On the otherhand, they will tolerate the insults and indignities of non-Muslim secular teachers and ensure that their children do not lose out in secular kufr education. Madrasah teachers should therefore exercise greater caution and greater patience, otherwise the Deeni future of the children will be destroyed.

Q. What is Islam's view regarding the practice of Muslim involvement in singing freedom songs of the non-Muslims. When singing such songs, people stand with reverence in rows. In one such song, the following words appear:

"Come Spirit, come
Come Spirit come
Come Holy Spirit.

A. It is not lawful for Muslims to participate in such activities of the kuffaar. It is not permissible for Muslims to emulate the ways and styles of kuffaar. This prohibition applies to a greater degree when the ways and styles pertain to a religious and semi-religious function of the kuffaar. Standing in religious reverence in honour of a kaafir concept is tantamount to kufr. Besides this, the words quoted above have distinct religious connotation. And, this religious flavour of the song pertains to the kuffaar. The religious ideas and concepts of godhood of the kuffaar are polytheistic (of shirk), idolatrous and baatil. It is therefore kufr for Muslims to utter the abovementioned words in the context in which these words are sung. It is indeed shocking to observe that Muslims who are the Standard Bearers of Tauheed grovel at such a low spiritual ebb where they succumb to the kufr direction of the kuffaar. It is utterly disgraceful for Muslims, the upholders of Tauheed, to stand shoulder to shoulder with kuffaar singing nafsani songs containing elements of kufr and shirk.

Participation in such kufr indicates the extent to which the Imaan of Muslims has degenerated. The disease is so acute that Muslims are prepared to make non-Muslims their leaders.

Q. In the absence of the Imaam of a Musjid is it permissible for an Aalim who has a beard conforming to Shar'i requirements to request another Aalim or Hafez whose beard is cut shorter than the required fist-length to lead the Fardh Salaat?

A. It is Makrooh Tahrimi (which is a forbidden act) to appoint a faasiq to lead the Salaat. One who cuts his beard to shorter than the stipulated Shar'i requirement is termed a faasiq in the Shariah. It is sinful to appoint such persons as Imaams although the Salaat will be valid.

Q. A Muslim political leader, in order to win Hindu votes, attended a Hindu funeral and participated in the Hindu funeral rites. What is the position of such a Shariah?

A. A Muslim who participates in the acts of worship of non-Muslims is termed a murtad in Islam. This Muslim has committed an act of ultimate kufr--kufr which expels him from the fold of Islam. It is incumbent on him to renew his Imaan.

Q. A Muslim is seemingly holy. He performs his Salaat, fasts, adopts an Islamic appearance but is involved in dishonest business dealings. Is it permissible to appoint such a man to a Trust position

in a Muslim Jamaat?

A. If his indulgence in dishonest dealings is a known fact in the community, then it is not permissible to appoint him to a position of Amaanat.

Q. A young intelligent lad wishes to become a Hafiz of the Qur'aan. While in the process of doing his Hifz, his father discourages him saying that he is "wasting" his time notwithstanding the fact that his son has the enthusiasm and the mental capacity to memorize the Qur'aan. What does the Shariah say regarding the father's negative attitude in respect of the acquisition of Deeni Knowledge?

A. The statement: "he is wasting his time" in the acquisition of Hifz is known in the Shariah as "istikhfaaf" which means to belittle the Deen and regard it as being insignificant. Istikhfaaf is kufr. This statement, therefore, negates the Imaan of the utterer. He must renew his Imaan and make Taubah.

A. A certain Maulana claims that he considers the viewing of television to be permissible on the grounds that the pictures of animate objects screened on the TV are not of a permanent nature. Is there any justification in this argument?

A. The Maulana has erred grievously in his conclusion. His argument is baseless. The view of the Maulana lacks insight and depth. It is indeed regrettable that learned people too stoop to such a base and ignorant level of argumentation. On the assumption that TV does not employ the institution of picture-making then too can the Maulana say that it is permissible for Muslim eyes to view the preponderance of female nudity, immorality, and the host of other vices which are depicted on the TV screen?

Even if the pictures on the TV screen are not permanent (i.e. on the basis of the baatil argument of the Maulana), does he feel it proper and Islamic to expose his wife and children to the immoral filth gorged out on the TV screen? Besides this, the fact is that haraam picture-making is employed in the TV. If the Maulana is interested in the truth and if he is not arguing on the basis of his nafs, then he may write to us for a copy of our booklet on television which explains in detail the institution of picture-making which goes in the TV. Picture-making is most definitely employed in television. Only the ignorant and deliberately intransigent can deny this irrefutable reality.

Q. If a Muslim possesses R10,000 in cash but at the same time has incurred a debt of R60,000 in respect of a house purchased by him on a 30 year scheme basis, is he liable to pay Zakaat on the R10,000? If the answer is in the negative then can he accept Zakaat to pay off his debt of R50,000?

A. In view of the huge debt he is not the owner of the Zakaat Nisaab. The R10,000 according to the Shariah is "mashghool bid-dain" or involved with the debt, hence he does not have to pay Zakaat on the R10,000 in his possession. Although he is not liable to pay Zakaat, acceptance of Zakaat by him is a matter of caution. Technically, according to the Law, he qualifies to accept Zakaat. However, before giving Zakaat to people with this type of debt (i.e. the debt incurred by the purchase of a house over the 30 year scheme), their circumstances should be taken into consideration. Every case should be considered on its merits.

otherwise great abuse of Zakaat will occur. People in possession of houses on the basis of this scheme live in great luxury and waste. They have money for haraam activities and evil items such as television, etc. Their income is substantial and although the debt owing on the house is huge, they are able to pay it off in relatively small instalments over a long period of 30 years. They, therefore, do not actually stand in need of Zakaat although technically they will qualify to accept Zakaat. On the other hand, there are genuine cases of distress. People may be in possession of houses and lawful items of luxury, however, due to adverse circumstances beyond their control they are unable to make ends meet. Zakaat may be given to such genuine cases in spite of such people being in possession of luxuries.

Q. At the time of Hajj the carcasses of Qurbaani animals are buried underground instead of distributing to the poor. Is it permissible in the Shariah to do so?

A. Firstly, it should be understood that the Ibaadat of Qurbaani was enacted by the Shariah in commemoration of the supreme sacrifice which Nabi Ibraaheem (alayhis salaam) offered in the form of making Qurbaani of his son, Nabi Ismaail (alayhis salaam). Feeding the poor with the flesh of sacrificed animals is of secondary importance in relation to the actual Qurbaani Ibaadat. Eating the flesh of the sacrificed animals was legalized by Allah Ta'ala as a favour for this Ummah of Nabi Muhammad (sallallahu alayhi wasallam). The flesh of sacrificed animals was haraam for all previous Ummahs. In previous times, a white flame would descend from the heaven and in a flash devour the carcasses of all sacrifices. accepted by Allah Ta'ala. The rejected ones would remain behind thus indicating that Allah Ta'ala has not accepted the sacrifice. In such cases the animals were left to decompose, to be buried or devoured by beasts.

From the foregoing explanation it should be clear that where there lack facilities for the preservation and distribution of the meat, the best course is to bury it underground. It is thus perfectly permissible according to the Shariah to bury the slaughtered animals. It is entirely another matter if the authorities display indifference and fail to organize facilities for the preservation and distribution of the meat. With the vast wealth which Allah Ta'ala has bestowed on the Saudi authorities this task should not be too difficult. It requires concern and Imaani consciousness. But these factors are largely lacking in the Ummah of our day, hence the neglect.

Q. Is it permissible for a parent to open a letter of his son or daughter even if the word "confidential" is written thereon?

A. Educating and training children are the prior Deeni obligations of parents. It is incumbent upon parents to adopt all such measures which are beneficial for the correct upbringing of their children. Parents are the shepherds of their children who constitute the flock of their parents. On the Day of Qiyaamah Allah Ta'ala will question parents in respect of their flock. Since it is waajib upon parents to tend to the spiritual development of their children, it is permissible for them to open and read the letters of their sons and daughters to detect and prevent evil influences, activities and relationships.

QUESTIONS

Q. If a Muslim does not own the Nisaab value, hence is not liable to pay Zakaat, can he accept Zakaat if he owns non-essentials such as a TV set worth more than the Nisaab of Zakaat?

A. It is not permissible for such a person to accept Zakaat nor is it permissible to give such a person Zakaat.

Q. On some of the Islamic books given to me is stated: "For free distribution". Also a request is made on the cover to pass the book on to others. Is one obliged to pass on the book? If one sells such a book is it sinful?

A. A book given to one as a gift becomes one's property. One is, therefore, not obliged by the Shariah to dispose of the book in the manner requested. It is not sinful to sell such a book, since one is selling one's own property. Like ownership is established by virtue of a sale contract, so too is it established by means of a gift. Once an article becomes one's property, one is Islamically permitted to either gift it away or sell it.

Q. When I stand alongside a certain person in Jamaat Salaat, my concentration is greatly disturbed because of his habits. He recites the Tasbeehs and Tashahhud audibly; he sways to and fro; he habitually clears his throats. These acts have formed habits in him. I try to avoid standing alongside him during Jamaat Salaat since my mind gets diverted by his habits. Please advise me.

A. You are permitted to avoid standing alongside him during Salaat since his habits constitute an interference in your Salaat.

THE PARTS OF THE HUMAN BODY

The human being and all parts of his body are sacred. It is not permissible according to the Shariah to put to any kind of use any part of the human being. Even human hair and nails have to be buried. Since Islam forbids the use of human bodily parts, all forms of organ transplantation involving human organs are haraam. The report appearing hereunder indicates the extent of the abuse of human bodies for monetary considerations.

UK police uncover trade in human pituitary glands

HERALD CORRESPONDENT

LONDON — British police have discovered a trade in human pituitary glands which have been removed from bodies and sold to companies, including one in Sweden which manufactures growth hormones.

Use of such hormones is normally strictly controlled because of potential medical dangers. But an illicit trade is believed to have developed, particularly in the United States, because they can improve athletes' performances and are not detectable by dope tests.

The trade in human organs was discovered by Scotland Yard's Serious Crimes Squad as a result of information received during a separate 16-month inquiry into a conspiracy to steal blood from the National Heart Hospital. This led to Dr Mark Patterson, a consultant haematologist, being jailed for three years last week.

The police exposed the seedy worldwide trade in human blood plasma involving a network of brokers based in London, Switzerland and the United States. They unearthed a further lucrative trade in whole blood for Saudi Arabia, Nigeria and other countries.

Growth hormones are undetectable by present drug-testing techniques because they are a natural derivative.

ULAMA AND COLLECTIONS

It is not the function of Moolvi's to collect funds. This is the duty of people involved in mundane pursuits. (Hakimul Ummat)

Evil opinions of SHI'ISM

Impact International, Vol. 14:16 reports some preposterous observations made by Khomeini of Iran. Among the claims made by Khomeini at the birthday anniversary of the Shi'i Imam Raza, are the following:

(1) The failure to achieve an Islamic system of government right from the time of Rasulullah (sallallahu alayhi wasallam) until the present day. According to Khomeini the Islamic system of government was not achieved even by Rasulullah (sallallahu alayhi wasallam).

(2) Hadhrat Ali (radhiyallahu anhu) was not allowed to reveal the special knowledge which he obtained from Rasulullah (sallallahu alayhi wasallam) and that this "special" knowledge was apart from the Qur'aan Shareef.

(3) Hadhrat Ali (radhiyallahu anhu) and the Imams did not find anyone to whom they could impart their special knowledge and the knowledge of the Qur'aan. Thus this special knowledge and the knowledge of the Qur'aan departed with the Imams.

(4) The Qur'aan today is veiled in mystery and its meanings are hidden.

(5) The interpretations of the existing Qur'aan, from the beginning to the present, are not the interpretations of the Qur'aan, but are translations which resemble the Qur'aan.

Although these are shocking statements of kufr, they are not surprising to those who have made a study of Shi'ism. Shi'ism propagates some of the worst opinions of kufr, hence it is not surprising to read such evil statements flowing from the lips of Khomeini. The books considered as authoritative by the Shi'i priests teach that the existing Qur'aan is not authentic, hence Khomeini says that the "interpretations of the existing Qur'aan are not the real interpretations of the Qur'aan which in Shi'i belief will be brought by Imaam Mahdi (alayhis salaam). Needless to say, this is the highest aspect of kufr of Shi'ism. The Shi'i clergy believes that the existing Qur'aan is not the true version. What greater kufr can there be?

In the claim that Hadhrat Ali (radhiyallahu anhu) was endowed with secret knowledge which is not to be found in the Qur'aan and Sunnah, is the implication that Islam is in an imperfect and incomplete state. Furthermore, the allegation that Hadhrat Ali (radhiyallahu anhu) was prevented from revealing the knowledge which he gained from Rasulullah (sallallahu alayhi wasallam), implies that a considerable part of of Islam is missing and has always been missing. This claim negates the Qur'aanic verse: **"This Day have I perfected for you your Deen...."**

In view of the Shi'i blasphemous claim that on the demise of Rasulullah (sallallahu alayhi wasallam) the overwhelming majority of Sahaabah became murtad (Nauthubillaah!), it is not at all surprising for Khomeini to assert that an Islamic government was never achieved.

A bit of reflection will reveal that the motive underlying these observations made by Khomeini is merely to present a cover for the failure of Khomeini's revolution in Iran. Having realized this fact of failure, Khomeini is presenting excuses to hoodwink the Iranian public. This should be clear from the following statement attributed to Khomeini by "Impact": "What we have lost" said the Iranian leader, with ostensible sorrow, "is the divine government of justice which has not been achieved". However, he went on to add that "now that Almighty Allah has granted this people success and encompassed them with his care and kindness we see with our own eyes what they are doing against the divine government in Iran". The enemies have not given officials in Iran the opportunity to make Islam known and to present it to the world."

This sums up the failure of Khomeini's revolution. It tends to offer an excuse to the Irani people for the failure. A gullible public in Iran will accept that if Rasulullah (sallallahu alayhi wasallam) failed (Nauthubillaah!) to achieve an Islamic government; if even the Shi'i's greatest Imaam, Hadhrat Ali (Radhiyallahu anhu) failed to achieve a true Islamic government and if the entire world of Islam from the very beginning to the present times failed to achieve the divine system of government which Islam envisages, then it should be accepted with contented resignation that Iran's objective too has failed in this direction. Indeed, Shi'ism will resort to the most blasphemous types of kufr to justify its failures. The motive beneath all Shi'i conspiracies is nothing but worldly gain and considerations of aggrandizement. The Akhirah and altruistic motives are furthest from Shi'i plans. After all Shi'ism still has the sacred blood of Ameerul Mu'mineen Sayyiduna Uthmaan (radhiyallahu anhu) on its murderous hands. Shi'ism is a political sect concealing itself under religious colours to gain the approval and support of masses. It is for this reason that an independent observer will be quick to notice that every religious activity of the Shiah clergy is cast into a political mould.

SOME NASEEHAT

Hadhrat Maulana Ashraf Ali Thaavi (rah matullah alayh) said:

* Following the Sunnah is indeed a great blessing although one does not attain fame thereby.

* Prior to commencing any act, one should understand one's motive and aim.

* At times the kuffaar may show some partiality towards Muslims. However, such partiality is motivated by the expediency of self-interest. It is an indisputable fact that they regard Islam as a danger, hence they are perpetually engaged in conspiracies against Muslims. They have understood

well that as long as Muslims remain strong, they (the kuffaar) will not be able to rule in peace.

* Muslims should strive only to gain the Pleasure of one being, viz., Allah Ta'ala. If His Pleasure is cultivated, the displeasure of others is of no significance. None will be able to harm the Muslim then.

* The Believer must ensure that his relationship with Allah Ta'ala is correct. Beyond this he should not concern himself with anything.

* Scheming ways of interfering with the Ahle Haqq is the occupation of the Ahle-e-Baatil.

Excessive Speech

Excessive talk, i.e. to talk unnecessarily, is extremely detrimental to the soul. Speaking less is most beneficial spiritually. Much talk creates spiritual darkness and the noor (celestial light) of the heart is gradually eliminated. Thus, unnecessary talk, no matter how little, creates darkness in the heart. The heart then spiritually dies. Unnecessary speech is a fatal poison in the path of spiritual development and progress. (Hakimul Ummat)

THE SUNNAH

The Auliya of former times exercised the greatest care in the observance of Sunnat practices in the minutest detail. Once when it dawned on Hadhrat Uthmaan Harooni (rahmatullah alayhi) that he had omitted making khilaal in wudhu in accordance with the Sunnah, he repeated the Salaat of twenty years, making the khilaal correctly according to the Sunnah method. (Hakimul Ummat)

ISTIGHNA—INDEPENDENCE

Istighna or independence is an attribute of those who have cultivated a correct relationship with Allah Ta'ala. (Hakimul Ummat)

ISLAMIC UNITY

There is an imperative need for Muslims to avoid disunity. When Muslims are disunited, other nations become audacious in harming Muslims. However, this does not mean the forging of the type of unity propagated by political leaders of these times and their supporting Molvies. In their type of unity, the Shariah is not taken into consideration. The limits of the Shariah are transgressed. The unity of Muslims is a unity based on the Shariah--the Rope of Allah. (Hakimul Ummat)

TAQWA

For achieving taqwaa (true fear of Allah and piety) reflection on the Aakhirah is necessary. One should ponder daily regarding the events which will transpire from death onwards. At the same time one should realize by means of constant reflection that all material wealth and gain are futile and of no aid in the Aakhirah. Everything material is transitory and will come to an end one day. (Hakimul Ummat)

Sayings of

RASULULLAH (sallallahu alayhi wasallam)

"Whoever visits fortune-tellers (and astrologers) has committed kufr (disbelieved) with the Law brought by Muhammad (sallallahu alayhi wasallam).

"Beware of even minor sins."

"Have you not heard! Have you not heard! Simplicity is part of Imaan."

"Whenever a people innovates a custom, Allah Ta'ala eliminates a Sunnat from them.

"To abuse a Muslim is immoral and to fight with him is an act of kufr."

"Allah honours the one who guards my Sunnah."

"Whoever eats (and drinks) from silver utensils is in fact eating from the fire of Jahannum."

"Gold and silk have been decreed unlawful for the males of my Ummah."

"The bid'atis (innovators) are the dogs of the fire."

DRESS

Rasulullah (sallallahu alayhi wasallam) placed great emphasis on the way in which a Muslim should dress. The stress which Nabi-e-Kareem laid on Muslim dress indicates the spiritual and moral influence which garments exercise on the heart and mind of man.

The modern culture of the west too pays great attention to styles of dress. In fact, stylish garments are an obsession in the west. Dress-style is a fundamental of western way of life. This is a self-evident fact.

It is thus clear that both Islamic civilization and kufr civilization stress the importance of dress-style. The difference between the two, however, is widely divergent. While Islam emphasises a simple, modest and pious form of dress, kufr civilization designs extravagant, immodest, immoral styles of dress. While Islamic dress emphasises concealment, kufr dress stresses exhibition. Humility and pride are the respective results of the different forms of dress.

The following statements of Rasulullah (sallallahu alayhi wasallam) will indicate the significance which Islam attaches to forms of dress.

* Allah Ta'ala curses a man who dons feminine garments and a woman who wears male garments.

* O Abu Zarr! Wear simple and rough garments so that pride does not enter into you.

* Beware of red garments, for verily, such garments are most pleasing to shaitaan. (Red as well as other feminine colours are not permissible for males).

* That which hangs below the ankles will be in the fire. (It is haraam for Muslim males to wear their trousers below their ankles).

* Whoever wears clothing of show to vie with others, Allah does not look (with mercy) at him until he removes the garments.

* Allah Ta'ala loves a Mu'min with simple clothing, who does not care what he wears.

* Hadhrat Umme Salmah (radhiallahu anha) narrates that the most preferred garment by Rasulullah (sallallahu alayhi wasallam) was the qamees (kurtah).

Besides the abovementioned Ahaadith, there are many other narrations of Rasulullah (sallallahu alayhi wasallam) and statements of the Sahaabah to indicate the significance and emphasis which Islam lays on an Islamic and humble way of dress.

The changing styles of dress of the kuffaar are not lawful for Muslims. In the early days, Hadhrat Umar (radhiallahu anhu) made it an offence for the non-Muslim citizens of the Islamic empire to adopt Muslim style of dress. In this way the separate identities of Muslims and non-Muslims were compulsorily maintained.

THE NOBLEST AND THE WORST

Rasulullah (sallallahu alayhi wasallam) said:

"The noblest among your youth are those who cultivate a resemblance with your elderly people; the worst of your old people are those who imitate your youth."

Remain steadfast and follow not the way of those without knowledge. (Qur'aan)

ISLAH

I draw the attention of the leaders of the community to the duty of self-reformation. Until you do not spiritually and morally reform yourselves, it will not be accepted that you have the interests of the community at heart. Your expressions of concern and sympathy for the community are of no significance. The Qur'aan states:

"What! Do you order people to do good while you forget yourselves. (This you do) while you recite the Kitaab (Qur'aan)."

(Hakimul Ummat)

GHEEBAT

Hadhrat Hakimul Ummat said:

"In the Hadith of Rasulullah (sallallahu alayhi wasallam) gheebat (speaking ill of others in their absence) is worse than fornication. We refrain from the consumption of liquor and from the commission of fornication, but we indulge in gheebat. If we abstain from fornication because it is a sin against Allah Ta'ala then why do we not refrain from gheebat and other sins? It is clear that the actual reason for our abstention from liquor, fornication, etc., is not because we consider these to be sinful, but merely because these evils are openly disgraceful. Our parents have abstained from liquor and fornication, hence we too follow them. Our abstention is not as a result of consideration for the Deen. We know the disgrace which will follow should we consume liquor or indulge in fornication. These considerations thus deter us. On the contrary, our fathers and grandfathers indulged in gheebat. Gheebat has not been considered evil by them, hence we freely indulge in it. If we regarded gheebat as being sinful we would have abstained. In so far as sin is concerned, both consumption of liquor and gheebat are equal.

THE HEARTS OF RULERS IN ALLAH'S CONTROL

Hadhrat Ibn Abi Dunya (rahmatullah alayh) narrates the following Hadith in which Allah Ta'ala speaks:

"Do not villify the rulers, for verily, their hearts are in My power. . ."

It is clear from this statement of Rasulullah (sallallahu alayhi wasallam) that rulers act according to the Divine Scheme of Allah Ta'ala. They are mere cogs in the Divine Machinery governing creation. According to Rasulullah (sallallahu alayhi wasallam), Allah Ta'ala appoints cruel rulers to oppress and harass a transgressing nation. Disobedience to Allah Ta'ala results in oppressive rulers being appointed. The rulers are therefore a mirror of the deeds of the nation. The Hadith makes it abundantly clear that the minds and hearts of the rulers are in Allah's power and control. He directs the minds and the system of government in a country. When transgression and immorality are substituted for submission and morality, Allah Ta'ala will remove oppressive rulers and bring in their stead just and benevolent rulers.

In view of this direction of the Shariah, Muslims should examine their deeds and the state of their Imaan. Muslims should not ignorantly follow the slogans and the yellings of the kuffaar and deviate Muslim politicians and anarchists. Our concern has to be the development of our Imaan and Akhlaaq. We must follow the Sunnah correctly and Allah Ta'ala will protect us.

MALICE

Rasulullah (sallallahu alayhi wasallam) said that the Doors of Jannat are opened every Monday and Thursday and all people besides unbelievers and two brothers having malice for each other are forgiven. It is then proclaimed: "Grant them time for perhaps they will make peace."

It does not behove one Muslim to entertain malice for another brother Muslim. Such malice severely harms and weakens the Imaan. The glitter (Noor) of Imaan is effaced as a result of the evil of malice which is allowed to linger in the hearts. It is of the utmost importance for those on ill terms to restore their brotherly relationship so that they do not suffer the calamity of being deprived of the special Rahmat of Allah Ta'ala.

at FORTY

Rasulullah (sallallahu alayhi wasallam) said:

"Whoever has progressed beyond forty years and his virtuous acts do not surpass his evil acts, should prepare himself for the Fire."

At the age of forty a man's aql or intelligence attains perfection while at the same time two thirds of man's life have already passed by. If, despite this, man labours along in evil, futility, neglect and sport, it strongly indicates one's distance from the Rahmat of Allah Ta'ala. If the true purpose of life has not yet dawned on one even at the age of forty, it is a sign of one's plunge towards the Fire. By the age of forty the Mu'min should have become sufficiently alert to realize the futility of this transitory life and the reality of the everlasting life Hereafter. But, such realization is achieved only by means of constant reflection on the Akhirah.

Regarding constant reflection, Rasulullah (sallallahu alayhi wasallam) said:

"Take a reckoning (of yourselves) before a reckoning will be demanded (from you)."

This "reckoning" mentioned in the aforementioned hadith concerns the Mu'min's daily stock-taking of his deeds, thoughts and attitudes. It is necessary that each night the Mu'min ponders over the activities of the whole day. When he recalls a good act rendered by him, he should request Allah Ta'ala to accept it and grant him greater ability to remain steadfast on it. If he recalls an evil deed committed or evil thoughts entertained, he should make taubah and request Allah Ta'ala to protect him. If this is done daily, Insha'Allah, the Akhirah will become a vivid reality to the Mu'min. Such forms of meditation are essential for creating lustre in the Imaan and for strengthening the belief in the Akhirah so that it attains a degree of reality which will be strong enough to deter one from evil.

THE CALAMITY OF FUTILITY

Rasulullah (sallallahu alayhi wasallam) said: "Man's indulgence in futile acts signifies the diversion of Allah's Rahmat from him."

According to this hadith of Nabi-e-Kareem (sallallahu alayhi wasallam), man's participation in useless and futile acts and things is the sign of Allah's displeasure. When man is constant in futility, he should realize that he has fallen from the Grace of Allah Ta'ala. He then drifts further and further from Divine Mercy and Guidance.

Futility refers to all such acts which are of no benefit to man, neither materially nor spiritually. Futile acts do not benefit in this world nor in the Akhirah. It does therefore not behove the Mu'min to participate in idle sport and amusement.

SURAH

Certain Surahs (chapters) in the Qur'aan Shareef are known as Makki while others are described as Madani. In the terminology of the mufasssireen (authoritative commentators of the Qur'aan Shareef), **Makki** refers to all such verses which were revealed prior to the arrival of Rasulullah (sallallahu alayhi wasallam) in Madinah Tayyibah, i.e. his arrival after having migrated from Makkah Muazzamah. **Madani** refers to all those verses revealed after Rasulullah's (sallallahu alayhi wasallam) arrival in Madinah Tayyibah.

Some people have wrongly understood the term **Makki** as meaning verses revealed in the City of Makkah, and **Madani** as verses revealed in the City of Madinah. Certain verses which although not revealed in Makkah, are described as **Makki** because these were revealed prior to the era of migration (Hijrat). Hence, the verses which were revealed at Mina, Arafat or during the course of the Mi'raaj journey are known as **Makki**. Even those verses which were revealed along the route to Madinah Tayyibah during the migration journey are known as **Makki**. Similarly, numerous verses which were not revealed in the City of Madinah are nevertheless described as **Madani**.

After Hijrat (migration) Rasulullah (sallallahu alayhi wasallam) undertook many a journey, some being hundreds of miles from Madinah Tayyibah. However, all verses revealed during these journeys are described as **Madani**. Even those verses which were revealed in the City of Makkah or in its suburbs or on the occasion of the conquest of Makkah Muazzamah or on the Hudaibiyyah Expedition are designated **Madani**.

AYAT

The Qur'aanic aayaat (verses) are classified into two categories:

- (1) Revelation of verses not occasioned by any special, episode, circumstance or question. These verses were revealed unprompted by any event in the background.
- (2) Revelation of verses occasioned by special circumstance. These verses were revealed as a direct consequence of some special circumstance, event or development which constitute the background of such verses.

In the technical language of the mufasssireen the background of such verses is termed **Sabab-e-Nuzool** or **Shaan-e-Nuzool**. Shaan-e-Nuzool occupies a significant and important position in the Knowledge of Tafseer. The understanding of many aayaat is dependent on the knowledge of Shaan-e-Nuzool.

NASEEHAT

Imaam Ghazaali (rahmatullah alayh) said:

- * Knowledge without practise will never suffice to save one.
- * The acquisition of vast book knowledge and the gathering of numerous books without practising according to the demands of knowledge will be of no avail (in saving one from the torments of the Akhirah).
- * Unless you do not make yourself deserving of Allah's Mercy by means of virtuous deeds, Allah's Rahmat will not be directed to you.
- * The soul of Ibaadat is obedience (to Allah's Law) and not mere form.

Exposition of the Qur'an

The fact that the Sahaabah-e-Kiraam spent lengthy periods--years-- in the acquisition of the knowledge of the Qur'aan and its meanings is most noteworthy. Their mother tongue was Arabic. They were experts in the language and possessed complete proficiency in Arabic poetry and literature. They had the ability to memorize lengthy poems without effort. What then was the need for men of such calibre to spend long periods to learn and understand the Qur'aan Shareef? Proficiency in the Arabic language is not a sufficient qualification for the acquisition of the Knowledge of the Qur'aan and its meaning. For this lofty purpose, association and the instruction of Rasulullah (sallallahu alayhi wasallam) were vital requirements.

It is very clear that the Sahaabah, despite their proficiency in Arabic and despite them being direct witnesses of the **nuzool** (descent) of **Wahi** (the revelation of the Qur'aan), were dependent on Rasulullah (sallallahu alayhi wasallam) for gaining a proper understanding of the Qur'aan Shareef. For the Sahaabah to qualify as Ulama, the tutition of Rasulullah (sallallahu alayhi wasallam) was a requisite. Thus, no person can truthfully lay claim to having understood the meanings of the Qur'aan-e-Hakeem without having studied under qualified Ustaads.

Now, centuries after the glorious era of the Sahaabah, we find wholly unqualified men who are deficient in Imaan and lacking in righteous deeds, laying preposterous claims in regard to the **tafseer** of the Qur'aan-e-Hakeem. They have sought to set themselves up as mufasssireen when, in fact, they do not even understand the meaning of the term, **mufasssir**. Men who have acquired a smattering of Arabic or who have made a superficial study of a translation of the Qur'aan Shareef regard themselves as great mufasssirs of the Qur'aan Shareef. Their audacity in these claims is indeed stupendous. Their claim is a great mockery of Knowledge. The perpetrators of this audacity and mockery should remember the following warning of Rasulullah (sallallahu alayhi wasallam):

"He who speaks about the Qur'aan without knowledge should prepare his abode in the Fire."

"He who speaks regarding the Qur'aan on the basis of his opinion and proffers (even) a correct meaning, has most certainly blundered (notwithstanding the correctness of his view)."

These warnings should be sufficient to indicate the grave error of attributing meanings to the verses of the Qur'aan on the basis of personal opinion. Personal opinion has no share in the exposition of the Qur'aan Shareef. It leads to the fire of Jahannum.

NASEEHAT IS BITTER

Imaam Ghazaali (rahmatullah alayh), giving advice to one of his students and disciples said:

"O my son! To give advice (Naseehat) is a simple matter. But, to act according to the naseehat is difficult. When lowly desires and emotions are overwhelming in a person then naseehat is a very bitter pill. This applies so much more to those who are involved in the pursuit of worldly sciences.

★ TASAWWUF ★

Self-reformation, i.e. elimination of the evil nafsani attributes and cultivation of the higher and noble qualities, is incumbent on every Muslim. For achieving this goal, the following are the essential requirements:

- (1) **Purity of Belief:** I'tiqad or belief must be absolutely pure. Belief must not be contaminated with the slightest vestige of shirk and bid'ah.
- (2) **Sincere Taubah:** Repentance or taubah should be of such a high standard that one does not venture even near to sin.
- (3) **Discharge of Rights:** Great effort should be made to discharge the obligations of others. One's relationship with others should be in such a way which leaves no rights unfulfilled.
- (4) **Knowledge of the Shariah:** The acquisition of sufficient knowledge of the Deen—knowledge which will enable one to differentiate between lawful and unlawful things.
- (5) **Guarding the nafs:** It is essential to guard one's nafs (Lowly desires) at all times. A check should be maintained on the desires of emotions. This measure is possible only if one abstains from evil company. By abstaining from bad company, shaitaan will not gain domination of one's nafs.
- (6) **Shaikh or Spiritual Guide:** The need for a Shaikh or spiritual guide is vital. The Shaikh aids the mureed (disciple) to eliminate the evil attributes and to cultivate noble qualities.
- (7) **Preference for Poverty:** Poverty should be accorded preference over wealth. The basic principle in the attainment of spiritual purification is to empty the heart of all worldly love.

The above explanation is the exposition of Tasawwuf presented by Hadhrat Imaam Ghazaali (rahmatullah alayh).

THE TRUE SUFI

Tasawwuf consists of two essentials.

- (1) A sincere and correct relationship with Allah Ta'ala.
- (2) Goodness and preserverence with creation.

The one in whom these two essentials exist, is a true Sufi. (Imaam Ghazaali)

ESSENTIALS OF TASAWWUF

Elaborating on the essentials of Tasawwuf, Imaam Ghazaali (rahmatullah alayh) said:

Sincerity of relationship with Allah Ta'ala is to sacrifice every desire which conflicts with the Command of Allah Ta'ala.

Goodness towards creation is to refrain from attempting to win the sympathy and support of anyone. On the contrary, one should aid and sympathise with others providing their wishes are not in conflict with the Shariah. Whoever is pleased with any Shar'i violation is not a Sufi. One who opposes the Shariah or is pleased with acts which violate the Shariah is a fraud if he claims to be a sufi.

Your Zakāt — our Condition of Acceptance

The prime purpose of the Mujlisul Ulama Zakaat Organization is to guide Muslims in their Zakaat affairs. Our aim is not to be a money-collecting organization. However, where Muslims find that they are not able to distribute their Zakaat funds in accordance with the Shariah, they may then divert their Zakaat payments to us. To assist us in this task and to lighten the responsibility for us we stipulate the following condition for the acceptance of Zakaat funds diverted to us for distribution:

WHEN FORWARDING ZAKAAT TO US, DO MAKE THE NIYYAT (INTENTION) OF MAKING THE MUJLISUL ULAMA ZAKAAT ORGANIZATION YOUR FREE AND UNFETTERED WAKEEL (REPRESENTATIVE) IN THE DISTRIBUTION OF YOUR ZAKAAT.

This niyyat by you will enable us to distribute your Zakaat in accordance with the Shariah in a manner that will make it easy upon us to effect the distribution. Do remember that the effect of making this niyyat (as outlined above) will permit us full and unfettered control and freedom to distribute within the Shar'i Zakaat categories in a manner, time and amount as we deem fit.

PLEASE NOTE THAT WE SHALL ACCEPT YOUR ZAKAAT FOR DISTRIBUTION ONLY ON THIS CONDITION: If you cannot agree to this condition, please do not forward your Zakaat to us for distribution. You may in that case divert your Zakaat elsewhere for distribution.

DEBATES

Imaam Ghazaali (rahmatullah alayh) while admonishing one of his close disciples, said:

"As far as is possible refrain from debating and arguing. The harms of debating exceed its benefits. Its sin is greater. Remember that debating is the fountain from which gush forth all evil attributes such as show, malice, envy, pride, hatred and vieying. However, if the debate is motivated to manifest the Haqq, then there is no wrong in it. But, the intention underlying the debate must be sincere. There are two signs which indicate sincerity of niyyat regarding a debate, viz.,

- (1) The quest for the truth. At all times the desire is to ensure the manifestation of the Haqq whether the truth is manifested by yourself or by your opponent.
- (2) The desire to conduct the debate in privacy.

If you have absolute certainty that your case is the Haqq and that your opponent is disputing on the basis of obstinacy and intransigence, then beware! Immediately terminate the debate and do not venture near the debate. The consequences of debating with an intransigent opponent is greater hatred while the argument will be devoid of any benefit.

MAHR-E-FATIMI

Muharram 1405

R 675 (approximately)

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EVEN ATHEISTS ACKNOWLEDGE THE NATURAL WORTH OF ISLAMIC LAWS WHILE MUSLIMS INFLUENCED BY THE WEST ARE AT PAINS TO ARGUE AWAY THE THE TEACHINGS EXPOUNDED BY RASULULLAH(SALLALLAHU ALAYHI WASALLAM)

MEN AND WOMEN EQUAL ?

Russian men urged to cast off their aprons

Foreign Service

MOSCOW: Russian husbands must get out of the kitchen and go back to being real men.

Marxist doctrine on equality of the sexes is said to be making Russian men effeminate and wrecking family life. Now the official Communist Party newspaper Pravda is calling on husbands to cast off their aprons and be more masterful.

"The worth of a man — his prestige — should be the prime thing in the

moral code of a family," says writer Grant Ba-grazian.

"A woman must remain a woman, a man a man."

Too many red-blooded Reds are "growing feminine, relinquishing their masculine superiority to their wives," he claims.

"Where there is a struggle between man and wife for leadership, there is no mutual understanding, no harmony or respect."

"There used to be a strict hierarchy in a man's home. He was the provider, the builder. Women always felt the strong hand and the kind strength of the man."

The call for a return to traditional roles follows an article a month ago which urged mothers to bring up their daughters to wear aprons, play with dolls, and respect the "stronger sex"

(Daily News, 5th September 1984)

"AND FOR MEN THERE IS A RANK ABOVE WOMEN." (QUR'AAN)

"MEN ARE THE RULERS OF WOMEN." (QUR'AAN)

"If I had to command sajdah (prostration) for anyone (other than Allah), I would have ordered women to make sajdah for their husbands." (Hadith)

THE LIKENESS OF THE ULAMA ON EARTH IS LIKE STARS BY MEANS OF WHICH GUIDANCE IS OBTAINED IN THE DARKNESS OF THE LAND AND OCEAN. THEREFORE WHEN THE STARS FADE, SOON WILL GUIDANCE BE LOST. —Hadith

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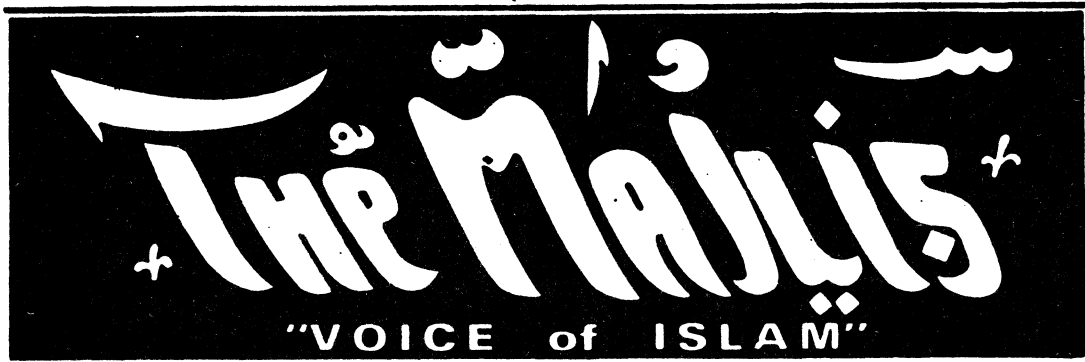
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Vol 6, No. 8

COMMUNITY OF PROPERTY

In terms of the new Matrimonial Property Act, it is now possible to apply to the court for the cancellation of Community of Property. Since a marriage in Community of Property invalidates an Islamic Will, it is imperative that all Muslims whose marriage is in Community of Property apply to cancel this system. The application for such cancellation should be made through the office of an attorney. In terms of the Shariah it is incumbent to make the application for the cancellation of the Community of Property system.

THE MATRIMONIAL ACT HOW IT AFFECTS MUSLIMS

Since 1st November 1984 the new Matrimonial Act has come into operation. The marriage laws of the country, like all other laws of non-Muslims, are in conflict with the Shariah of Islam. Muslims are adversely affected by such laws which prevent Muslims from conducting their lives in accordance with the Shariah. However, there are usually loopholes and provisions in these man-made laws which we can manipulate in a way to permit the operation of the Shariah. It is therefore necessary for Muslims to understand this new marriage law, the prime purpose for such understanding being the need to ensure that a Muslim subjects his estate to the Islamic laws of **Miraath** or Inheritance.

Several options exist in the new Matrimonial Act. If the correct option is selected, a Muslim will be able to draw up an Islamic Will which will be valid in even the law of the land. Since it is obligatory to distribute the deceased's estate in accordance with the Shariah, it is incumbent upon Muslims to choose the correct option which allows them to distribute their estates in terms of the Shariah.

In regard to the new Matrimonial Property Act, we shall touch on only those aspects which affect the Muslim's Islamic right and obligation of bequeathing his estate in terms of the Shariah.

One of the most significant aspects of the new marriage act is the "accrual system". This simply means the equal distribution on dissolution of the marriage of the assets accrued by the spouses during their marriage. From 1st November 1984 the accrual system will be automatically included under antenuptial contract (ANC). Until now (i.e. 1st November) the estates of the spouses were totally separate under ANC. However, the Act provides an option to exclude the accrual system.

Antenuptial Contract marriages prior to November 1st, remain unchanged. There is no automatic change to the accrual system.

It is essential to understand that:

- (1) Islamic Wills drawn up by couples whose marriage is in Community of Property (CoP) are not valid according to the law of the land.
- (2) Islamic Wills drawn up by couples married under ANC prior to 1st November 1984 are valid in the law of the land.
- (3) Islamic Wills drawn up by couples married under ANC **excluding the option of accrual** from November 1st onwards, are valid in the law of the land.

Important: If the system of accrual is not specifically excluded, it will be automatically included under ANC. An Islamic Testament will then be invalid.

Distribution of the estate of the mayyit (deceased) in accordance with the Shariah is **Fardh** or compulsory. It is therefore not permissible to select an option from the new Matrimonial Property Act, which disallows distribution of the deceased's assets in terms of the Shariah. The only option which will enable the Muslim couple to bequeath their respective estates in accordance with the Shariah is an ANC which excludes the accrual system. It is **therefore Waajib** for those who register their marriages to choose an Antenuptial Contract which excludes the accrual system.

According to the Shariah it is not permissible to register the marriage in Community of Property nor under Antenuptial contract which includes the accrual system.

ANC forms

To assist Muslims in selecting the correct option when registering their marriages—the option which enables them to dispose of their estates in accordance with the Shariah—the Mujlisul Ulama of S.A. has prepared an **ANTENUPTIAL CONTRACT** providing for the exclusion of the accrual system. All those who will be registering their marriages must understand that it is **WAAJIB** to do so by Antenuptial Contract excluding the accrual system. Once this has been done, an Islamic Will has incumbently to be drawn up. Such Will forms are also available. Write to the Mujlisul Ulama of S.A. for copies of these documents. Address: P.O.Box 3393, Port Elizabeth.

INHERITANCE

Allah Ta'ala declares:

"Allah will cast him (i.e. the one who transgresses the Islamic laws of inheritance) into the Fire; therein will he dwell forever. For him there is a disgraceful punishment in store."

(QUR'AAN)

Rasulullah (sallallahu alayhi wasallam) said:

"Many people spend their entire lives in the worship of Allah, but at the time of death they hurt their heirs regarding inheritance. Such people are despatched directly to Jahannum by Allah."

Distribution of the mayyit's (deceased's) estate according to the Law of Allah Ta'ala is a Divine Command on which the Qur'aan and Rasulullah (sallallahu alayhi wasallam) lay great emphasis. Many people destroy their lifetime of ibaadat by inviting the Wrath of Allah Ta'ala on the very doorstep of the Divine Court—at the time of maut when they are about to meet their Creator. The abovementioned Qur'aanic aayat and Hadith should be sufficient warning for those conscious of their meeting with Allah Ta'ala. Depriving any rightful Shar'i heir of his inheritance or tampering in any way whatever with the shares determined by the Shariah fall within the scope of the warnings sounded in the aforementioned narrations.

Many people are so attached to this material world that even on their departure from this transitory abode and earthly realm, they are not able to tolerate the distribution of their estates contrary to their lowly wishes. They thus finally close their eyes on this world while engrossed in flagrant violation of Allah's Law of Inheritance. But on opening their eyes immediately thereafter in the realm of Barzakh, they are

confronted by the Wrath of Allah Ta'ala referred to in the Aayat and Hadith mentioned above.

Many Muslims fail to understand the absolute importance of disposing of their estates in accordance with the Islamic laws of inheritance. They are deluded into the erroneous idea that they have been granted total control and right over the wealth in their custody and that such control and right extend to even the period after death. But, according to Islam, the temporary and partial control and right over wealth granted to man by the Shariah, abruptly terminates with the advent of maut. Thus, any will or testament in conflict with the Shariah is not valid in Islam. The calamity of an un-Islamic Will will cloud the life of the Mu'min from the very time he enters the stage of Barzakh, i.e. that phase of existence after death and before Qiyaamah.

To save themselves from the eternal damnation of the Aakhirah, Muslims should not draw up Wills along the lines advised by non-Muslim and worldly Muslim attorneys. Such advisors only facilitate the entry into Jahannum. It is incumbent—Waajib—for Muslims to consult the Ulama in this matter and obtain their advice when drawing up an Islamic Will. Towards this end, the Mujlisul Ulama of South Africa has drawn up two documents, viz., **the Islamic Will and an Antenuptial Contract**. Write to the Mujlisul Ulama for your copies and consider it **Waajib (Compulsory)** to act in accordance with the Shar'i instructions given in this regard. Every Muslim should at least ensure that the very last act rendered on earth in this ephemeral life is a deed which countenances Divine Pleasure.

QUESTIONS and ANSWERS

MUJLISUL ULAMA
OF SOUTH AFRICA
P.O. BOX 3393
PORT ELIZABETH

Q. What does the Shariah say regarding the following practice:

In a certain Musjid, on Fridays, the Imaam of the Musjid who happens to be a senior Alim, allows a non-Alim to give a lecture to the Juma' congregation. The non-Alim happens to be a university professor who dons western garb. He is also clean-shaven. He does not keep a beard according to the law of the Shariah. Even whilst giving the lecture in the Musjid on Fridays, he is clad in western garb with a neck-tie. Please comment in terms of the Shariah.

A. According to the Shariah, this professor described in the question is a faasiq (or a flagrant violator of the Shariah). Shaving the beard and donning a neck-tie--the symbol of the crucifix--are acts of fisq. Rasulullah (sallallahu alayhi wasallam) forbade honour being shown to a faasiq. It is, therefore not permissible for the Imaam to honour this faasiq by allowing him the platform of the Musjid to address the Musallees. The Imaam has erred grievously in permitting this man to address the community in the Musjid.

Q. Is it permissible to give interest to such poor Muslims who are entitled to accept Zakaat?

A. It is permissible.

Q. Is it permissible to use interest money to pay for subscription of a religious magazine?

A. It is not permissible to use interest money for this purpose. Interest money is haraam, hence it has to be compulsorily eliminated by giving it to the poor. Once the poor take possession of the money, it becomes their property. The money is then halaal for them. They may then utilize for any of their requirements, even purchasing religious books.

Q. If non-Muslim friends join in the Janaaza Salaat, what should we do?

A. You must prevent them with respect. Without being harsh or disrespectful, you should inform them that Janaazah Salaat is exclusive for Muslims and Islam does not allow non-Muslims to participate. In matters of the Deen, one should not be concerned of the displeasure of people. The only thing which matters is the Pleasure and Displeasure of Allah Ta'ala.

Q. Is it permissible to have an aayat of the Qur'aan Shareef inscribed on the cloth covering the janaazah? It is observed that usually the cloth is mishandled.

A. It is not permissible to use such a cloth to cover the janaazah. A cloth with an aayat of the Qur'aan Shareef on it cannot be handled without wudhu. It is sinful to show disrespect to the Qur'aanic aayat by mishandling the cloth.

Q. An organization collects Zakaat, Fitrah, etc. The Fitrah is collected during Ramadhaan but is not distributed on or before Eid. It is distributed only during the course of the year. Is this permissible?

A. It is Sunnat to distribute the Fitrah before the Eid Salaat. However, if this is not possible on account of some valid reason, it will not be improper to delay the distribution until later. But, if there are poor people and there exists no impediment in the way of distribution, then it will be in conflict with the Sunnah to postpone the distribution of the Fitrah monies.

Q. If a person does not believe in jadoo (magic), does he remain a Muslim?

A. Jadoo (sihr or magic) is a reality evidenced by the Qur'aan Shareef. Therefore, it is incumbent to believe in its existence. Rejection of its existence is to

a Qur'aanic claim. Denial of any assertion of the Qur'aan is kufr. The one who, therefore, refutes the existence of sihr should renew his Imaan and make taubah. In all probability his rejection is due to ignorance.

Q. A person claims to be a saint, but practises much bid'ah. He also teaches others bid'ah. Is it permissible to bury such a man in a Muslim cemetery?

A. Bid'ah is an evil sin. Its perpetrators have been described by Rasulullah (sallallahu alayhi wasallam) as 'dogs of the fire'. However, they are not kaafirs. It is therefore permissible to bury this bid'ati in the Muslim kabrustaan.

Q. Is it permissible to pressurize people in contributing to worthy Islamic causes?

A. It is haraam to extract contributions by applying pressure--whether direct or indirect. It is not permissible to utilize such money in the projects for which contributions were solicited. Applying pressure is a form of extortion.

Q. A man offers an amount as his contribution, but the influential collector who happens to be a man of high standing in the community, insists that he gives a bigger sum. As a result of this form of pressure, the contributor increases the amount of his contribution. Is this permissible?

A. It can never be permissible. This form of extracting contributions is extortion. It is not permissible to accept such extorted money.

Q. Is it permissible to collect post-dated cheques from donors?

A. It is permissible provided that the cheques were not obtained by means of extortion and that the contributor willingly, of his own free will and pleasure presented the cheques. However, we must observe that in our society it is not normal to obtain such post-dated cheques without extortion.

Q. Is it permissible for Muslims to pay their non-Muslim staff wages out of interest money?

A. It is not permissible.

Q. Is it permissible for Muslims to pay their non-Muslim staff with interest money for work done overtime.

A. It is not permissible.

Q. Is it permissible for Muslim politicians to accept and use interest money for furtherance of their activities and aims?

A. It is not permissible. Interest money is haraam money. According to the Shariah it has to be compulsorily eliminated from one's possession. It should be given to the poor according to the Shariah. The political aims and activities of our politicians do not qualify for such money in terms of the Shariah.

Q. Is it permissible to cover the top of the grave with a green and gold coloured cloth and to lay out flowers on the cloth; to sprinkle perfume on the cloth and to burn incense on the grave?

A. These are all acts of bid'ah inherited from idolatrous religions. It is not permissible to indulge in these evil customs.

Q. Is it permissible to use interest money for payment of medical fees and lawyer's fees? The fees charged by lawyers for drawing up wills, arrange court marriages, etc., are very very high.

A. It is not permissible to use interest to pay for one's medical expenses.

However, it is permissible to use such haraam money to pay the haraam fees of lawyers.

Q. A prominent Muslim politician in Transvaal says that the Ulama must keep out of politics. Please comment.

A. To enable us to comment, it is necessary to first understand what this politician meant by his statement: 'Ulama should keep out of politics'.

If he means thereby that the Ulama must not participate in the politics of this country, then we agree. If on the other hand, he means that the Ulama should not even guide the Muslim public by informing them that the Shariah commands abstention from non-Muslim politics, then we say that this politician like all the other Muslim politicians in this land, is stupid. He is entirely ignorant of the Shariah, hence he will venture such a baseless claim. He lacks Islamic understanding and in all probability is ignorant of the essentials of wudhu and salaah. Politicians are the most unprincipled persons one may locate on the surface of the earth. They are expert jumpers from wagon to wagon. They cast their allegiance wherever they see the money and the butter. They are totally spineless. They are among the worst of cowards and scoundrels. They are vociferous in the proclamation of empty and hypocritical slogans. They profess sympathy for the hardships of the masses while they live on the fat and butter extorted from the misery of the poor. These Muslim politicians as well as all other non-Muslim politicians earn huge sums of money for indulging in nonsensical talks in parliament. They travel in style and comfort; they eat in style and comfort; they live in style and comfort; they sit in airconditioned offices in style and comfort; they are paid in style and comfort--huge sums extorted out of the toil, sweat, labour and blood of the common folk. They are 'respectable' scoundrels. They lack conscience. They are men of deceit who make loud claims of reform and pretend to act in the interests of the masses. But, the stark reality is that they are acting in the interests of only their pockets which have necessarily to be lined with money extorted from the general public in a variety of high-sounding schemes. Such corrupt elements can divert their advices to their colleagues in parliament. The Ulama shall speak the Haqq, though it may be unpalatable and bitter.

Q. If a Muslim does not believe in the punishment of the grave, does he remain a Muslim?

A. One who denies the punishment of the grave is a kaafir.

Q. Is it permissible for an old lady to visit the graveyard in order to remind her of death and to pray for others?

A. It is not permissible for women--young or old--to visit the kabrustaan even for the reasons mentioned in the question.

Q. The trustees of a certain Musjid have invested part of the Musjid funds in a company which has a substantial holding in a liquor firm. Is it permissible to use the income derived from this investment for the Musjid expenses?

A. It is not permissible to invest in a haraam undertaking. The income derived thus is haraam. It is haraam to use such impure funds for the Musjid expenses.

QUESTIONS and ANSWERS

MUJLISUL ULAMA
OF SOUTH AFRICA
P.O. BOX 3393
PORT ELIZABETH

Q. A lady has been divorced. She has a son who lives with her. The ex-husband does not support the child nor does he ever come to see his child. What would happen if the child becomes of age (baaligh)? Will the father have the right to take the child away from the mother or can the child choose with whom to live?

A. When the child attains the age of buloogh (puberty) he may remain with his mother if he wishes. The father has no right of taking him away from his mother, especially in this particular case.

Q. This lady (referred to in the above question) was given kitchen utensils as a present. After she was divorced, the husband took everything. He even wanted to take away her rings. Is he entitled to take back the things which he had given to her as a present?

A. A present given is known in the Shariah as **hadyah** or **hibah**. Hibah establishes ownership. Thus, the lady is the owner of all presents given to her. It is unlawful for the husband to take back what he had given to her as presents, for such things no longer belong to him. In regard to gifts taken back, Rasulullah (sallallahu alayhi wasallam) said: "One who takes back gifts, is like a dog which licks up its own vomit."

Q. The lady (mentioned above) was divorced during the month of Ramadhaan. Her husband had uttered three talaqs at one time. What does the Shariah say about this type of divorce?

A. It is sinful to administer three simultaneous talaqs. However, although it is a grave sin to utter three talaqs at one time, nevertheless, the divorce is valid, final and irrevocable.

Q. I wish to be enlightened on the question of oral sex. I have not supplied my name because I consider the question shameful. But, there is a need for me as well as others to know whether this practice is permissible. I and numerous other Muslims indulge in this type of sex. I, therefore, hope that you will provide the Islamic ruling although I have not given my name and address.

A. For the dissemination of Islamic knowledge and to apprise Muslims of the requirements of the Shariah, we require no names and addresses. Our paper is an Islamic one and does not operate along the lines followed by non-Muslim and worldly papers and magazines. Our aim is to propagate Islamic guidance for the benefit of Muslims. However, at times certain questions posed are of such a nature that a personal reply is warranted. In such cases readers should at least supply an address, not necessarily their names.

Now coming to the question of oral sex, we are of the opinion that a somewhat detailed answer is necessary since the large number of questions we receive on this subjects indicates that the practice is widespread. Elsewhere in this issue of the Majlis, an article on this question appears.

Q. Is it permissible for me (a Muslim woman) to visit my neighbour without putting on my burqah? I go out to visit my neighbour when there are no menfolk around.

A. The Qur'aan Shareef commands Muslim women: "Remain within your homes." According to the Shariah Muslim women should not venture out of the home unnecessarily. Visiting people unnecessarily is not encouraged by Islam. Womenfolk normally indulge in gheebat when they gather. Whenever you have to visit anyone, it is necessary that you emerge from your home wearing your burqah. Even if there are no men around, don your burqah.

Q. I am teaching in a Madrasah which operates in a school building. I go to madrasah with my husband by car. At the madrasah there are only three teachers—my husband, myself and another lady. I go to madrasah clad fully in a burqah. I teach little kids. Is it permissible?

A. As long as you adhere to this way of proceeding to the madrasah it will be permissible for you to teach. If your husband or any other mahram male cannot take you, then you should remain at home.

Q. I give my servant goods from my shop. I have some interest money which I use to pay for the goods which I gave to my servant. Is this permissible?

A. The way in which you are doing it is not permissible. If you have interest money in your possession, you may give the money to your servant, not as wages, but as a gift. The servant may then purchase goods from your shop with the money or do whatever he/she wishes to do with the money. You cannot order your servant to buy goods from your shop with the interest money which you had given.

Q. A man in our country (Ghana) converted to Islam. Before conversion he had seven wives, all of whom have also converted to Islam. Is it permissible for him to live with the seven wives? Some people say that he should divorce three while others say that since the women all embraced Islam, he can keep them as wives. Please inform us of the Islamic ruling.

A. Islam permits only four wives at any one time. It is haraam for this man to retain his seven wives. It is obligatory on him to divorce three—any three. He lives in the state of adultery by retaining the seven. Their acceptance of Islam does not matter here. All seven cannot remain with him as wives.

Q. There is a hadith which says that the Ummah will be split into 73 sects and only one sect will be on the path of guidance. Which sect is that?

A. The group which is on the guidance of the Qur'aan and the Sunnah is known as the Ahl-e-Sunnah Wal Jama'. The Ahle Sunnah derives its guidance and rulings from the Qur'aan and the Sunnah of Rasulullah (sallallahu alayhi wasallam) and the Sahaabah. All other sects besides the Ahle Sunnah rely much on personal opinion and reasoning, even if their opinions and reasoning conflict with the Qur'aan and Sunnah. In the present time, the rightly guided group—the Ahle Sunnah Wal Jama'—consists of the followers of the Hanafi, Shaafi, Maaliki and Hambali Math-habs. When we speak of **Ahle Sunnah Wal Jama'**, it should not be confused with the grave-worshipping sect which has its headquarters in Bareilly, India and operates branches in Natal as well. The grave-worshippers (i.e. the Qabar Pujaari sect) falsely call themselves by the name, Ahle Sunnah.

Q. Some chocolates list cocoa liquor as an ingredient. Are such chocolates halaal?

A. Cocoa liquor is not alcohol, liquor or an intoxicant. It is a product derived from soya beans. Such chocolates are halaal.

Q. Is it permissible to drink water, etc., from a glass in which liquor was served? The glass is thoroughly washed before being used.

A. Washing will render the glass taahir

(paak or Islamically clean). Although it will be permissible to drink from the purified glass, it is not conducive for one's spiritual development to drink out of a glass if one has knowledge of the fact that liquor was served in it.

Q. If a non-Muslim gives one a haraam item as a present, is it allowed to accept it?

A. It is not permissible to accept haraam items whether from Muslims or non-Muslims. One should politely refuse and not be concerned of the displeasure of people. A Muslim has to keep in mind the Pleasure and Displeasure of Allah Ta'ala.

Q. Is it permissible for a Muslim girl to cut her hair in style in front provided that the length is long?

A. It is not permissible to do so.

Q. Are the following halaal or haraam? Shrimp, oysters, clam, lobster, crab.

A. Since these are not fish they are haraam in terms of the Hanafi Math-hab. According to the Shaafi Math-hab they are halaal. Hanafis must abstain from eating sea-animals other than fish.

Q. In Mauritius many Muslims do not cover their heads when performing Salaat. When their attention is drawn to this new practice, they ask for proof. What is the Islamic ruling on wearing head-covering during Salaat?

A. It is a known fact that Islam is fourteen hundred years old. And, it is also known that for the past fourteen centuries, from the time of Rasulullah (sallallahu alayhi wasallam), the entire Ummah donned headgear in Salaat. The fact that the act of performing Salaat bare-headed is a new-fangled custom introduced in this belated era by ignoramus—by those who lack Islamic knowledge and are deficient in Islamic practice—is sufficient to indicate its error and deviation. According to the Shariah it is incumbent to don headgear during Salaat. It is makrooh tahrimi (which is a forbidden and sinful act) to deliberately and without valid reason leave the head bare during Salaat.

Q. Is it permissible to eat chalk?

A. Although chalk is taahir (paak—taahir) it is not an edible. In relation to the Islamic ruling, it falls in the same category as sand. None-edibles which are taahir (pure) may be consumed only as medicine. It is not permissible for normal consumption.

Q. Some people say that it is Sunnat to fast on the birthday of our Nabi (sallallahu alayhi wasallam).

A. Sunnat refers to a practice rendered by Rasulullah (sallallahu alayhi wasallam) and his Sahaabah. It is not a Sunnat to fast on the birthday of Rasulullah (sallallahu alayhi wasallam).

Q. What is the Shariah's ruling regarding the celebration of the martyrdom of Hadhrat Husain (radhiallahu anhu)?

A. It is quite evident that Hadhrat Husain (radhiallahu anhu) was martyred long after Rasulullah (sallallahu alayhi wasallam). Hence, celebration of Hadhrat Husain's martyrdom is not a Sunnah custom. The customary celebrations which take place on this occasion are baatil practices of the Shiahs.

Q. A major sin is committed, but one repents. If Allah Ta'ala accepts the taubah, will one still be questioned about the sin on the Day of Qiyaamah?

VIVISECTION TORTURE IN THE NAME OF SCIENCE

There is no evil worse than **kufr** or denial of Allah and His Rasool (sallallahu alayhi wasallam). Hence, Rasulullah (sallallahu alayhi wasallam) described **kufr** as villainy. Since **kufr** is pure evil, all evil attributes are the natural qualities of the kuffaar. Although the kuffaar are the repositories of all evil and vice, we nevertheless, discern in them some qualities of virtue. But, the demonstration of good qualities or virtue by the kuffaar is, generally and usually, a mere outward exhibition--ostentation, show, a sham--devoid of reality, sincerity and truth. Their outward exhibition of virtue is designed for the furtherance and attainment of their worldly motives and aims which are invariably of an egoistical (nafsani) or pecuniary nature. Their activities and exhibitions of virtue are bereft of altruism. There are no true philanthropists among the kuffaar despite their outward presentation of a garb of philanthropy.

This article proposes to discuss one particular activity of the kuffaar, which ostensibly springs from altruistic motives, but which in reality is devoid of truth and sincerity. The aspect which we propose to discuss, is their outward concern shown for the welfare of animals. A great show of concern for animals is made by western kuffaar who have established societies for the prevention of cruelty to animals. They advertise themselves as lovers of animals and appear to go to great lengths in the interests of animal welfare. But, the stark reality of torture and brutality perpetrated by their brethren in their midst belies their concern for animals and expose their motives of altruism to be nothing other than a farce and deception.

Officials of such sham societies established for the prevention of cruelty to animals are quick to enlist the coercive power of the law to bring to book the occasional perpetrator of mild cruelty against a donkey spanned in a cart. The poor ignorant owner of the ass is quickly apprehended, hauled to court and a fine imposed for having subjected the donkey to perhaps a beating which seemed excessive in the eyes of the official who is ostensibly a champion of animal-welfare. Not so long ago two Muslim brothers were sentenced to six months prison terms without the option of a fine for "maltreating" a horse. The brothers had journeyed with the horses from Cape Town to Port Elizabeth. On account of the long journey the horses seemed rather worn out, hence, the champions of animal welfare in kuffaar society deemed it appropriate to incarcerate the brothers. Fortunately, the sentence was set aside on appeal.

Our purpose in mentioning the diligent action of societies of animal welfare is not to detract from the guilt of the culprits nor to condone the acts of cruelty.

On the contrary, it is our aim to show that those who are so loud in their profession of love for the dumb creatures, are hypocrites having no concern for the welfare of animals. Their deliberate inactivity in the face of real torture and brutality perpetrated against helpless animals is clear evidence of their hypocrisy. Their silence and deliberate ignoring of the "academic" tortures inflicted on helpless animals in the name of science and medicine is revolting. They are concerned with the extra lash or two which some ignorant donkey owner inflicts on his ass occasionally, but they exhibit total lack of interest when animals are blinded, scalded, maimed, mutilated, and horrendously tortured in laboratories in the name of kuffar science and medicine!!! The tale of gruesome torture inflicted on helpless creatures by scientists and doctors with official blessing reveals the falsity and hypocrisy of the proponents of animal welfare in the western world.

The appalling brutality and torture perpetrated on the helpless creatures by scientists will cause the heart of the weakest Muslim to bleed, but to the kuffaar such torture is essential and acceptable in the name of science and medicine. May the **La'nat and Wrath** of Allah Ta'ala overtake these cruel villains parading as scientists. In reality, they are murderers and scoundrels of the worst order. Their acts of torture and senseless pain inflicted on animals will cause even stones to shed tears while their hearts remain unmoved. Such hardness and callousness of heart is a natural attribute of kuffar, hence the Qur'aan Shareef declares:

"Thus your hearts have become hard. Hard as stone or harder (than stone), for verily, even out of stone flow rivers; verily, at times stone split up and and water gushes forth; verily, stones roll from higher levels in fear of Allah."

It is for this reason that hearts darkened with kuffar remain unmoved and relish in cowardly acts of cruelty and brutality inflicted on helpless animals.

Among the acts of cruelty, pain and maiming inflicted on the helpless creatures are:

- (1) Blinding rabbits by pouring concentrated solutions of poisonous liquids into their eyes.
- (2) Forcing massive doses of highly poisonous substances down the throats of animals.
- (3) Administering electric shocks to animals.
- (4) Inducing heart attacks in animals by closing up their coronary arteries.
- (5) Inducing obstructive jaundice in baboons by surgically obstructing the bile duct.
- (6) Injection of chemical substances into the brains of conscious rabbits.
- (7) Subjection to heat stress: placing rabbits in heat chambers.
- (8) Kittens blinded for the sake of curiosity.
- (9) Insertion of electrodes into the skulls of dogs and cats.
- (10) Irradiating monkeys to death with space radiation.
- (11) Monkeys executed in electric chairs.
- (12) Pregnant baboons strapped in cars and crashed against brick walls.
- (13) Animals are suffocated, burnt, scalded, crushed, freezed, starved, shocked and subjected to various other forms of torture.
- (14) In the majority of cases these barbarous and gruesome acts of torture and mutilation are conducted without anaesthetic.

ALL THIS MISERY, TORTURE AND SUFFERING ARE ENACTED IN THE NAME OF SCIENCE.

Seeing a man sharpening his knife after having laid down a goat, Hadhrat Umar (radhiallahu anhu) whipped him and exclaimed: "Do you desire to torture a rooh (soul)? Why did you not sharpen the knife before taking hold of the goat?"

CURSE OF THE MAZLOOM

The type of science and experimentation in the interests of medicine, etc. as described in the above article have no share in Islam. Rasulullah (sallallahu alayhi wasallam) said that those who show no mercy, will have no share in Divine Mercy. Allah Ta'ala will withhold His Rahmat from the perpetrators of cruelty. Nabi-e-Kareem (sallallahu alayhi wasallam) warned: "Beware of the curse of the mazloom (i.e. the injured, the oppressed, the one against whom cruelty is perpetrated), for verily, there is no barrier between the call of the mazloom and Allah." The villains perpetrating such torture on the helpless creatures of Allah Ta'ala can therefore never escape the disastrous punishment in store for them. A science which demands such brutality is a branch of satanic knowledge. Such satanic knowledge must be confounded. It is not permissible for Muslims to participate in such experiments. For a Muslim it is far superior to become a scavenger sweeping streets than to become a doctor or a scientist if he has to involve himself in such tortures.

Kuffar education--the secular education of non-Muslims--requires children at schools to experiment on animals. Such study is supposed to be scientific. But, the truth is that it is part of barbarism. By such experiments school children are desensitized. Mercy is eliminated from their hearts. Muslim pupils studying at kuffaar institutions should be told that Islam prohibits such animal experimentation. They are bound by the Law of Allah Ta'ala to refuse the orders of their school teachers in regard to such experiments. Life--even animal life is sacred in Islam. Life shall be taken only by the Command of the Shariah and in the humane way ordered by the Shariah. Irrespective of any laudable aims and ends in view, Islam does not permit torture to be inflicted on helpless creatures.

THE SCHOOLS
OF FUJOOR
(IMMORALITY)
YOUR CHILDREN
ATTEND

Pupil and teacher affairs exposed

HERALD
CORRESPONDENT
LONDON — Classroom romances between teachers and pupils are far more common than the authorities say they are, according to Britain's leading educational weekly.

The Times Education Supplement (TES) has collected a dossier of Romeo and Juliet stories which, it insists, are only the tip of the iceberg.

"Many schools circulate unofficial 'danger lists' of flirtatious or precocious teenage girls who must be kept at arm's length at all costs," says the TES.

Yet such precautions do not prevent classroom affairs from running into high figures every year — far above the few dozen scandals which actually reach the Sunday tabloids.

One teacher in Gwent fell for the 16-year-old leading actress in a school production of a Greek tragedy. The teacher's wife eventually named her as "the other woman" in her divorce suit.

An industrial tribunal was recently told by a 28-year-old teacher sacked for having an affair with a sixth-former: "Amorous relationships between staff and pupils at this school are reasonably commonplace. I have seen several staff and pupils kissing and cuddling each other at school parties."

When a school romance reaches the ears of authority, the procedure is usually the same. An inspector makes "discreet" inquiries, assesses the situation, and if no offence concerning minors has taken place the teacher is offered a transfer to another school.

But most head teachers prefer to keep the scandal inside the staff room and almost invariably the governors will never know.

Yet, claims the TES, "scores" of teachers end up marrying pupils.

A Somerset school has three staff members now married to former pupils and one of the pupils has herself become a teacher at the school.

Danger points are, obviously, where teachers meet pupils in unusually relaxed circumstances — on a school trip or in the dimmed lights of the school disco.

Not only male teachers are likely to succumb: The TES tells the tale of a young woman teacher whose affair with a 17-year-old boy began after he had left school.

Another woman, a lesbian, suffered agonies when she was seduced by a fourth-form girl. The girl's father telephoned her in a rage and made her promise never to see the girl alone again.

THIS TYPE
OF
SMOKING
IS NOT
PERMISSIBLE

Smokers kill up to 5 000 in US annually

NEW YORK — A study by America's Environmental Protection Agency estimates that 500 to 5 000 non-smokers die of lung cancer caused by others' cigarettes each year.

"Passive" tobacco smoke is America's most dangerous airborne carcinogen, the study says. Coke-oven emissions, the second most dangerous carcinogenic pollutant, cause up to 150 deaths from lung cancer each year.

The question of non-smokers being affected by the smoke of others has been hotly debated for years and moves are afoot from New York to San Francisco for non-smoking areas in public places such as restaurants.

Dr C Everett Koop, the US Surgeon-General, says in his annual report there is "very solid" evidence that non-smokers suffer from lung diseases caused by exposure to the cigarette smoke of others.

In 1982 116 270 died from lung cancer in the US. The Surgeon General has estimated that 85% of lung-cancer deaths are caused by cigarette smoking. — Sapa

(Evening Post)

MEDICAL CRUELTY

A prominent United States doctor, Dr. Lichter says:

"Is it alright to sacrifice 10000 animals to save humans? I would probably say yes."

The following statement of George Bernard Shaw sufficiently answers Dr. Lichter:

"When the vivisector assures us that there is no other key to knowledge except cruelty, we reply simply and contemptuously, 'You mean that you are not clever or humane or energetic enough to find one.'"

The use of live bait is not permissible for a Muslim.

HALAAL OR HARAAM?

A reader of "The Majlis" writes: The following appeared recently in one of the newspapers of an Islamic country:

"QUESTION- All the jelly and jelatin brands sold in the market only specify in the list of ingredients that they are made from beef, but no brand specifies that it is halal. Under the circumstances, do you suggest that we can use it without doubts in our minds?

ANSWER- This is a matter of dispute among Muslim scholars. The dispute centres on the method of slaughtering the animals concerned. The majority of scholars in the Arab countries regard animals slaughtered by Christians and Jews as permissible for us to eat and use. Other scholars especially in the Indian sub-continent would not have anything to do with it unless slaughtered in the Islamic way. The difference in opinion is very hard to reconcile. With regard to your specific question about jellies and jelatin, I can only say that those scholars who consider animals slaughtered in the methods known in the West nowadays to be permissible, i.e. halal, apply the same ruling to jellies and jelatins. Those on the other hand who regard it as forbidden to eat, extend the same ruling to all products made of such animals. I realise that this may not be the sort of answer you would like to have. It is difficult for me to give a more specific ruling in such matters of dispute. What I can say, however, is that I am more inclined towards the opinion which view such animals as slaughtered in Western countries as halal and permissible."

I would appreciate if you could comment on the above and throw more specific light for the benefit of your readers.

THE CORRECT SHAR'I ANSWER BY THE MUJLISUL ULAMA OF S.A.

The answer provided by the newspaper is ambiguous and unauthoritative. The Shariah is the Law of Allah Ta'ala, revealed for the guidance of all people of all times. There is no difficulty in expressing the clear and unambiguous ruling of the Shariah on this matter. Regardless of difference of opinion, the Shariah provides clear guidance for Muslims. However, to obtain such guidance of Seeratul Mustaqeem it is imperative that laymen follow the rulings and directives of uprighteous and pious Ulama--the Ulama of Haqq.

There is no disputing the fact that the **thabeedah** (slaughtered animal) of the Ahle Kitaab (Jews and Christians) is halaal. However, it should be remembered that the Fuqaha have said that where Muslim slaughtered meat is available, the slaughtered meat of the Ahle Kitaab is Makrooh. The answer given by the newspaper conveys the impression that there is difference of opinion among the Arab Ulama and the Ulama of the Indian sub-continent regarding the permissibility of the slaughtered animals of the Ahle Kitaab. But, the impression is false since there is no difference of opinion in this regard. As mentioned earlier, there is no dispute regarding the permissibility of the **thabeedah** of the Ahle Kitaab. However, the contention that animals killed in the West by the various mechanical ways in vogue are halaal, is refuted. Animals killed today in the West do not fall in the **thabeedah** category. Commercially killed animals in the West should not be confused with the **thabeedah** of the Ahle Kitaab. The Ahle Kitaab in earlier days slaughtered animals in the same way as Muslims. They slaughtered animals in the correct method of **thabah**. In those days the Jews and Christians did not kill animals in just any way as is being done today commercially. Today, in western countries, animals are pithed and stabbed to death; animals are mechanically and automatically slaughtered; animals are clubbed to death. None of these ways of killing could be described as **thabah**. Thus, animals killed in this way are not **thabeedah**. It is quite simple to understand that if even a Muslim does not slaughter the animal, but stabs it to death, such animal will be haraam. The condition of a non-Muslim is never superior to that of a Muslim. Hence, if a Kitaabi (Jew or Christian) stabs to death an animal, that animal will never be halaal.

It should now be clear that the difference of opinion between certain Arab Ulama and the Ulama of the Indian sub-continent does not revolve around the question of the permissibility of the slaughtered animals of the Ahle Kitaab. On this question there is unanimity. Our claim is that animals killed presently in western countries are haraam because such animals cannot be described as the **thabeedah** of the Ahle Kitaab. The contention that such animals are halaal is baatil (baseless). Those who claim that the commercially killed animals in western countries are halaal, are the slaves of their desires. Their view is not a valid Shar'i opinion, hence not worthy of consideration.

All products which contain gelatin derived from animals slaughtered commercially in the West, are thus haraam. There is no difference of opinion on this question among the Ulama -e-Haqq. The differing opinion is not a valid Shar'i opinion since it is not based on Shar'i principles.

In addition to gelatin being manufactured from animals killed in a haraam method, pigs are greatly used to produce gelatin. In fact, gelatin produced commercially is derived predominantly from pork products. The vast majority of manufactured products containing the ingredient gelatin, will be haraam because of the pig-gelatin content. Elsewhere in this issue appears a report which throws much light on the extent of pork-gelatin in use in manufactured products. It is, therefore, necessary that Muslims exercise restraint and curb the unnatural and spiritually destructive desires of the lowly **nafs** to consume haraam. Besides contaminated manufactured foodstuffs, there are thousands of halaal varieties available. But, the spiritual degeneration of Muslims has reached such a low ebb, that even learned men tend to step out of their way in the evil quest for baatil interpretations to pander the requirements of the **nafs**. In the process of searching for arguments to legalize the unwholesome foods commercially produced in kuffaar countries, a great, but deceptive play is made of the permissibility of the slaughtered meat of the Ahle Kitaab. This mas'alah (law) is manipulated and juggled in a way to confuse people into believing that all meats of the Jews and Christians in our day are halaal, even if animals are killed in ways other than the recognized Shar'i method of **thabah**.

DANGER FROM WITHIN

In these times the greatest danger to Imaan is not from outsiders (kuffaar), but from within. They do not call towards evil openly, but their writings cunningly mislead people. (Hakimul Ummat)

SAFETY OF IMAAN

The safety of Imaan lies in following our illustrious predecessors (Salf-e-Saaliheen). There is nothing but corruption in following personal opinion. Experience has proven that at times abandonment of Taqleed leads one out of the fold of Islam. (Hakimul Ummat Maulana Ashraf Ali Thanvi)

ULAMA

Misguided "learned men", the products of the anti-Taqlaad modernist religious colleges of this new age, labour to create the impression that in this age there exist two distinct categories of Ulama: the Arab Ulama and the Ulama of India/Pakistan. The **nafsaani** scheme of such misguided learned men aims to alienate the Muslim public from the Ulama of India and Pakistan by their subtle and clandestine propaganda. It is claimed that the Arab Ulama are enlightened and progressive while the Ulama of the Indian sub-continent are old-fashioned, sticking to the requirements of the Camel Age, hence they trade obsolete ideas and methods. In this way an attempt is made to show that there is a vast difference between the Arab Ulama and the Ulama of India/Pakistan. But

such baneful propaganda cannot succeed. Haqq always glitters, dispelling the darkness of the forces of baatil and jahil.

The truth is that there is no difference between the Ulama of the Arab World and the Ulama of India and Pakistan. The views and opinions of the Ulama of India and Pakistan are the same as the views and opinions of the Ulama of the Arab World. The Hanafi Ulama in the Arab World are the same as the Hanafi Ulama in the Indian sub-continent; the Shaafi Ulama in the Arab World are the same as the Shaafi Ulama in the Indian sub-continent..

Yes, there exists a wide--extremely wide--gulf between the Ulama-e-Haqq and the modern brand of "aalim", be he a tie and collar wearing sheikh or a tie and collar wearing "maulana". Since there is a preponderance of modern "aalims"--products of the new age of anti-Taqlaad--in the Arab World, the idea is conveyed that the Arab Ulama and the Indian Ulama are two different breeds. But, in all truth, they are of exactly the same Islamic stock. The Ulama-e-Haqq in the Arab World differ with the new-look sheiks just as the Indian Ulama differ with them. It is a difference between Haqq and Baatil. In this regard, therefore, there are undoubtedly two categories of Ulama: Ulama-e-Haqq (the True Ulama) who are the Heirs of the Ambiya and the Ulama-e-Soo (the Evil Ulama)-. Thus, the difference is not one of nationality, but of Haqq and Baatil.

The suit and tie wearing sheiks and maulanas have adopted western civilization as their standard on which they base and interpret all the teachings of Islam. They are apologetic in their outlook and spineless in their views and opinions. In contrast, the standards and norms of the Ulama-e-Haqq are the very same guidelines and principles laid down by the great and illustrious Sahaabah of Rasulullah (sallallahu alayhi wasallam).

WARNING

Muslim should beware of a baatil spiritual organization known as the Subud Brotherhood which consists of members of various religions. The practices and beliefs of this organization are kufr in terms of the Shariah. It is haraam for Muslims to join this organization. A Muslim who joins the Subud organization becomes a murtad--a renegade--outside the fold of Islam. Insha'Allah, in a future issue of the Majlis, the kufr and baatil of this body will be explained. Muslims should refrain from reading the writings of of the baatil body, since such writings are a danger to the Imaan of the unwary.

FOOD RESEARCH

Pork 'used in gelatin'

All over the world, Muslims are unknowingly consuming gelatin that is derived from pork. An investigation carried out in Malaysia recently shows that pork is predominantly used in the manufacture of gelatin. Gelatin is sold to consumers without any warning about the type of animal from which it is derived, says Malaysia's most vocal consumer group, the Consumer Association of Penang.

Gelatin is used in many food products such as ice creams, jellies, chocolates, sweets, jams and jellied meats. It acts both as a stabilising and smoothing agent in foods. Pharmaceutical companies also make use of gelatin in the production of capsules.

The Islamic Research Centre of the Malaysian government, responding to numerous requests from the Consumer Association of Penang, carried out a number of laboratory tests on gelatin. "While a great deal of gelatin is made from pork, because of the non-halal method of slaughter, no matter what animal is used, the gelatin will still be haram," according to a statement by the Islamic Research Centre. The Centre also confirmed that "the manufacturing process for gelatin from pork is faster and the resultant gelatin is of higher quality."

Gelatin is mainly manufactured in Europe and in the US and then exported to countries in Asia, Africa and the Middle East. It is made by boiling the hoofs, hides and horns of animals such as pigs, cows and horses. In America, manufacturers of gelatin use mainly pig skins because it is cheaper than those of cows and horses.

"It is our contention that it is sacrilegious for manufacturers to knowingly sell to Muslims gelatin that is made from pigs or from animals slaughtered in the non-halal way," says a report recently published by the Consumer Association of Penang. Gelatin could easily be made with plant substitutes. According to Dr Muhammad Salleh Ismail, a food technologist at the University Pertanian Malaysia, research to develop alternative forms of gelatin can be carried out locally.

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THE

AHLE HADITH

People belonging to the Ahl-e-Hadith sect are in fact ghair muqallid. They call themselves "People of the Hadith", but in reality they lack understanding in Hadith. They remain trapped in words only. Understanding of Hadith is an entity apart. This is said in the Hadith: "He with whom Allah desires good, He grants him understanding in the Deen." It is this understanding which they lack. If Hadith referred only to the external words, then even non-Muslims would have been men of Deeni understanding since they too are able to read the words.

Understanding the Deen means, in addition to knowing the words, to fathom the inner reality of the Deen. This is lacking in ghair muqallideen (those who do not follow the Fuqahaa). Among the muqallideen numerous such persons are to be found. (Hakimul Ummat)

RIBA FEES

Most Muslim religious or supposedly religious organizations have adopted in their constitutions the un-Islamic method of membership fees. It is necessary for these organizations to understand and abide by the Shariah's ruling pertaining to membership fees. Religious bodies or bodies which present themselves to the Muslim public in Islamic hues, usually express in their aims and objects the upliftment of the Shariah and that they are governed by Islam. However, in actual terms, the majority of these religious bodies operate in violation of the sacred laws of Islam. One such serious act of violation is the measure of membership fees.

In most cases, membership fees are stipulated as compulsory payments to be made by members. In return for such paid membership certain rights, e.g. voting rights, are granted to members. The payment of membership fees is regarded as an obligation and non-payment is construed a debt or liability on the defaulting members. Some organizations who profess laudable and altruistic Islamic aims, even go to the extent of sending final notices demanding payment from members who had not paid. Some vicious organizations even threaten legal action if the "arrear" membership fees are not paid.

According to the Shariah, pure rights cannot be the subject of a sale nor is it permissible to pay money for the securing of rights. If there is no material commodity which could be classified as the equivalent of the money paid, the deal or contract is described as ribaa in Islam. In any mutual contract or transaction if there is no material commodity (maal) to offset the payment of money, such payment will be ribaa. Regarding ribaa, Rasulullah (sallallahu alayhi wasallam) said:

"Ribaa is viler than a conglomeration of more than seventy major sins, the lightest of these seventy major sins being the equivalent of fornicating with one's mother."

The evil of ribaa will be apparent from this statement of our Nabi (sallallahu alayhi wasallam).

In terms of the Shariah, membership fees are haraam since such fees are ribaa. Membership fees are, therefore, worse than fornicating with one's own mother in view of the above-stated declaration of Rasulullah (sallallahu alayhi wasallam). Demanding payment of membership fees and threatening action to secure payment of "arrear" membership fees aggravate the sin since the sin of riba is now compounded with the sin of extortion. An organization or its officials are not permitted by the Shariah to grab the wealth of others under the pretext of the haraam and nonsensical clauses contained in a constitution modelled along the style of the kuffaar. Extraction of membership fees under threat of legal action or by the utilization of any other form of pressure, be it direct or indirect, is tantamount to extortion. It is not lawful for Muslim organizations to make use of such extorted ribaa funds.

Membership fees obtained by direct or indirect extortion are wealth of the haraam category. According to the Shariah, such money has to be restored to their rightful owners. If the owners are no longer living, the money must be handed over to the Islamic heirs of the original owners. If this too is not possible for some reason, the money, being of the Waajibut Tasadduq category, has to be given compulsorily to the Muslim poor without any niyyat of thawaab.

Rasulullah (sallallahu alayhi wasallam) said:

"Allah is Pure. Allah loves what is pure. Allah accepts only what is pure."

The projects of Allah, such as Musjids, Madrasahs, etc., therefore, do not stand in need of contaminated and haraam funds such as membership fees.

FUND RAISING

Fund-raisers out on missions to collect funds for Islamic purposes, e.g. Musjids and Madrasahs, frequently tend to adopt an over-zealous attitude when soliciting funds. Different forms of indirect pressure are brought to bear on the prospective contributor. Such devious methods achieve the purpose of extracting a larger amount than what the contributor actually intended to donate. Such forms of extracting contributions are extortion in terms of the Shariah. At the time of collecting funds, prospective donors must only be informed of the project. They must not be pressurized and put to shame by talks of "thawaab" and altruism which most collectors employ as gimmicks in the style of salesmen. When on fund-raising missions, one must desist from extracting funds with talks on the virtues of charity. The time when asking for a contribution, is not an appropriate time for speaking on the virtues of charity.

THE "ISLAMIC" REVOLUTION OF

SHI'I IRAN

Shiah Iran trumpets the slogan of "Islamic Revolution" vociferously and monotonously. Khomeini is at pains in his endeavour to befool the Muslim world into the deception that Iran is an Islamic state modelled along Qur'aanic lines. But, this claim is far from the truth.

Islam is raised on the foundation of correct belief. If Imaan is contaminated with beliefs of kufr and shirk, the structure raised on the foundations of such corrupt belief can never be Islamic. Shi'ism is a deviate and baatil sect subscribing to many un-Islamic and evil beliefs. There is, therefore, nothing Islamic in the edifice raised by Khomeini and the Shi'i clergy on their foundations of corrupt beliefs.

A truly Islamic State is powerful. It enjoys divine power and aid. The reign of the Khulafa Raashideen whom the Shiahs brand as murtad (Nauthubillah!), was backed by aid from Allah Ta'ala. It was for this reason that Islam overran the world and established its dominion over the greater part of the then known world in the shortest span of time. In spite of numerical and material inferiority, Ameerul Mu'mineen Hadhrat Umar (radhiallahu anhu), the second Khalifah of Rasulullah (sallallahu alayhi wasallam) vanquished both Roman and Persian Empires and brought their lands under Islamic sway. The Divine Aid is thus manifest in the truly Islamic States which our noble ancestors established. No power on earth could withstand the fierce onslaught of the advance of the truly Islamic forces of the Khulafa Raashideen.

But, the condition of Shiah Iran is lamentable. For years now it is locked in a life and death struggle with its foe, Iraq which is just one member of the league of impotent countries in the world of today. Iran launches one "Islamic" operation after another against Iraq. Waves upon waves of "Mujaahideen" are sent on suicidal missions against Iraq, but the position remains unchanged. There is no progress in Iran's "jihad" against "kufr". This seems to be disgraceful for such a loud proclaimer of "Islamic Revolution". This seems most shameful for a country which makes loud noises about exporting its brand of "Islamic Revolution" and about destroying America and Israel. Indeed, the slogans of Iran are a mockery.

If Iran was a truly Islamic state, it would have overrun the tiny Iraq in a matter of days. America is a far target. America keeps Iran at bay merely by activating an impotent Iraq. If Iran lacks the power to silence an Iraq which represents a miniscule part of the shadow of America, it should be clear that it (Iran) is no Islamic State. In fact, Shiah Iran is just as satanic as the satanism attributed to the Shah by Khomeini. Both are satans in different garb, Khomeini being the greater satan for the evil beliefs of kufr cherished by the Shi'i clergy.

The correct verdict applicable to the present Iran-Iraq war of horrendous blood-letting is succinctly stated by Rasulullah (sallallahu alayhi wasallam) in one of his predictions regarding the prevalence of evil and anarchy in the time in close proximity to Qiyaamah. Nabi-e-Kareem (sallallahu alayhi wasallam) said about such bloodshed:

"Al-qaatilu wal maqtool fin naar."

THE ONE WHO KILLS AND THE ONE WHO IS KILLED (BOTH) WILL BE IN THE FIRE."

FIQH AND SHARIAH?

In a letter made available to "The Majlis", SANZF, a Zakaat-collecting organization in South Africa makes the following highly reprehensible claim: **"We wish to bring to your attention the difference between Fiqh and Shariah. The former being the Ijtihad (discretionary opinions) of eminent jurists such as Imams Abu Hanifa, Shafi and others. Fiqh laws having being promulgated by man are thus by its very nature changeable and adaptable depending on the social, economic, political and other circumstances prevailing in a particular society at a particular time. This has always been the expressed opinion of all Fuqaha up to the present time."**

The statements quoted above vividly portray the Islamic ignorance of the propounders of these fallacious opinions. It is difficult to comprehend the mentality which lays claim to Islamic knowledge, but at the same time differentiate between Fiqh and Shariah. Only those lacking in Islamic knowledge are able to express the ridiculous opinion that Fiqh and the Shariah are different entities. The propounders of this view further exhibit their ignorance of Shar'i Knowledge by claiming that the laws of Fiqh are "changeable and adaptable". They, in addition, display stark audacity in putting forward the fallacious claim:

"This has always been the expressed opinion of all the Fuqaha up to the present time."

This is false, since the authoritative Fuqaha of Islam do not propagate the theory of the changeability of the Divine Laws of Islam. The Laws of Islam are immutable and cannot be subjected to the whims and fancies of every ignoramus who deems it appropriate to trespass into the domain of Shar'i Law.

Sanzf has ventured a highly fallacious view totally unsupported by Shar'i facts. There is no Islamic basis for this baatil opinion advanced by Sanzf. Personal opinion has no share in the formulation of Shar'i verdicts. Personal opinion is the product of the nafs, hence Hadhrat Umar (radhiallahu anhu) declared: **"Verily, the companions of opinion are the enemies of the Sunnah."**

In its assertion: "Our modus operandi have at all times been founded on the immutable principles of the Shariah", Sanzf displays extreme presumptuousness. It is indeed most unscrupulous and arrogant for men of a smattering of knowledge in this belated age to aver that they operate in terms of the immutable principles of the Shariah while negating this modus operandi in relation to the illustrious Fuqaha of Islam who were Paragons of Taqwa and the brightest Stars which adorned the Islamic firmament of Knowledge. In arrogating the "immutable principles of the Shariah" as its modus operandi, while describing Fiqh as man-made laws, Sanzf implies that the Fuqaha of Islam did not operate in accordance with the Qur'aan and Sunnah. This opinion represents a slander levelled against the noble Heirs of Rasulullah (sallallahu alayhi wasallam), viz., the Fuqaha, the Ulama and Aimmah-e-Mujtahideen.

How is it ever possible for the Ummah to accept the arrogant and baatil claim that a body like Sanzf is established on the foundations of the immutable principles of the Shariah, while the Matha-hibe Arba'ah (the Four Math-habs) of the illustrious Aimmah Mujtahideen, to which adhere the entire Ummah of Islam (baatil sects obviously excluded), are edifices reared on the basis of personal opinion and not on the foundations of the immutable principles of the Shariah?

The thinking of those who claim that Fiqh and the Shariah are different entities, is most lamentable. What is the definition of Fiqh according to the propounders of this baatil opinion? And, how to they define the Shariah? What are their conceptions of Fiqh and Shariah? It is downright stupid to define Fiqh as being the "discretionary opinions" of the jurists. By making this sweeping and fallacious claim, it has become a simple matter to say that the laws of Fiqh are promulgations of man, hence changeable and adaptable. From whence did the proponents of this baatil view obtain the notion that Fiqh is the "discretionary opinions" of the jurists? Their conclusions betray their stark ignorance of the Shariah and its Knowledge.

What are the principles of the Shariah? What are the principles of Fiqh? Do the holders of this baatil view regard the Qur'aan as an immutable principle? Do they consider the Sunnah of Rasulullah (sallallahu alayhi wasallam) to be an immutable principle? Do they accept the Ijma of the Ummah as an immutable principle? If they do in fact regard these as immutable principles of the Shariah, then let them know that there are FOUR principles of Fiqh, viz., The Qur'aan, the Sunnah, Ijma and Qiyaas-e-Shar'i. Lest unqualified men attempt to befuddle unwary Muslims regarding the meaning of Qiyaas-e-Shar'i, let it be understood that Qiyaas-e-Shar'i is not the "discretionary opinions" of the jurists. The Analogical Reasoning system of Islam does not promulgate laws on the basis of personal opinion. The function of Qiyaas-e-Shar'i is to bring to the fore laws hidden and embedded in

the Qur'aan and Sunnah--laws which the ordinary mind cannot discern. This fourth principle of Fiqh, viz., Qiyaas, is brought into operation only as a last resort to apprise the Ummah of laws pertaining to such matters on which clear narrational texts are not available. Such verdicts are extracted from the Qur'aan and Sunnah and are not the "discretionary opinions" of the jurists. It is precisely for this reason that the Fuqaha state that Qiyaas is not a promulgator of law, rather it is a measure employed to manifest a law concealed in the Qur'aan and Sunnah.

How is it possible for any person endowed with Islamic Knowledge to claim that Fiqh, the first principle of which is the Qur'aan, the second principle of which is the Sunnah, the third principle of which is Ijma, is the "discretionary opinions" of the jurists? Such a conclusion can be the product of only gross ignorance.

It is erroneous in entirety to claim that Fiqh and the Shariah are different entities. Such a claim stems out of gross ignorance of the meaning of the Shariah and Fiqh. Fiqh is that branch of the Shariah which pertains to the study of the external dimension (A'maal-e-Zahirah) of Islam--to all such Islamic acts which are rendered bodily and physically. Thus, Fiqh concerns itself with the Shariah's rules regarding Tahaarah, Salaat, Saum, Hajj, Zakaat, marriage, divorce, penal code, inheritance, etc. All these subjects are integral parts of the Shariah of Islam. All the rules relating to these Shar'i subjects are explained by the Qur'aan and Sunnah which are the first and second principles of Fiqh. Allah Ta'ala did not leave the promulgation of Law to individuals. Islam is not the product of the mind of any man. It is therefore slanderous and blasphemous to assert that Fiqh which is one dimension of the Qur'aan and Sunnah, is the "discretionary opinions" of the jurists.

If Fiqh was the "discretionary opinions" of the jurists or man-made laws capable of change then it follows that the rules pertaining to the subjects within the scope of Fiqh are subject to change. Thus, the rules of Salaat, Saum, Zakaat, Hajj, inheritance, etc., could be changed, abrogated and re-designed to suit the whimsical fancies of individual interpretation. But, any such action is kufr which expels the perpetrator out of Islam. Sanzf must, therefore, understand the implication of its corrupt belief that Fiqh and the Shariah are entities apart.

The details (furoo') of Islam are just as immutable as its principles (usool). Therefore, the rules and particulars of Fiqh are all the immutable laws of Allah Ta'ala, which are not subject to change as claimed by Sanzf. If Fiqh is not immutable and if it was the product of man's mind, it follows then that its excision from Islam is possible and permissible. But, if Fiqh had to be excised from the Shariah, Islam will become practically non-existent. All acts of Ibaadaat (worship), Muamalaat (transactions and contracts) and Muaasharaat (social life) belong to the domain of Fiqh. Thus, minus Fiqh, there is no practical Islam. It is therefore absurd to claim that Fiqh and the Shariah are different entities.

The whole combination of the teachings of Islam is known as the Shariah. Both sets of acts, viz., A'maale Zaahiri (the External Dimension of Islam) and A'maale Baatini (the Internal Dimension pertaining to the Rooh) are integral and fundamental constituents of the Shariah. In the terminology of the Mutaqaddimeen (the early Ulama of Islam), the word Fiqh was synonymously used for the Shariah. By the term Fiqh, the whole Shariah was meant, not any specific branch of the Shariah. However, later, in the terminology of the Muta-akh-khireen (the later authorities of the Shariah), the word Fiqh was used for that branch of Islam which related to A'maale Zaahiri while the branch which dealt with A'maale Baatini became known as Tasawwuf. It should therefore be clear that Fiqh is not different from the Shariah, but is a branch of the Shariah.

In its letter, Sanzf also states:

"The basis of our daily work in our particular society in which we find ourselves has been based on the famous Hadith of Ibn Omar, transmitted by Bukhari which states 'all man's action is according to his intentions (Niyyat). Man will ultimately be judged in terms of his intentions.'"

This conception of the Hadith in question is erroneous. "Actions" mentioned in the Hadith refer to **amaale saaliyah** (righteous deeds). The criterion for righteousness in Islam is not man's intention, but is Islam itself. What Islam describes as righteous will be considered to be virtuous and what Islam brands as evil will be regarded as sinful. Righteous deeds in Islam do not refer to just any act which seems virtuous or which has been motivated by sincerity or some motive of altruism. A mere good intention does not transform any deed into a virtuous act in terms of Islam.

According to the Shar'i conception of **A'maale Saaliyah** (righteous deeds), an act which is in violation of the Shariah will be sinful and

transgression regardless of any noble, sincere or pious motive which may accompany it. Islam does not countenance deeds which are Islamically wrong, merely because the intention underlying such deeds is pure and sincere. Thus, if Zakaat funds are disposed in channels not permitted by the Shariah, the Zakaat will not be discharged and the act of such disposal will be sinful irrespective of the noble niyyat which accompanied such disposal. If Zakaat, for example, is given to non-Muslims, the obligation will not be discharged notwithstanding any sincere motive and no matter how deserving the cause. If Zakaat money is employed to purchase accommodation for the poor, but such accommodation is not assigned to the ownership of a specific poor person, the Zakaat will remain unpaid. The Fardh obligation will remain unfulfilled since the money is employed in contravention of the requirements of the Shariah.

The Hadith regarding actions and intentions is generally misconstrued in unlearned quarters. People not versed with Islamic studies interpret the Hadith to mean that all actions, no matter what the actions may be, are judged according to intentions. But, this conception is false. The proceeds of gambling will remain haraam even if the niyyat for gambling is a pious one, e.g. assisting the poor with the proceeds. Salaat performed at the time of sunrise will remain haraam even if the niyyat is to render ibaadat to Allah Ta'ala. From this, it should be clear that the Hadith in question refers to good and virtuous deeds. If the virtuous deed is based on sincerity, it will be accepted by Allah Ta'ala. On the other hand, if the virtuous deed is based on insincerity, it will be rejected notwithstanding its external form of obedience and ibaadat. Sanzf, therefore, has no right whatever to arrogate to itself the power of tampering with the **Ahkaam** of the Shariah. Its pious intentions and good motives cannot alter and abrogate the laws of Islam which are all immutable, be such laws of the **Usool** (Principle) or the **Furoo'** (Detail) category. Sanzf will not escape the consequences of misinterpreting the laws of Islam by the camouflage tactic of befuddling unwary Muslims into acceptance of the baatil view that Fiqh and the Shariah are entities apart.

Sanzf very brazenly alleges in its letter that the teachings of the Fuqaha are "laws promulgated by man". But, in this belated age, an organization of the ilk of Sanzf has introduced a new principle into the Shariah--alternatively it is attempting this introduction. This new confounded and baatil principle having absolutely no Shar'i basis is:

Niyyat has the capacity to act as Naasikh or a good intention is capable of abrogating the Qat'i (Absolute and Immutable) laws of the Shariah. In support of this implied new principle which in actual fact is the **modus operandi** of Sanzf on its own admission, Sanzf cites the Hadith pertaining to intentions and actions. It is on the basis of this misinterpretation that Sanzf promulgates its new principle and then expects Muslims to believe that its modus operandi "have at all times been founded on the immutable principles of the Shariah!!! It is in the light of this

baatil principle--the figment of baatil interpretation-- that Sanzf says in its letter:

"... laws cannot be applied in a vacuum, circumstances have to be considered."

Indeed Sanzf is most presumptuous in its thinking. It behaves as if it has comprehended the Shariah while the illustrious Fuqaha operated in a strait-jacket, forging man-made laws, failing to take into consideration circumstances and hoisting their opinions and verdicts on the Ummah in the name of Islam. These despicable conclusions stem from the statements of men who lack proper understanding of the branches of Shar'i Uloom.

Any Aalim of the Shariah worthy of the salt of his knowledge should know that the Shariah has provided for all exigencies and expediencies. The Shariah of Islam is the Final Law of Allah Ta'ala, hence termination of Nubuwwah with Muhammad (sallallahu alayhi wasallam). The Ummah does not stand now or later, in any need for the introduction of new principles to confront situations and circumstances which continuously develop as time goes by. All principles required for this purpose are already immutably enshrined in the Shariah, the exposition of which was the task of a specially created group of noble souls, viz., the Fuqaha of Islam. Let Sanzf now understand that the Fuqaha cannot be brushed off, least of all by non-entities which lack in Islamic substance. After the Sahaabah-e-Kiraam, the illustrious Fuqaha are the unshakeable Pillars of the Shariah. Demolition of the Fuqaha is the demolition of Islam, hence Rasulullah (sallallahu alayhi wasallam) declared:

"When the Ulama disappear, Islam too will disappear."

"A single Faqeeh (singular of Fuqaha) is sterner on the devil than a thousand pious worshippers."

Any organization, body or grouping which seeks to diverge from the Path of the Fuqaha will be plodding the road of deviation and baatil.

QUESTIONS and ANSWERS

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MUJLISUL ULAMA
OF SOUTH AFRICA
P.O. BOX 3393
PORT ELIZABETH

A. Acceptance of taubah by Allah Ta'ala results in the total obliteration of the sin. The sin in addition to being eliminated from the Mu'min's Record of Deeds, is effaced from even the memory of the recording Angels.

Q. A Muslim woman after having been divorced by her husband, struck up an illicit relationship with a non-Muslim. A year after her divorce, a child was born to her as a result of this unlawful relationship. A certain Molvi claims that the child is illegitimate and that the ex-husband is the father of the child. Is this correct?

A. According to the Shariah, two years is the maximum period of gestation, i.e. it is possible for a period of two years to lapse between conception and birth. Thus, if after divorce the woman did not concede the expiry of her iddat, then the child will be regarded as that of her ex-husband. The parentage will be established to him. However, if expiry of her iddat is a known fact, the child will be illegitimate.

Q. A woman gave birth to a child seven months after her nikah. The husband denies the child being his. In fact, he says that when he got married to her she was already pregnant. Whose child is this according to the Shariah?

A. In terms of the Shariah, the minimum period of gestation is six months. It is thus evident that birth can take place six months after conception. According to the Shariah, any child born in wedlock is legitimate even if the mother had committed adultery. The child will be regarded as being the child of the husband. Parentage of the child is established to the woman's husband, irrespective of the protests and denial of the husband. The husband's claim that she was pregnant at the time of the nikah is not accepted by the Shariah even if he is truthful in his assertion. Thus, this child which was born seven months after the nikah is, in terms of the Shariah, legitimate and belongs to the woman's husband. He is responsible for the child and the child will inherit in his estate.

Q. A certain person wants to know why is chess haraam? He believes that chess is haraam because it shows the superiority of one man over the other. Thus, playing chess with a computer is permissible. Is this true?

A. His reasoning is fallacious. Chess is haraam not because of the figment of this man's imagination, but because the Shariah declares it haraam. Rasulullah (sallallahu alayhi wasallam) said that the one who plays chess is like the one who dips his hands in the blood of a swine. Whatever the reason, wisdom and logic beneath this command, it matters not the least in so far as the Command of Allah is concerned. What Allah Ta'ala proscribes, that shall be called haraam. We follow the orders of the Nabi (sallallahu alayhi wasallam) and not the reasons on which the orders are based. Furthermore, Deen is not the product of man's imagination and reasoning. The reasons conjectured by man's mind enjoy absolutely no Shar'i status. Formulation of Islamic Laws is based on the institution of Wahi (Divine Revelation and not man's reasoning. Indeed, the reasoning of this man who wishes to legalize chess is laughable. There are many acts which indicate one man's superiority over another in a particular field. Such superiority is a natural attribute bestowed by Allah Ta'ala. Allah Ta'ala did not create all men equal in

every aspect. There are all forms of differences in mankind and in all species of creation. Only ignorant people trumpet the bugle of equality. There is no such thing. The superiority of one man over the other is demonstrated in many avenues and legal practices and institutions. Superiority is never the basis of prohibition. For a Muslim it is sufficient to know and accept that chess is haraam because Allah Ta'ala has ordered its prohibition. Playing chess with a computer will thus also be unlawful.

Q. Is there a penalty for not paying Fitrah?

A. Failing to pay Fitrah is a sinful act. The penalty is Allah's Displeasure and punishment in the Akhirah if Allah has not forgiven one. The only recourse is to pay the unpaid Fitrah and make taubah.

Q. Is it permissible to eat anything while in the state of janaabat?

A. It is permissible.

Q. Is it permissible to wear a neck-tie?

A. Wearing a tie is a pure and special practice and style of the kuffaar. Furthermore, it symbolizes the crucifix--of Jesus hanging on the cross. Thus, it is not permissible for Muslims to wear neck-ties.

Q. A man is unable to perform Salaat because he suffers from diseases such as indigestion, breathing problems, etc. What is the kaffaarah which he must pay for each Salaat which he does not perform?

A. There is no kaffaarah for him to pay. The nature of his ailments does not permit him to abandon Salaat. If he is unable to perform Salaat standing, he should do so sitting. If he is unable to even sit and perform Salaat, he should lay on his bed and perform his Salaat on time. Ruku and Sajdah should be discharged by means of signs of the head. He, thus has absolutely no valid reason for skipping his Salaat. In regard to Salaat, kaffaarah becomes obligatory only when one has no longer hope of living long and one feels that the large number of qadha Salaat will not be able to be performed. In such a state of utter helplessness, one has necessarily to make wasiyyat directing one's heirs to pay the kaffaarah for one's outstanding Salaat. The Fidyah for each unfulfilled Salaat is the amount of Fitrah.

Q. Some people say that life insurance is not permissible, but endowment policies are permissible. Please let us know the correct ruling.

A. The Majlis did clarify in detail the question of insurance in a previous issue. All forms of insurance, be it life insurance, endowment policies or any other type of insurance are ribaa transactions, hence haraam.

Q. What does the Shariah say regarding a man who claims that the kuffaar will enter Jannat after serving their punishment?

A. One who entertains this belief is a kaafir. He refutes the categorical assertions of the Qur'aan and Hadith. He denies what the Shariah teaches, hence he is not a Muslim any longer. It is imperative that he rectifies his belief, renews his Imaan and makes taubah.

Q. I have heard conflicting views about hand-shaking after Eid Salaat. Some say that it is sunnat to shake hands after Eid Salaat and some say that it is an innovation. What is the correct view?

A. Shaking hands after Eid Salaat or any other Salaat never was the practice of Rasulullah (sallallahu alayhi wasallam) nor of the Sahaabah. Those who claim that it is a Sunnat custom are guilty of a grave falsity. This custom is a bid'ah which must be shunned. The following is recorded in the renowned book of Islam, Raddul Muhtar:

"Musaafahah (hand-shaking) after Salaat is Makrooh in all circumstances because the Sahaabah did not shake hands after Salaat; also it is among the customs of the Rawaafidh (the worst among the Shiah sects)."

Q. Is it permissible to recite the Qur'aan Shareef laying on the bed in the way in which other books are read while lying down?

A. It is permissible to recite the Qur'aan Shareef while laying down, but the recitation must be from memory and not from a copy of the Qur'aan held in the hands. It is highly disrespectful to the Qur'aan to treat it in the same way as other books.

Q. Is it permissible for a bookseller to handle Qur'aan copies without wudhu? I have seen in Muslim bookshops, other books stacked on top of the Qur'aan. Is this permissible?

A. It is not permissible for anyone, even a bookseller, to touch the Qur'aan Shareef without wudhu nor is it permissible to place other books on top of a Qur'aan.

Q. Is it permissible to appoint a man of illegitimate birth to the position of Imaam of a Musjid?

A. If he is qualified in Islamic knowledge, he may be appointed the Imaam. In fact, if he happens to enjoy better Deeni qualities than others, i.e. he is more pious and has better knowledge, then it will be better to appoint him. In the books of the Shariah wherever it is stated that the immamate of an illegitimate person is makrooh, the reference is to an illegitimate man who happens to be uncultured, uneducated and impious. Where these reprehensible attributes do not exist, the ruling of karaahat (being makrooh) will not be applicable.

Q. How is it to hang against the wall large pieces of cloth or carpet on which pictures of the Ka'bah are embroidered or engraved?

A. Pictures of the Ka'bah are permissible. To hang such pictures against walls in the home is also permissible. However, cloth has not been created for this purpose. Rasulullah (sallallahu alayhi wasallam) forbade the decoration of walls with cloth. Hence, such pictures should not be made on cloth.

Q. The Haafiz who conducts the Taraaweeh Salaat in our Musjid cuts his beard and wears his trousers below his ankles. What is the position of our Taraaweeh Salaat behind this Imaam?

A. According to the Shariah, this Imaam is a faasiq. It is not permissible to appoint a faasiq to be the Imaam. If no other Haafiz is available, perform the Taraaweeh reciting the short Surahs from Surah Feel.

Q. Is it permissible to perform Salaat in a church?

A. It is makrooh tahrimi (a forbidden act) to perform Salaat in a church.

Q. The Imaam of a Mosque shakes hands with females.

A. His immamate is makrooh tahrimi.

INFLATION & RIBAA

QUESTION: It is said that the purchasing power of money can diminish over a period of time due to inflation. What can be purchased today for R100 may cost R200 after a few years. A Muslim wishes to purchase an essential commodity for himself for R100. However, he decides to give the R100 as a loan to another brother Muslim in difficulty. However, in so doing he stipulates that when the debtor repays him, he should take into consideration the inflation rate. In other words, if at the time of repayment the purchasing power of the R100 is reduced to R50 then the debtor should repay R200 to restore the original purchasing power of the money loaned to him. In this way, the creditor will not suffer any loss as a result of inflation. Is the additional R100 ribaa?

ANSWER: In the Shariah a loan (**qardh**) is a transaction in which the exact amount has to be returned. An increase on the amount loaned will be ribaa. Inflation does not alter the position. The Islamic Books of Law are explicit in asserting that diminished purchasing power of a currency has no effect in a **qardh** transaction. Even if the purchasing power diminishes, the exact amount can only be returned. Variations in the purchasing power of currencies are not new developments. Such variations existed at all times. The difference in such variations of present times and former times is one of degree and not of nature. The Shariah has provided answers for all exigencies and developments as may occur from time to time. In this matter the Shariah rules that any excess given in return will be ribaa. Thus, the extra R100 will be ribaa.

Nowadays people are obsessed with the creature known as "inflation". The materialism of the capitalist and socialist systems has gripped the thinking of even Muslims who are supposed to be a Deeni people--a spiritual community--striving for the capital and success of the Aakhirah. Rasulallah (sallallahu alayhi wasallam) said: **"The world has been created for you, but you have been created for the Aakhirah."**

Hence, a Mu'min is constrained by the Deen to transform all activities of his life into acts of ibaadat rewardable in the Aakhirah. This transitory world is a testing ground for Believers. We have been sent here for a short while to undergo trials and hardships so that our everlasting life of luxury and pleasure in the Aakhirah is established. This is the Islamic conception of life on earth.

In the light of this conception, we should understand what actually is the purpose of **qardh** (loans given to others in need). The aim of trade is material benefit in the short term. In contrast, the aim underlying the giving of loans is thawaab (reward) in the Aakhirah. The aim of **qardh** is never to gain material benefit. Hence, Rasulallah (sallallahu alayhi wasallam) declared the superiority of **qardh** over **sadqah**. The thawaab of giving **qardh** is superior to the thawaab of giving **sadqah**. This superiority and excellence of **qardh**, Rasulallah (sallallahu alayhi wasallam) saw written on the Doors of Jannat on the Night of Mi'raaj.

Qardh is an act of **Ihsaan** (rendering favours to others). The reward of **Ihsaan** is in the Aakhirah. Its reward cannot be measured in monetary terms. Since, this is the Islamic conception of **Qardh**, the question of inflation and diminished purchasing power does not arise. This, then is the attitude which should accompany the giving of loans to others. Material reward and considerations should be banished from the mind.

And when they (the Believers) hear what is futile they turn away from it, and they say, Unto us our deeds; and, unto you your deeds. Peace upon you. We do not follow the ignorant ones. (Quran)

However, for those who lack this spiritual outlook, there is a Shar'i way in which the disadvantage of inflation may be overcome in regard to loans. Instead of giving the loan in currency form, gold coins, e.g. Kruger Rands, should be purchased and given by weight as a loan. The debtor has to repay the loan in the same way, i.e. an equal weight of gold. If 10 ounces of gold coins were given as a loan, the debtor has to repay 10 ounces of gold. The price may be R400 an ounce when the loan was given. Later it may be R1000. The increase or decrease in price will be of no effect in repayment of the gold. An equal weight will have to be repaid. This applies to silver as well.

The same rule is applicable to nickel, bronze or any other metal coins. One may give a loan with coins by weight instead of by number. On repayment, the debtor will have to repay an equal weight of the metal, be it in the form of coins, etc. Thus, if one grants a loan of R100 by weight with nickel rand coins weighing a total of 100 ounces for example, one has to be repaid 100 ounces in nickel. It may be that at the time of repayment R100 of nickel coins weigh 50 ounces. If so, the debtor will have to pay back R200 in nickel coins to make up the weight. In this case there is no excess, hence no ribaa.

UN-ISLAMIC ACTIVITIES

QUESTION: Many Muslim jamaats have built halls with the object of deriving income therefrom. Invariably, these halls are hired out for purposes of weddings. As it is, women are also invited to these weddings. In fact, female attendance and participation form integral parts of modern weddings. Is it therefore permissible for Muslim jamaats to hire out these halls for such weddings and utilize the income derived therefrom to promote Islamic education and other Deeni activities?

ANSWER: Allah Ta'ala states in the Qur'aan Sharief: **"Do not aid one another in acts of sin and transgression"**. It is, therefore, not permissible for Muslims to associate with or participate in any activities or institutions which are regarded as sinful in Islam. Hiring out halls for the purposes of weddings, customs and ceremonies accompanied by sinful deeds, is not lawful in the Shariah. Women are not allowed to even attend the Musjid for Fardh Salaat. Women are not allowed to emerge from the house for acquiring even basic Deeni knowledge if this is obtainable at home from any household member. The teachings and spirit of the Shariah utterly disallow the females of Islam from making an exhibition of themselves; from emerging from their homes unnecessarily. Besides the unlawful act of female emergence and female participation at weddings in halls, there are other wrong and unlawful acts which accompany these wedding customs. Among such evils are photography, intermingling of sexes, music, extravagance, waste, emulation of kuffaar styles, etc. Never can it ever be permissible, therefore, for Muslims to hire out halls for such un-Islamic and haraam activities. Hiring halls for such vile practices clearly falls within the scope of the Qur'aanic proscription stated in the aforementioned ayat. It does not behove Muslims, in general, and Muslim jamaat officials in particular, to

embark on activities which are undoubtedly sin and transgression.

The income derived from such unlawful practices or by hiring out halls for such haraam acts, is not halaal. Such contaminated wealth is not acceptable to Allah Ta'ala. The projects of Allah Ta'ala require only pure and wholesome funds. The utilization of haraam money for Deeni works is like washing garments with urine. This is the analogy given by Rasulallah (sallallahu alayhi wasallam). Muslims should therefore assess the condition of their hearts; reflect; recite istighfaar in abundance so that a responsive chord strikes up in their hearts when the Laws of Allah Ta'ala are put to them. They should not behave like beasts who are impervious to **Haqq and Naseehat**. If they ignore the Call of the Shariat, they will be like those about whom the Qur'aan Shareef says:

"They are like animals—in fact, worse than animals."

WHO IS WORTHY OF PREACHING?

QUESTION: If professional men in the secular field (e.g. doctors, lawyers, etc.) who have not acquired Islamic knowledge from Ulama, deliver lectures on Islamic subjects, is it permissible for the general public to attend their lectures?

ANSWER: In relation to the Shariah, a professional in the secular field and a non-professional are in the same category. A secular profession or qualification is no Shar'i qualification. Such qualifications do not entitle one to speak of Shar'i matters. Just as a laymen or a non-professional is not allowed to lecture on Islam if he lacks Islamic knowledge, so too, is the case with a professional in secular field. And, by Islamic knowledge, is meant authoritative Deeni Ilm which was obtained via the unique narrational system of Islam. Natural brilliance and self-study or acquisition of knowledge from unqualified people are not authoritative Deeni Knowledge. Thus, in general, laymen are not permitted to give lectures on Deeni matters. However, if an authoritative Aalim who has academically and spiritually trained a layman discerns ability in him (layman), he (the Aalim) may grant **ijaazat** (permission) to the layman to carry out Tableegh in general. Without the **ijaazat** of the Ulama it is not permissible for laymen to voice themselves on matters of Islam. If they do, they will qualify for the warning sounded by Rasulallah (sallallahu alayhi wasallam):

"He who speaks about the Qur'aan without knowledge, should prepare his abode in the Fire."

In view of this Shar'i ruling it is not permissible for the Muslim public to attend lectures given by such professionals who lack **ijaazat** from authoritative Ulama.

THE MAJLIS

QUESTION : Why is the Majlis being subjected to criticism when it is disseminating the Haqq--the pure teachings of Rasulallah (sallallahu alayhi wasallam)?

ANSWER: Criticism is a necessary corollary of propagating the Haqq. The sun cannot shine without emitting light. Light is necessary with the emergence of the sun. Dissemination of the Haqq entails tramping on the toes of people. A variety of baatil exists. The variety of baatil is scattered among numerous people and institutions. But, Haqq is ONE. It is a single entity which

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THE MAJLIS and Haqq

vanquishes the multitudes of baatil. Criticism is therefore the natural result of the dissemination of the Haqq. We are living in an abode which is a testing ground. We are not living yet in Jannat. This world is a place of conflict between Haqq and Baatil. A struggle is therefore inevitable. But, Haqq is immune to criticism. It takes it in stride. In fact, absence of criticism from the satanic forces of baatil as well as from normally good people motivated by the nafs, does not augur well for the upholder of Haqq. Criticism and villification hurled at the upholders of the Sunnah are the signs of Allah's Pleasure with the men of Haqq. If everything runs smoothly for the exponent of Haqq and he is not criticized by the forces of baatil, then it is a cause for worry, for the idea of his work being rejected by Allah Ta'ala looms in his mind. But criticism by the detractors assures him that Allah Ta'ala is accepting his efforts. There is therefore absolutely nothing to worry about when the agents of baatil criticize the men of Haqq.

ATHAAN

QUESTION: What is the Islamic view regarding Athaan given through loudspeakers when there are also non-Muslims living in the neighbourhood of the Musjid?

ANSWER: A loudspeaker is not a Shar'i requirement for the Athaan. There is no Shar'i demand for the use of loudspeakers in Athaan. To us there seems to be greater sublimity in giving the Athaan in the original Sunnah method without the aid of a loudspeaker. While we shall categorically state that loudspeakers should not be used for Salaat and Khutbah, we do not place the same emphasis on refraining from use of loudspeakers regarding the Athaan.

We are of the opinion that the non-Muslim residents in the vicinity of the Musjid should be taken into consideration. This consideration will apply to only Fajr Salaat, especially during the summer months when non-Muslims consider the early Fajr time as an "unearthly hour". We feel that since the loudspeaker is not a Shar'i requirement for the Athaan, it should be considerably toned down at the time of Fajr so as not to create unnecessary ill-feeling with the non-Muslim neighbours. Ofcourse, situations may differ from place to place. Muslim jamaats in the various places should take into consideration the circumstances and then decide.

We shall mention here one specific case. We are in the process of erecting a Musjid in an area which has no Musjid whatever. The non-Muslim authorities are inimical towards Musjids and persistently refuse to grant land for the erection of a Musjid. A certain land was procured by us for this purpose. However, the land was not earmarked for a Musjid. In order to achieve rezoning of the land, it was necessary to obtain the signatures of almost all the non-Muslim residents in the vicinity of the land. We obtained the signatures of all the non-Muslim residents who had no objection to the establishment of the Musjid in the area. In this case of cooperation it does not behove now the officials of the Musjid to install a loudspeaker for Athaan purposes and thereby disrupt the harmonious relationship with the non-Muslim neighbours.

However, it should be remembered that in a Shar'i matter or in the fulfilment of the demands of the Shariah, the feelings of others will not be considered. At such times, the Muslim's gaze is focussed on the Pleasure of Allah Ta'ala.

ORAL SEX

This article has been prompted by the numerous enquiries on the question of oral sex by readers of The Majlis. The many letters we have received seeking Islamic guidance on this question, indicate the wide prevalence of this practice among Muslims of today. It is, therefore, essential to apprise Muslims of the Islamic attitude to this practice.

We have created man in the most beautiful form; then We return him to the lowest of the low ones. (Qur'aan, Surah Teen)

Man has been created as a bearer of high and noble attributes. In him he mirrors the attributes of divinity (Sifaat-e-Ilaahiyyah) such as life, knowledge, power, will, sight, hearing, speech, love, etc. In the authoritative tafseer of the aforementioned aayat it is said that **Insaan** (man) has been adorned with the **Noor of Aql** (The Light of Intelligence). This celestial faculty of intelligence creates in **Insaan** the capacity for the manifestation of the lofty and divine attributes of Allah Ta'ala. By virtue of the **Noor of Aql** man becomes incandescent by being a mirror for these lofty attributes and manifestations (Tajalliyaat-e-Zilliyah and Sifaat-e-Zaatiyyah). As a direct consequence of this lofty pedestal which **Insaan** occupies in the Divine Scheme, the mantle of **Khilaafah** (vicegerency) has been conferred on him. Stating this fact, the Qur'aan declares: "**Verily, I shall be creating on earth a Khaleefah.**" In the tafseer of the aayat mentioned at the beginning, it is also said that in relation to all other species of life, man has been endowed with the most beautiful form. All other animals have been created in a lowly form with their heads downwards. Their faces constantly pointing downwards to the earth indicate their low rank in relation to man. In contrast, man has been created upright and he eats his food by means of raising it with his hands unlike the lowly beasts with faces downwards.

HIS DEBASEMENT

In the tafseer of the ayat it is said that when man willingly destroys his natural ability to progress to the pedestals of elevation, he degenerates and falls from his lofty mansion. He then falls to levels lower than every vile creature. According to the authentic tafseer he reaches levels lower than the level of dogs, pigs and even shayaateen.

SUPERIORITY

According to the authentic tafseer, prior to the creation of Aadam (alayhis salaam), the Malaikah (angels) entertained the opinion that Allah Ta'ala will not create any being superior to them. Allah Ta'ala negated this opinion of the Malaikah by creating Aadam (alayhis salaam) and making him a manifestation of divine attributes. To illustrate **Insaan's** superiority over all species of creation, Allah Ta'ala commanded the Malaikah to make Sajdah (prostration) to him (Nabi Aadam--alayhis salaam). The superiority of man is well emphasised by the statement of Rasulullah (sallallahu alayhi wasallam): "**Allah created Aadam in His (Allah's) Form.**" Insha'Allah, this Hadith will be explained in greater detail in some future issue of "The Majlis". Here it is sufficient to mention the interpretation of the authorities of the Shariah who explain the similarity on the grounds of man's attributes of intelligence, sight, hearing, etc. These lofty attributes are located in that part of the human body called the **head**. It is for this reason that Rasulullah (sallallahu alayhi wasallam) forbade striking or slapping the face of any human being or even an animal. In the tafseer of the Qur'aanic aayat which permits husbands to beat wives in cases of necessity, it is said: "**The face shall not be slapped.**" Explaining the reason for the prohibition of slapping the face, Imaam Nawawi (rahmatullah alayh) says in Sharhul Muslim: "**Because the face is the embodiment of man's beauty in addition to it being of sublime nature.**"

THE LATAA-IF-E-SITTAH

In man there are six metaphysical or non-material or spiritual faculties known as the **Lataaif-e-Sittah**. Two of these lofty faculties, viz., Lateefah Khafi and Lateefah Akhfa are located in the head. The Lateefah Akhfa is located in the centre of the brain while the location of Lateefah Khafi is between the eyebrows. The functions of these faculties are the highest states of reflection and contemplation, progressing from the high state of **Fana to Fanaul Fana**. These are spiritual or **roohaani** stages which shall not be discussed in this article.

PATHWAY FOR QUR'AAN

In the Ahadith the following narration appears: "**Verily, your mouths are the pathways of the Qur'aan, therefore purify your mouths with miswaak.**"

The Makhaarij or places from whence the Qur'aanic huroof (letters) emanate are located in the mouth. The high ibaadat of Tilaawat of the Qur'aan Shareef is effected via the mouth, hence the Hadith describes the mouth as the "**Pathway of the Qur'aan**". Since it is, literally speaking, the channel for the recitation of the Qur'aan Shareef, Rasulullah (sallallahu alayhi wasallam) emphasised much the maintenance of its purity. The emphasis on the purity of the mouth could be gauged from the many times Rasulullah (sallallahu alayhi wasallam) would use the miswaak every day to clean his mouth. The practice of the miswaak is strongly stressed by the Shariah. In one Hadith, Rasulullah (sallallahu alayhi wasallam) said: "**When the servant of Allah uses the miswaak and then performs Salaat, an angel stands behind him, listening attentively to the recitation of the Qur'aan. The angel draws closer and closer to the reciter and places his mouth on the mouth of the musalli. Thus every word emanating from the mouth of the musalli enters the angel's mouth. Therefore, maintain your mouth pure and clean for the Qur'aan.**"

ZIKRULLAH

The actual purpose underlying the creation of man is **Zikrullah** or the Remembrance of Allah Ta'ala. Rasulullah (sallallahu alayhi wasallam) ordered Muslims to maintain their tongues fresh with the Zikr of Allah Ta'ala.

The facts mentioned above will indicate that **Insaan** is **Ashraful Makhluqaat** (the noblest of creation) and the noblest part of his body is his head which is the location for lofty faculties and attributes which earn for him the designation of "the form of Allah". In order that he maintains his lofty rank and progresses continuously towards loftier mansions and closer Divine Proximity, it is essential that man exercises restraint over his physical and animal qualities. If he fails in this respect, he will

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ORAL SEX

descend to a level below the lowly beasts. Allah Ta'ala has endowed man with intelligence, will-power and shame. He must employ these attributes to subdue his animal and carnal desires and refrain from indulgence in the excesses of lust. If he fails in this achievement he will annihilate himself spiritually and degenerate to sub-animal levels.

The sublimity of Islam is of such a lofty degree that it exhorts its adherents to adopt dignity, deportment and propriety in even sexual relationship. Rasulullah (sallallahu alayhi wasallam) advised his Ummah to abstain from total nudity when indulging in sex and not to behave "like asses". Since Islam is a culture of transcendental values calculated to ensure maximum remembrance of Allah Ta'ala, a Muslim should not debase himself to a sub-animal level by resorting to the vile practice of oral sex.

The **mouth of Insaan** is the pathway of the Qur'aan, his tongue has been commanded to remain fresh with Zikrullah; his mouth is situated in the noblest part of his body; the functions of his mouth are noble and lofty; his mouth is a passageway for transference of the recited Qur'aan into the mouth of the listening angel. He cannot, therefore, debase and dishonour himself so disgracefully by resorting to the revolting practice of oral sex. A Muslim should not dishonour that head and face which the Shariah of Islam commands to be honoured. Allah Ta'ala honoured the human head with noble qualities, the highest being the **Noor of Aql**, but man debases that lofty part of his body by indulging in an act of bestiality not even committed by the lowly beasts. It does not behave man in general, and a Muslim in particular to degrade himself in this manner.

The Mu'min's link with Allah Ta'ala is so strong or ought to be so strong that the Shariah has prescribed a particular dua to be recited even when a man approaches his wife for sexual relations. Even at the moment of reaching climax and ejaculation, the Muslim is required to read in his mind (without moving the lips) a special dua so that he remains protected from any shaitani interference. We learn from the Hadith of Rasulullah (sallallahu alayhi wasallam) that shaitaan attempts to interfere with man even while he indulges in lawful sex, hence the wording of the special dua for this occasion is:

"O Allah! Protect us from shaitaan and protect the offspring you grant us from shaitaan."

Allah Ta'ala has honoured man highly, hence the Qur'aan says: **"Verily, We have honoured the sons of Aadam"**. He is therefore not allowed to debase himself with bestial acts which even the lowly beasts do not commit.

The mouth is an honoured part of the physical body. It is not a receptacle of impurity. The Shariah emphasises the maintenance of its purity. Even in the developing foetus, Allah Ta'ala has arranged for the maintenance of the purity of the mouth. The umbilical cord connects the developing embryo to its mother. It is the passageway in which exchange of nutrient and waste materials with the circulatory system of the mother takes place. In man the umbilical cord arises at the navel below which is the location of the rebellious **nafs** which reduces man to sub-animal levels if not restrained. Why does Allah Ta'ala not create the foetus with the umbilical cord attached to its mouth so that its nutrition reaches it in the normal way, viz., via the mouth? Right until the very last moments prior to its emergence into the external world, the baby's nutrition is via the umbilical cord. Immediately on reaching the outside world its nourishment reaches it from the mouth. Since the umbilical cord is also the passageway for impure waste matter, its connection is near to the location of the **lowly nafs**. The mouth has thus been guarded against impurities.

The facts presented in this article should be sufficient to convey to Muslims that their Imaan and the spirit of the teachings of Islam do not permit them to grovel in the dregs of debasement and perpetrate moral injustice by utilizing the mouth for deriving sexual pleasure. This is not the function of the mouth. It is a misappropriation of an **amaanat (trust)**. All parts of the body are amanat which have to be utilized in accordance with the instructions of Allah Ta'ala. Such contamination and moral pollution as entailed by oral sex are most unbecoming the dignity and rank of man, especially if the **Insaan** happens to be a follower of the illustrious Shariah of Muhammad (sallallahu alayhi wasallam). Allah Ta'ala states in the Qur'aan Shareef:

"Verily, Allah loves those who purify themselves."

Memorial Service ?

A memorial service was recently held in Ladysmith for the late Mrs. Gandhi of India. It is necessary that we comment on a certain very disconcerting aspect of the memorial service which has no relationship with Islam or the followers of Islam. If it was not the potential danger of unwary and ignorant Muslims straying from the Path of Haqq and move closer to kufr, we would not have commented. The memorial service conducted for Mrs. Gandhi is an affair of the kuffaar and it has nothing to do with Muslims and Islam. But, the participation of a certain individual in this service of kufr constrains us to clarify the standpoint of the Shariah so that Muslims remain on the guidance of Seeratul Mustaqeem which some learned men, wittingly or unwittingly, seek to render crooked by their actions and statements.

At the outset we have to make plain that it pains us considerably to present this article since the man whom we are about to trounce is one of our own. But, the fight to maintain the purity of the Deen and the struggle to maintain the cleanliness and purity of Seeratul

demand that we set aside our emotions and feelings and castigate where necessary in the interests of the guidance of Muslims who are likely to be misled and confused by certain actions of men who are standing on the pedestal of the Ulama. The man to whom we refer to here is Maulana Ismail Abdur Razzaak who participated in the kufr memorial service organized for a kaafirah.

Maulana Abdur Razzaak has indeed rendered a great disservice to Islam and the Muslim community by publicly participating in such a grave sin as the kufr memorial service in honour of a kaafirah. The Maulana should know that according to the Shariah, a kaafir is **waajibul ihaanah**. But, it breaks the hearts of Muslims conscious of their Deen to observe the Maulana, supposedly an ambassador of Islam, standing, hands folded as if meditating in front of an idol. The Qur'aanic aayat expressly forbidding Muslim participation in the funeral arrangements of the kuffaar, covers even this kufr memorial service held in

(next column)

honour of a kaafirah. The Qur'aan Shareef commands that Muslims refrain from saying any prayers for the kaafir dead. But, Maulana Abdur Razzaak according to the Ladysmith Gazette joined other kaafir priests praying for the soul of a kaafirah.

In addition to the haraam act of praying for a kaafirah's soul, the Maulana allowed his photograph to be taken; sat or stood through the memorial proceedings listening solemnly to the praises and kufr prayers lauded on the kaafirah; attended a gathering at which intermingling of the sexes prevailed; listened to a kaafir singing kaafir songs. It is necessary that we mention these sins publicly since they have been perpetrated publicly in flagrant violation of the Shariah by a man who is supposed to uphold the Shariah and carry aloft the Standard of Islam. Sins committed in private and secret have to be concealed in terms of Rasulullah's (sallallahu alayhi wasallam) command. But, sins of the nature flagrantly perpetrated by the learned Maulana in public are bound to confuse and mislead many Muslims. Unwary Muslims will regard the acts of the Maulana as lawful in Islam, hence, they will emulate him and in so doing plod the path of dalaal and kufr. Therefore, silence will be a grave act of injustice. Silence in the face of such naked transgression committed by a learned man in public aids in the destruction of the Deen.

It now devolves upon the Maulana as a sacred duty to set right the grievous wrong which he has committed by his participation in this un-Islamic and kufr memorial service. It is incumbent on him to clarify the situation by informing the Muslim public that he has erred by his participation; that Islam does not permit such participation in an event calculated to pray for and honour a dead kaafirah whose death, as far as the Shariah is concerned, was in the state of kufr; that Islam does not permit inter-religious services and that he will in future not repeat such flagrant violation of the Shariah. An error—a most grave error—has already been committed. But, it is not too late to rectify the dastardly harm committed. May Allah Ta'ala guide the Maulana and ourselves and all Muslims to remain steadfast on Seeratul Mustaqeem until the very last moments of life, Aameen.

MUSJID—RESERVING A PLACE

In certain Musjids there is the highly un-Islamic and reprehensible practice of reserving a specific place in the first saff for some influential members of the community. This baneful custom is maintained so rigidly that no one else is allowed to occupy the reserved place even if the "dignitary" is not present. Musjids are places of Ibaadat and are Auqaaf institutions. No one has the right to reserve any place for anyone, no matter who it may be. Whoever reaches a place first is entitled to remain in that place. It is not permissible for anyone to evict him from the place which he occupies.

VACANT SPACES

When a vacant space is left in a saff as a result of a musalli departing because of a nullified wudhu, the space should be occupied by one of the musallis standing immediately behind. While in the course of Salaat, simply step forward and occupy the vacant space. The same will apply to the resultant vacant space in the back saff. Vacant spaces in the Salaat rows are occupied by the shayaateen. It is therefore essential to fill all the gaps in the saff.

The beauty of a man's Islam lies in his abstention from futility. (Hadith)

DESTROYING THE DEEN

Forcing the inclusion of science into the Qur'aan Shareef is tantamount to the destruction of the Deen. The illustrious Ulama of former times accorded priority to the Deen and subordinated intelligence to revelation. Their method was to submit reason to revelation (Wahi) and not revelation to reason as is the ailment nowadays. Modernist exponents of the Deen accord priority to reason and subordinate the Deen to their personal reasoning and opinion.

The inclusion of science in the Qur'aan (by the modernists) will result in the destruction of the Deen in a short while. The theories of science constantly change. A theory unanimously adopted today by the scientists is utterly demolished tomorrow. If today the Qur'aan is subordinated to such changing theories, then tomorrow when the error of the theories are established, it will logically follow that the Qur'aan too (Nauthubillah) is erroneous. People consider with pride the substantiation of unrelated scientific theories by means of the Qur'aan. But, there is nothing to be proud of in this method.

The pride of the Qur'aan lies in the fact that all things unrelated to the Deen are excluded from it. If the method of stitching shoes is included in a renowned book of medicine, people will scorn at such inclusion.

Today the so-called helpers of Islam are no true helpers. In fact, they are the destroyers of the Deen. They seek to substantiate the **Furoo' Masaail (details)** by means of intelligence and reason, little understanding that the roots of Islam are being cut in this way. It is most regrettable that our bretheren, viz., Molvies, are also involved in this disease. The motivation for this attitude is the love for fame and sometime the love for wealth, the attainment of which is anticipated from the people of the world. (Hakimul Ummat)

KITAAB-UL-IMAAN

IN THESE TIMES OF IGNORANCE AND WEAKNESS OF FAITH, many among us Muslims not versed in Islamic knowledge and heavily influenced by obnoxious anti-Islamic theories, have been thrown into confusion and doubt as regards the Islamically correct beliefs of a Muslim. Correct Beliefs constitute the **IMAAN** (Faith) of a Muslim. Without Imaan, righteous deeds are not accepted by Allah Ta'ala. The basis of acceptable virtuous deeds is Imaan.

In view of the above facts, there is a dire need for a thorough explanation of the **Islamic Concept of 'IMAAN'**.

In a humble attempt to fulfil this need, the Y.M.M.A. is embarking upon the publication of a booklet on the subject, to be known as **"KITAABUL-IMAAN."** This important booklet will constitute the fifth in a series of Islamic educational and technical literature published by the Y.M.M.A. in recent years, the previous four being **Kitaabus-Salaat**, **Kitaabut-Tahaarah**, **Islamic Hijaab (Purdah)**, and **Key To Tajweed**.

The manuscripts for this new Kitaab have been compiled by a body of Ulama, and the printing of an initial supply of **thirty thousand** copies is contemplated, for free distribution among Muslims and for use in secondary Madressah classes as a text book.

The booklet is expected to cost about R1-00 (US 60 cents approx) per copy and, depending on availability of sufficient funds, should be ready by **Ramadaan 1405 Insha'Allah**.

An opportunity once again presents itself to the reader hereof to **SPONSOR** a quantity of the booklet in the Way of Allah Ta'ala to gain **Sawaab** for himself, or for the **ESALE-SAWAAB** of a deceased relative.

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ADAB

Adab (respect) is of great significance and importance. Refraining from **adab** is a serious matter. The desire to distinguish between haraam and makrooh is motivated by lack of **adab** for the Deen. If there is **adab** in the heart, one offers immediate submission on learning of a law of the Shariat, and does not involve in the technical category of prohibition. The Sahaabah-e-Kiraam never questioned whether an act was haraam or makrooh. It was only when people became lax and began probing the category of prohibition, that the Fuqahaa formulated the technical aspects of the laws.

The Muslim should simply abstain from an act which is contrary to Islam. He should not enquire whether it is haraam or makrooh.

(Hakimul Ummat)

THE MUSHRIKEEN

The Qur'aan declares:

"Do not become of the mushrikeen."

The rule of emulation of the mushrikeen is well-deduced from this aayat. In terms of this aayat, it is not lawful to emulate the mushrikeen in their ways and styles.

(Hakimul Ummat)

INTELLIGENCE

Intelligence develops by means of Thikrullaah and association with the pious.

(Hakimul Ummat)

KNOWLEDGE

Hadhrat Salmaan Faarsi (radhiyallahu anhu), one of the Sahaabah said:

"Take of Knowledge only that which is of a benefit to you."

HAQQ AND BAATIL

Hadhrat Muaaz (radhiyallahu anhu), a Sahaabi, said: "Accept the Haqq (Truth) from whichever quarter it comes, and refute baatil(falsehood), no matter who comes up with it."

KEY TO TAJWEED

The **"KEY TO TAJWEED"** is a 42 page booklet which explains the rules of Tajweed. The booklet is available Free from: **YOUNG MEN'S MUSLIM ASSOCIATION, P.O.Box 5036, Benoni South, South Africa.** Write for your copy.

GUARDING KNOWLEDGE

Hadhrat Ibn Mas'ood (radhiyallahu anhu), a Sahaabi, said: "If the Ulama guard Knowledge and do not hand it over to unqualified persons, they will become the leaders of their times (although Ulama should not hanker after such positions). But, they have placed Knowledge with worldly people so as to gain of their wealth. They (the Ulama) have thus become insignificant in the gaze of worldly people."

RIGHTS OF KNOWLEDGE

Hadhrat Ibn Abbaas (radhiyallahu anhu) said that if the Bearers of Knowledge (the Ulama) discharged the rights of Knowledge, Allah Ta'ala will befriend them: the Malaikah and people will honour and fear them. But, since they searched for the world by means of their knowledge, Allah Ta'ala detests them and they have become lowly in the eyes of men. Hadhrat Ka'b (radhiyallahu anhu) said: "Greed and presenting needs to others destroys Ilm."

CHARACTERISTICS OF THE ULAMA

Some persons were disputing in the question of Taqdeer (Predestination). The eminent Sahaabi, Hadhrat Ibn Abbaas (radhiyallahu anhu) addressed them as follows:

"What, do you not know? There are some servants of Allah who have been silenced by the fear of Allah although they are not dumb nor do they lack the ability of eloquence of speech. In fact, they are the Ulama and the most eloquent among the people. They are men of great significance. But, undoubtedly, when they remember the grandeur of Allah Ta'ala, their intelligence is overwhelmed and their hearts are shattered. Their tongues become sealed to speech. When they emerge from this state (of deep contemplation), they hasten to obtain Divine Proximity by means of righteous deeds. They consider themselves deficient and weak when in fact they are wise, strong and perfect. They regard themselves as transgressors and sinners when in reality they are pious and free of evil. Listen! They do not attach significance to their abundant ibaadat and they are not satisfied with little ibaadat. They are not proud of their good deeds. Wherever you meet them, you will find them full of sorrow and fear. They will always be forlorn."

These are the attributes of the Ulama-e-Haqq, the Ahlullaah, depicted by the great Sahaabi. Needless to say, such Ulama-e-Rabbaani have already departed from this world. The handful of such great souls and Bearers of the Shariah remaining are also on the threshold of departure from this earthly realm. There now remains a preponderance of evil ulama who are astray and lead others astray as well. They have acquired Deeni Knowledge as a medium of worldly acquisition. They have ruined their honour.

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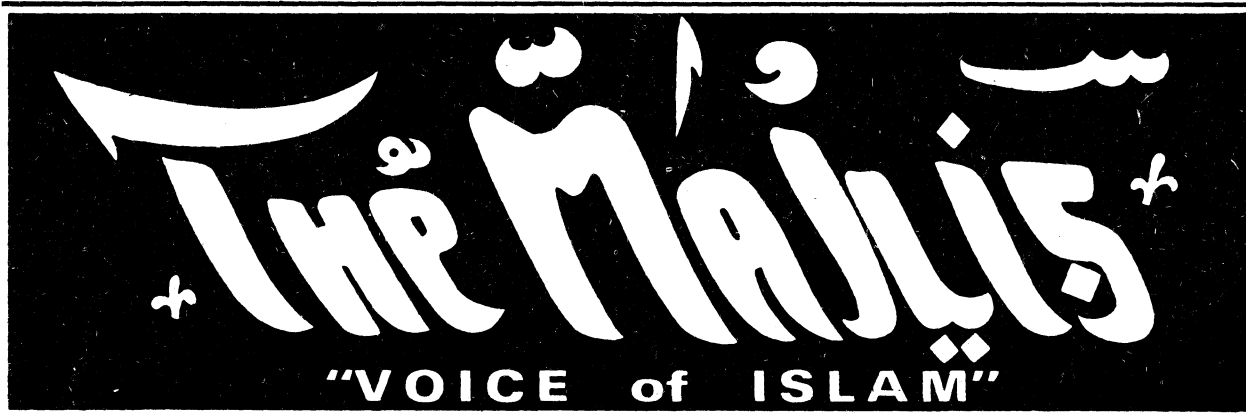
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ISLAMIC FAKIRS?

Recently some of the newspapers and magazines in the country carried reports on Muslim groups performing acts with knives and swords. Some reports dubbed these people as "Islamic Fageers". These so-called "islamic Fageers" are alleged to plunge knives and swords into their bodies without inflicting wound or pain to them. Such acts are attributed to "faith" by these actors.

Unwary and simple people are usually misled by such demonstrations of "supernatural" feats. These displays are advanced as proof of piety and spirituality--proof of perfect Imaan. However, such claims are far from the truth. These performers may be anything, but Islamic Fageers. The criterion of a Muslim's authenticity is his obedience to the Shariah. A pious man in Islam follows the Sunnah of Rasulullah (sallallahu alayhi wasallam) in the minutest detail. But, several haraam factors are concomitant to such shows. Among these are:

- * The use of musical instruments which are strictly forbidden by Islam. Those who indulge in music and play on musical instruments are branded by the Shariah as fussaag (flagrant and immoral violators of Allah's Law).
- * Performing for the pleasure of an audience. This is demonstrative of the deception of these performers.
- * Wearing ludicrous and un-Islamic garb in the style of coons.
- * Beardless males. Men who cut or shave their beards are also described as fussaag in the Shariah. The constant curse and wrath of Allah Ta'ala descend on those who shave their beards.
- * Performing to a mixed audience of males and females, which is in gross violation of the Islamic Law of Hijaab.

There is absolutely nothing Islamic about such shows and acts. In fact, such acts are not permissible in Islam. These groups make deceptive use of Islam by presenting it as the basis on which they operate. But, in all truth, the outer facade of Islam is merely to dupe unwary and unsuspecting persons.

Muslims should not permit themselves to be deceived by such acts and displays. Such demonstrations are not proof of a man's piety. Dajjaal will display greater supernatural acts. He will restore the dead to life and cause rain to fall. But, such displays of power are not signs of proof and authenticity. Always judge a man on the standard of the Shariah.

Supernatural feats demonstrated by a strict adherent of the Shariah--by a man whose every facet of life is directed by the Sunnah of Rasulullah (sallallahu alayhi wasallam)--are described as karaamaat in the language of the Shariah. Such acts are true and pure miracles demonstrated with the permission of Allah Ta'ala. In such demonstrations will be absolutely

no violation of any law of the Shariah. On the contrary, if supernatural acts are displayed by a kaafir or a faasiq, then know that the display is a deception. It is not a karaamat. In the language of the Shariah the supernatural displays of irreligious and kaafir people are termed istidraaj.

In actual fact, istidraaj is not a supernatural demonstration. However, unwary and unsuspecting people regard such displays as supernatural since they are unable to fathom the causes which gave effect to these demonstrations. In fact, these displays have natural causes, but since the causes are concealed, people consider the acts to be supernatural. A man who has never seen a magnet and who is totally ignorant of the properties of a magnet will consider the effect of the magnet on metal to be a supernatural act because the cause is concealed from him. Similarly, the actual and natural causes of these displays are hidden from the gaze and knowledge of the audience, hence they consider these knife and sword wielding acts to be supernatural deeds.

According to the Shariah the istidraaj of fussaag is some form of satanic deception. The scope of this article does not permit a detailed discussion on this subject. In many such acts and performances, the musical drums and the tambourines--organs of shaitaan--conceal the trick creating the illusion. In actual fact, there is no real stabbing and piercing of the flesh by the sharp instruments. No actual self-flagellation occurs. The sword neither cuts the body nor pierces it. Sharp instruments are seemingly thrust deep into the body. But, in actual fact, the instruments do not penetrate the body. The whole act is one enormous satanic illusion. The general public is hoodwinked and deceived. Ordinary people are most gullible and are quickly deceived. But, men of intelligence see right through the tricks, deception and illusion.

The Auliya of Allah Ta'ala have warned that we should never be deceived by an irreligious man even if he flies in the air and walks on the water. Our criterion of authenticity is nothing but the Shariah and the Sunnah of Rasulullah (sallallahu alayhi wasallam).

MAHR-E-FATIMI

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As long as people persist in customs of innovation (bid'ah), we will steadfastly proclaim its prohibition. As for insults and abuse, we care not one iota. In the dissemination of the Deen we shall take insult in stride."
[Hadhrat Thaavi]

INSURANCE — TRANSACTION OF RIBA AT SCHOOLS

A circular has been sent out to parents exhorting them to secure a comprehensive insurance scheme on behalf of their school-going children. The benefits of the insurance scheme pertain to funeral expenses, total disablement, loss of bodily limbs and other medical expenses.

In Islam all forms of insurance are riba contracts. Riba is haraam. Its evil is worse than the sin of fornication according to Rasulullah (sallallahu alayhi wasallam). It is, therefore, not permissible for Muslim parents to participate in the insurance scheme being offered by schools.

HUSBANDS & ERRANT WIVES (Maulana Ashraf Ali Thanvi)

Then there are those husbands who are ostensibly religious. They too content themselves with a passing and careless reference to their wives' neglect of Salaat and other Deeni obligations. They feel that they have discharged their duty by mildly rebuking their errant wives. They may say something to the effect that neglect of Salaat is the great sin. In saying so, they deceive themselves into believing that their duty has been discharged. On the other hand, when the wife displeases her husband in worldly matters, he voices his anger and displays his displeasure to the degree that the wife readily understands the need to refrain from the act or attitude which had courted the displeasure of her husband. But in regard to her negligence of her Shar'i duties, even the religiously inclined husband offers half-hearted and flabby displeasure. The wife observing this careless and unconcerned attitude of her husband ignores his weak protestations offered on behalf of the Deen.

It is incumbent upon the husband to register his strong disapproval and voice his anger when his wife neglects her Salaat or other Islamic obligations. He has necessarily to be constant and firm in his concern over her negligence in her acts of Ibaadat. Should she ignore his reprimands, he has to institute other measures to compel her to submit to her Deeni obligations. For example, he should not sleep with her or he should not eat the food she has prepared.

Husbands are most negligent in this respect. It is not difficult for the husband to secure her submission to the Deen. He is the haakim (the ruler) and she the mahkoom (the ruled). It only requires sincerity and a true concern for the Deen. The husband for the sake of his worldly pursuits and desires is able to achieve the submission of his wife by utilizing his hukoomat (control and dominance). It is essential that he employs his hukoomat for the sake of the Deen.

ANC forms

To assist Muslims in selecting the correct option when registering their marriages--the option which enables them to dispose of their estates in accordance with the Shariah--the Mujlisul Ulama of S.A. has prepared an ANTENUPTIAL CONTRACT providing for the exclusion of the accrual system. All those who will be registering their marriages must understand that it is WAAJIB to do so by Antenuptial Contract excluding the accrual system. Once this has been done, an Islamic Will has incumbently to be drawn up. Such Will forms are also available. Write to the Mujlisul Ulama of S.A. for copies of these documents. Address: P.O.Box 3393, Port Elizabeth.

QUESTIONS and ANSWERS

MUJLISUL ULAMA
OF SOUTH AFRICA
P.O. BOX 3393
PORT ELIZABETH

Q. According to the Majlis all South African chewing gums are not permissible. I buy an imported brand of gum known as Chu-Bops. I am sending you the wrapper which lists the ingredients of the chewing gum. Is this chewing gum halaal?

A. We wrote to the manufacturers of the chewing gum in the United States. The following is the answer we received:

"In response to your question regarding the ingredients in Chu-Bops chewing gum, all the ingredients are of vegetable origin."

Chu-Bops chewing gum is therefore halaal.

Q. At a gathering there was a certain pious man. When it was Salaat time, he remained seated at the gathering and did not go for Salaat. When questioned regarding the Salaat, he replied that it was not necessary for him to leave the gathering as his rooh (soul) performs the Salaat in Makkah. Is this possible?

A. The "pious" fraud to whom you have made reference is none other than one of the Qabar Pujaari, Bid'ati "peers". These grave-worshippers hoodwink ignorant and gullible people into believing that their souls are performing Salaat in Makkah, hence there is no need for them to perform Salaat where they are. Such claims are fraudulent, false and designed to mislead and fleece unwary people. It is a fallacious claim.

Q. Two persons were disputing about the following hadith of Rasulullah (sallallahu alayhi wasallam): "Seek knowledge even it be in China."

The one said that since there was no Deen in China at that time, Rasulullah (sallallahu alayhi wasallam) meant scientific knowledge. The other man claimed that the meaning is nothing other than Deeni knowledge. Who is correct?

A. Knowledge mentioned by Rasulullah (sallallahu alayhi wasallam) refers to only Islamic Knowledge and not to worldly or scientific knowledge. Rasulullah (sallallahu alayhi wasallam) came to guide us towards the Akhirah--to teach us how to obtain the Pleasure of Allah Ta'ala. These aims are attainable only by the acquisition of Deeni knowledge. The reference to China in the Hadith is of rhetorical significance rather than real possibility. Rasulullah (sallallahu alayhi wasallam) did not say that there is Knowledge in China. He said that even if the knowledge of the Deen is obtainable in no other place but in such a far flung remote place as China, the importance of Deeni knowledge demands that one journeys to even that place to acquire Deeni knowledge. In our time, higher Deeni knowledge is sought by us in India, Pakistan and elsewhere because of its dearth here at home. Thus, no matter where the headquarters of Deeni Knowledge is located, the seeker of Deeni knowledge will have to journey to that place. It is highly erroneous and utterly baseless to claim that the hadith refers to scientific knowledge. Our booklet, "The Meaning of Ilm" discusses this question in detail. Whoever requires a copy, may write to us.

Q. The duty of Jibraeel (alayhis salaam) was to bring Wahi to the Ambiya (alayhimus salaam). Since there are no more Ambiya, what does Jibraeel do now?

A. Jibraeel's (alayhis salaam) duties were not confined to the delivery of Wahi. He has numerous duties which he has to carry out. Allah Ta'ala knows best.

Q. One brother says that eating egg is Makrooh. Is this correct?

A. This is a baatil belief inherited from Hinduism. Eating egg is not Makrooh.

Q. Once while it was busy in our shop, I was about to leave for Salaat. My brother exclaimed: "To hell with Salaat!" (Nauthubillaah!) What is the law of the Shariah in this regard?

A. The vile statement uttered by your brother is undoubtedly kufr. It is imperative that he renews his Imaan, makes taubah and performs his nikah over if he is a married man. The kufr uttered by him severed his nikah. May Allah Ta'ala protect us all from kufr.

Q. In a certain place Juma' Salaat is being performed on the basis of the Fatwa issued by the Mujlisul Ulama. Those who perform Juma' there on the strength of the Mujlisul Ulama's fatwa, have accepted the Fatwa as binding. But, on the otherhand, they consume all such foodstuff branded as haraam by the Mujlisul Ulama, e.g. Sparletta, Rainbow chickens, prawns, sweets, Please comment.

A. Brother, in these times of corruption, no one follows the Haqq. The Imaan which is being followed is the individual nafs--lowly desire. You are wrong to say that Juma' is being performed on the strength of the Fatwa issued by the Mujlisul Ulama. The Mujlisul Ulama merely made known what was the truth according to its investigations. If they are performing Juma' on the strength of our Fatwa, then obviously they would have

abstained from all products branded as haraam by us. To accept our verdict when it suits the whim and fancy and to reject when it goes against one's grain is to practice self-deception and religious fraud at the peril of one's Imaan. Nowadays, people follow only their fancies. Thus, when the Mujlisul Ulama says that prawns are haraam, all prawn-eaters sneer and reject this Shar'i verdict. In support of their desire they then perpetrate holy fraud by claiming that they are eating prawns because the Jamiatul Ulama of Transvaal or the Jama'atul Ulama of Natal says that prawns are halaal. But, when the Jamiatul Ulama of Transvaal says that Bakers Biscuits are Haraam, for example, the very same people consume Bakers Biscuits and justify their eating by saying "Majlisul Ulama says that Bakers Biscuits are Halaal. This is then the state of spiritual corruption in which Muslims are grovelling today. Every man labours under the impression that he himself is a Mujtahid and an Imaam and a Mufti. Let them enjoy their falsehood. Soon will they wake up. But, then it may be too late.

Q. Is it permissible for a woman to remove hair from her eyebrows, hands and legs?

A. It is permissible for her to remove all such hair which is considered unnatural for women. Thus, it is permissible for women to remove facial hair, hair from the hands, legs, etc. If the hair on the eyebrows is excessive, which is unnatural for women, such hair may be removed. However, if the removal of hair on the eyebrows is to conform to some style or fashion then it is not permissible.

Q. Are the obligations of a daughter-in-law towards her in-laws the same as the obligations of a daughter towards her parents?

A. No, they are not the same. A daughter-in-law is not obliged to work for her mother-in-law as she does for her own mother. However, leaving aside the question of obligations, the daughter-in-law, in her own interests, for the happiness of her own married life, should not act in a way which will create friction and unpleasantness in her home. Her in-laws are the relatives of her husband who has to fulfill his obligations to his parents in addition to the obligations of his wife. The sensible wife, the wife who has some fear of Allah, who understands what it means to be a Muslim, will not act or behave in a manner which brings grief in the family. It is quite common that daughters-in-law generally conspire to rupture the obligatory ties which their husbands have with their parents and other relatives. To achieve their despicable and dastardly aims, they scheme, plot and plan the worst of tricks--tricks which will make mountains move. They seek to drive a wedge between their husbands and their husband's relatives. They endeavour to drive the man between the deep sea and the devil. The husband should be intelligent and wise. He should never submit to the villainous schemes of such errant wives. Among the signs of Qiyaamah according to Rasulullah (sallallahu alayhi wasallam) is: "Husbands will follow their wives."

It is a common experience in our day to see husbands led by the nose-string firmly clasped by the wife. Wives should remember that if it is only a question of rights and obligations to be fulfilled--if they insist that only obligations should be sought from them--then what will be their attitude if the husband insists on fulfilling only his rights and obligations, and make no provision for the extras, the comforts, the luxuries which are all occasioned by kindness and love, and not by obligation and right. The wife expects her husband to go out of the way and provide for her far in excess of mere rights and obligations, but in return, she refuses to satisfy him in regard to service for his parents--service which an honourable wife will consider a source of pride for her.

Q. Does the performance of acts such as raatib have any Islamic validity?

A. Such acts are deception and un-Islamic. Their is no Islamic validity or sanction for such deceptive displays.

Q. Is it permissible to become a mureed of a man who claims to be a murshid if his teachings coincide with the teachings of Islam?

A. Many frauds are strutting about claiming to be murshids. One has to be very careful. Before accepting anyone as one's murshid, enquiries should be made with the Ulama-e-Haqq to ascertain the credentials of the claimant. If the upright Ulama in your place uphold the credentials of a claimant of Tasawwuf, his authenticity will be certified thereby.

Q. Is it permissible to pay general sales tax with interest money?

A. Interest is haraam. General Sales tax is also haraam taxation. One should not invest or bank money with the express niyyat of obtaining interest.

However, if one has opened a banking account for a valid reason, then the interest thus obtained may be used to pay general sales tax.

Q. A friend's enquiry at the country's leading dairies produced a startling discovery, viz., ice-cream contains gelatine. What is the Shariah's ruling regarding such ice-cream?

A. If the gelatine used in ice-cream is animal gelatine, then obviously such ice-cream will be haraam. But, we have no conclusive proof. It is, therefore, not possible to proclaim ice-cream as haraam on the basis of insufficient evidence. However, if your friend is certain of the fact that the ice-cream manufacturers use animal gelatine then it will not be halaal for him to consume ice-cream. If he has any evidence in this matter, he may forward it to us. His identity will be kept confidential. Insha'Allah, if information reaching us conclusively establishes that ice-cream contains some haraam ingredient, then we shall immediately notify the Muslim public.

Q. It is reported that Coca Cola contains alcohol. Is this a fact?

A. Coca Cola does, in fact, contain alcohol. The manufacturers aver that the quantity is very small. Nevertheless, Coca Cola does have an alcohol content. Muslims should therefore abstain from consuming Coca Cola.

Q. Are all kinds of "Elite" brand cheeses halaal?

A. To the best of our knowledge all "Elite" brand cheese is halaal as only plant rennet is used in the manufacture of Elite cheeses.

Q. Nowadays, many Muslim businessmen with the object of economising introduce their womenfolk into their businesses instead of employing male assistants. Consequently, the female members of the family are exposed to ghair-mahram Muslim and non-Muslim males. How does the Shariah view this practice?

A. Rasulullah (sallallahu alayhi wasallam) said that as Qiyaamah approaches, people will expand their businesses to such an extent that they will be constrained to introduce their womenfolk into their businesses to assist in the management. This practice is therefore one of the signs heralding the advent of Qiyaamah. According to the Shariah it is not permissible for men to introduce their womenfolk into their business in such a way which exposes them to ghair mahram males and kuffaar--be the kuffaar men or women nor is it permissible for women to obey their husbands when un-Islamic demands are made on them. If a husband orders his wife to enter the business which will expose her to the public, then it is not lawful for her to obey this haraam demand of her husband. This is a vile and a shameless practice by which the menfolk barter away the honour and chastity of their womenfolk for miserable and temporary gains.

Q. If there are religious gatherings held in the locality, is it permissible for young Muslim women of that locality to drive around in cars unaccompanied by their mahrams to attend such gatherings?

A. It is not permissible. This practice is in violation of Islam's Purdah Law.

Q. At a meeting held in our town, a certain Maulana bluntly remarked that people who stood for election or voted in the new political set-up, should be debarred from the Musjids. Is this the ruling of the Shariah?

A. Although Muslims should not participate in non-Muslim politics, the Maulana grievously erred in making the statement. Although it is wrong to participate in non-Muslim politics, the participant does not become a kaafir by such participation. Thus, no one has the right to debar him from entering the Masjid. He enjoys just as much right to the Masjid as the venerable Maulana Saheb enjoys.

Q. If a female accepts Islam in a non-Muslim country while her husband remains non-Muslim, what is her position and what should she do?

A. In a non-Muslim country, if a woman embraces Islam and the husband remains kaafir, she will become "baa-in" (i.e. her marriage is dissolved) when three haidh periods pass by. Upon the expiry of three haidh periods, she is no longer the wife of her previous husband. After this initial three haid period, she has to pass another three haidh periods before she is able to marry elsewhere. Once the second period of three haidhs has expired, she will be free to marry another man. She should endeavour to retain custody of the children and instruct them in Islam.

Q. A non-Muslim cleans our Masjid inside and outside. He is given an overall and sand shoes which are new and only used in the Masjid. Please comment.

A. If Muslims themselves are no longer keen on rendering this ibaadat of cleaning the Masjid, then it will be permissible to employ even a non-Muslim for this duty. Since the shoes are used only inside the Masjid, they will be clean, hence permissible to be used as explained.

QUESTIONS and ANSWERS

MUJLISUL ULAMA
OF SOUTH AFRICA
P.O. BOX 3393
PORT ELIZABETH

Q. Can we eat Bakers Biscuits?

A. Bakers Biscuits are halaal.

Q. Can Madressa examiners from an organization see television shows?

A. Viewing television shows is not permissible for ALL Muslims. Such examiners are no exception. In fact, they have a greater duty to uphold the Islamic prohibition.

Q. If the Imaam of the Musjid conducts the Taraaweeh Salaat, is he entitled to ask for an extra wage for having performed the Taraaweeh?

A. He has no right to seek extra wages for rendering this act of Ibaadat nor is it permissible to pay him for this Ibaadat.

Q. Is it permissible for an Alim to appear on television and give Islamic talks for the guidance of Muslims?

A. Television is haraam. It will, therefore, be a greater evil to make use of an evil and a haraam institution to propagate the Word of Allah Ta'ala. The sin will be aggravated if a man supposedly learned in the Deen makes use of the haraam institution.

Q. An Alim comes to a certain town collecting money for an Islamic institution of learning. The money which was contributed to the Alim for this purposes was mostly money derived by gambling. The local Imaam Saheb was aware of this, but did not inform the Alim of this fact. What should be done in this instance?

A. In the first instance it is below the dignity of an Alim of Deeni knowledge to go from place to place collecting money even if the money is for a noble project. The Ulama must repose their trust (Tawakkul) on Allah Ta'ala. It is not their function to go around begging for contributions. If they lack funds, they must curtail their activities. The purpose underlying the operation of Deeni institutions is to gain the Pleasure of Allah Ta'ala. The purpose is not the project itself. Therefore, one should not embark on a project which is not within the scope of ones degree of Tawakkul. If funds are insufficient, do less work. The same Divine Pleasure and Thawaab will be attained with lesser headache and lesser effort. For an Alim to wander around collecting funds, is to bring disgrace on himself and on Islamic Knowledge, for he is a bearer of Ilm--a Standard-Bearer of Islam. Those who gave the haraam money in the Path of Allah, are guilty of a heinous sin. Regarding the silence of the Imaam Saheb, we cannot comment. He may have had some valid reason for maintaining his silence. Allah knows best.

Q. Is it permissible to stipulate in an Islamic Will that the shares of minors should be held in trust by the executors of the estate until the minors reach the age of 21 years or some earlier age if considered necessary by the executor in his discretion?

A. The stipulation of twenty one years is un-Islamic and illegal in the Shariah. The age of 21 is a kaafir concept which Muslims too emulate. Once a minor attains the age of majority in terms of the Shariah, it is binding on the executors to hand over his share of the estate. If on attaining majority, the child is grossly unfit to administer his/her own affairs, the Islamic law of Hajr (Restraint) may be invoked to curtail the spending activities of the child. However, ordinarily, the executors have no right to retain the share of any heir once the heir attains the age of majority.

Q. If in an Islamic Will the executor of the estate is directed by the testator, for the purpose of distributing the Estate, to obtain a certificate from an expert on Islamic Law but no definition is given as to who qualifies as an expert on Islamic Law, then would such a Will not be subject to abuse by unscrupulous people?

A. There certainly exists wide scope for abuse and misappropriation in such Wills. The terms "expert on Islamic Law" are wide, ambiguous and open to interpretation and misinterpretation. Unscrupulous modernists, claimants to Ijtihad, self-appointed mujtahids, self-styled theosophists and holders of Phd. degrees will all advertise themselves as "experts" on Islamic law, while in actual fact they dwell in deception and ignorance. Their *jahl* is of the compounded type, hence they relish and purr at the idea of being labelled "experts" in Islamic law. Such deviates, if called upon, will present their own personal opinion and set it down as "Islamic Law". In this way gross injustice can be rendered to the heirs. Muslims should, therefore, beware of the type of Will specimens which they fill in. Never accept the specimen forms dished out by non-Ulama bodies, for they are all, without exception, plodding the road of baatil. They have no Deeni feeling, no Imaani conscience, hence they will always intransigently cling to their erroneous views of baatil even if these are pointed out to them.

Q. Is it correct to use in an Islamic Will the words: "I bequeath" in respect of the distribution of the

residue of the testator's estate to the heirs. In other words can one make a bequest (wasiyyat) in favour of one's heirs in respect of their rightful shares. The gist of my question is that when making provision in an Islamic Will for the division of the shares of the rightful heirs, is it appropriate to use words such as "I bequeath the residue of my estate to my Islamic heirs in accordance with Islamic law." ?

A. The English word, "bequeath" or "bequest" is not the same as the Shar'i word, "Wasiyyat". In Islamic Inheritance, the term "Wasiyyat" has a technical application in that it refers to only such bequests which are made in favour of non-heirs. Such bequests operate in one-third of the mayyit's estate, i.e. the third of the balance which remains after payment of funeral expenses and debts. In the English language, the word "bequest" merely means to leave by will or testament. In non-Muslim law, everything left by the deceased in terms of his will is by way of bequest. Hence, the statement regarding the "bequeathing of the residue to heirs" mentioned by you is not in conflict with the Shariah since it does not bring about any interference in the correct Islamic division of the residue of the estate of the mayyit.

Q. In our community Muslims segregate and separate themselves on the basis of being Surtees, Memns, Cockneys, Kanamiyas, etc. This is causing much friction and some Muslim parents do not even allow their children to marry out of these "sects". What is the Shariah's ruling regarding this matter?

A. Your claim regarding "segregation" and "separation" is ambiguous. How exactly do they "segregate" and "separate" themselves? What is wrong with the appellations, "Surtees", "Cockneys" and "Kanamiyas"? Allah Ta'ala, Himself has created nations and races. The Divine Scheme of Allah Ta'ala provides for the subdivision of races and nations into tribes, clans, families, etc.. Rasulullah (sallallahu alayhi wasallam), himself was a member of group in a tribe which in turn was a unit of a larger race. There is absolutely nothing wrong and nothing un-Islamic in one aligning oneself to the race and tribe or the racial group one naturally belongs to. Islam upholds the racial and the national orders which Allah Ta'ala has created. Yes, Islam forbids pride and contempt. One race has no right to regard itself superior to another group nor is it lawful to despise or hold others in contempt. The Qur'aan Shareef declares:

"Verily, the noblest of you by Allah are the most pious among you."

This aayat states the criterion of nobility by Allah Ta'ala. It in no ways negates real and natural facts. It in no way negates the real existence of nations and races. It in no way negates the existence of Surtees, Cockneys and Kanamiyas. But, unfortunately, our people suffer today from abject inferiority complex and fear of the kuffaar. They have allowed themselves to be brainwashed by the conceptions of the kuffaar. The term, "race" or "racial" has been given a bad connotation by the juhala, by the kuffaar. But, we do not submit to kufr concepts and kufr ideas.

In matters of marriage, the parents are fully within their Islamic rights if they debar their children marrying out of the nation, out of the tribe, out of the clan. You are an outsider, but you think that you have greater right over the sons and daughters of others. If parents who are intelligent and have the interests of their children at heart disapprove of a choice made by their child, no outsider has the right to interfere. There is always greater compatibility between members of the same race or tribe. The fictitious and confounded conception of "love" inherited from westernism can never sustain a marriage. One of the most important requirements for the healthy and loving development of a married life is compatibility. Such compatibility is a natural asset among members of the same tribe or clan. The old systems of marriage are still the best and will always be the best. Thus, according to the Shariah, Muslims are perfectly in order to maintain their tribal identities, but it should be remembered that no group is allowed to hold another group in contempt. The Islamic criterion for nobility and superiority is only Taqwa.

Q. Is it permissible to eat mushrooms?

A. Mushrooms are plants, hence it is permissible to eat. However, it is haraam to eat the poisonous kind of mushrooms.

Q. I am told that in South Africa only "Elite" brand cheese is halaal. Please clarify.

A. Yes, only "Elite" brand cheese is halaal to the best of our knowledge. We are informed that only Elite cheese contains plant rennet whereas all other cheeses contain animal rennet.

Q. Can a Muslim woman use a blade to remove under-arm hairs?

A. It is permissible.

Q. Is it permissible for Muslims to attend the funeral of Christians?

A. It is not permissible for Muslims to attend or participate in the funeral service of non-Muslims.

Q. A man has two wives. The first wife bears him children. He has no children by the second wife. He died leaving a substantial estate. However, the deceased never left a will. The Qaadhi has now to decide the issue. Who gets 90% of the deceased's wealth? The wife with the children or the wife without the children?

A. None of them gets 90% of the estate. According to the Shariah, one eighth of the estate will be shared equally by the two wives. The remaining seven eighths will be distributed among the other Islamic heirs of the mayyit, viz., his mother, father and children.

Q. An old Musjid in our town was demolished and in its place was erected the existing new structure. The entire cost of this new structure was paid by a Muslim Trust which derives its total income from interest. All its funds are invested in Building societies. This so-called Muslim charitable Trust gives cash loans on riba. Over the years a huge amount of interest funds were thus accumulated. This interest was diverted to the Musjid project. The trustees of the Mosque as well as other prominent members of the jamaat were fully aware that pure riba money was used to pay for the structure, but no one raised any objection. What is the position of the trustees, musallees and the Musjid according to the Law of Islam?

A. If it is indeed true that the entire cost of the Musjid was funded with haraam riba money, then undoubtedly, a grave crime, injustice and violation of the sacred Law of Allah Ta'ala have been perpetrated. The trustees are criminals of the worst order in terms of the Shariah. The officials of the charitable trust are guilty of a crime which is worse than committing fornication with one's own mother. Rasulullah (sallallahu alayhi wasallam) said:

"Riba is worse than a combination of more than seventy major sins, the lightest (of the seventy) being like committing zina (fornication) with one's own mother."

Therefore, there are no words strong enough to condemn the villains guilty of this despicable crime--guilty of channelling their filthy funds into the Musjid of Allah Ta'ala. Those prominent people of the jamaat who had knowledge of the commission of this spiritual disaster will have to share in the evil consequences of this dastardly act. The Shar'i hukm (order) regarding a Musjid erected with haraam money is that such a Musjid should be cordoned off. Performance of Salaat is not permissible in such a Musjid, but at the same time, the Musjid shall not be demolished. It shall be fenced off. It shall stand there empty and idle bearing mute testimony to the evil and villainy which unscrupulous men driven to insanity by the riba-touch of shaitaan, had perpetrated. It shall, on the Day of Qiyaamah be called on to bear witness to the notriety committed by the devourers of riba--the evil which they committed in the Name of Allah Ta'ala.

Q. I perform my Salaat at a Musjid in the township where I live. The officials of the Musjid have invested the Jamaat's funds in a business venture known as Kismet Shares which controls 37% of a Wine and Brewery company. The Musjid has two Imaams whom I have informed of this investment. I even showed them the written proofs. They approached the officials, but the officials merely make excuses. Is our Salaat valid in this Musjid?

A. Since the actual Musjid has not been built with haraam money, there is no question about the validity or permissibility of Salaat. You should continue to perform Salaat at the Musjid. It is haraam to invest money in a company of the type mentioned by you. It is Waajib upon the officials to withdraw the Jamaat's money from the company. The musallis or those connected to the Musjid should pressurize the errant officials to rectify the situation.

Q. Muslim parents are sending their children (boys as well as girls) to Catholic convent schools to acquire secular education. At these schools the Muslim pupils are expected to participate in the singing of Christian hymns. Some of these hymns contain statements of kufr and shirk. The majority of the Muslim pupils participate in the choir with parental approval. Please explain the attitude of Islam to such singing.

A. According to the Shariah it is not permissible to send baaligh and near-baaligh girls even to our Madrasahs to acquire Qur'aanic Knowledge. It is not permissible for Muslim ladies to attend the Musjid for even Fardh Salaat. Where then can it ever be permissible for Muslim children, especially girls, to attend schools of kufr and shirk! Let us make it quite clear that there is no fault and blame on the Christian convent school. The full blame rests on those evil parents with whose cooperation their children acquire kufr and shirk. Singing hymns or making statements of kufr and shirk, e.g. Jesus is the son of God or Jesus was crucified or God is trinity, etc., are kufr. The utterer becomes kaafir thereby. If baaligh children utter these statements, they leave the fold of Islam and their parents are responsible as well for the kufr of their children.

QUESTIONS and ANSWERS

MUJLISUL ULAMA
OF SOUTH AFRICA
P.O. BOX 3393
PORT ELIZABETH

Q. Please give us instructions on the following situation: In prison (in the United States) we live in 8X10 foot cells. There is an unpartitioned toilet in the cell. When we perform Salaat, our heads are only a few inches from the toilet. There is no facility to perform Salaat outside the cell. What should we do in this situation?

A. Under normal circumstances it is not permissible to perform Salaat in such a cell. However, in your present situation you should perform your Salaat in the cell even if the toilet is closeby.

Q. Some people in my country (Mauritius) believe that ghush becomes waajib on a person if a lizard falls on him/her. Is this correct?

A. This seems to be a superstition or a belief borrowed from some polytheistic religion. Ghush is neither waajib nor sunnat if a lizard falls on one. There is absolutely no Islamic basis for this fallacious belief.

Q. I wish to include my grandson whom I have adopted, in my Will. What is the ruling of Islam in this matter?

A. You may include him in your Will by way of wasiyyat. Wasiyyat means to make a bequest in his favour since he is not an automatic heir in your estate. The bequest may not exceed one third of the balance of the estate remaining after payment of funeral expenses and debts, if any.

Q. What is the kaffaarah amount to be paid for Salaat and Rozah (Fasting) which were not done for 10 years?

A. Kaffaarah for Salaat and Saum (Rozah, Fast) is valid and can be offered only when one has no longer any hope of fulfilling the qadhaa. As long as one has sufficient strength and health to physically discharge these duties, there is no alternative but Qadhaa. One should immediately commence to execute the Qadhaa. Daily, a few Qadhaa Salaat should be performed at a time. There is no need to wait for a particular time to perform a specific qadhaa. Qadhaa Salaat may be performed at any time, even after Fajr Salaat and after Asr Salaat. Only, Makrooh times should be avoided. Our book, Kitaabus Salaat describes the performance of Qadhaa Salaat in detail. If you do not have a copy, write for a free copy to: The Y.M.M.A., P.O.Box 5036, Benoni South 1502, South Africa. If one is unable to execute the Qadhaa physically due to excessive weakness, sickness or extreme old age, then the alternative is Kaffaarah. The Kaffaarah for each missed Salaat is the same as the Fitrah amount which is approximately R2 (two rands). The Kaffaarah for one day's Salaat will therefore be R10; for one year R3650, and for ten years the amount is R36500 (thirty six thousand five hundred rands). The Kaffaarah for ten years, i.e. 10 Ramadhaans, is R600 (six hundred rands). If one is not by the immediate means to pay the kaffaarah, it is waajib to make a wasiyyat (bequest) in this regard. After one's death, it will then be obligatory on the executors of the estate to pay the kaffaarah out of one third of the balance remaining after payment of funeral expenses and debts, if any. However, it is not lawful to utilize more than this one third to pay the kaffaarah after one's death. If the kaffaarah amount exceeds the third mentioned above, the baaligh (adult) heirs may, if they so wish, consent to the payment or full payment of the kaffaarah out of their shares. But, it is not permissible to utilize anything from the shares of minors even with their consent.

Q. I have received an invitation to join an organization of Muslim males. The organization consists of 100 members, each contributing R25 per month. With 100 members the amount collected each month will be R2500. In one year's time this amount will be R30000. The money will then be invested. It will also be used to help members purchase cars interest free as well as other items. Five per cent of the profits will go every month for charitable purposes. If a member decides to withdraw, he forfeits all his money which will become the property of the organization. Please advise me if this is a legal arrangement in accordance with the Shariah?

A. The system described by you is in conflict with the Shariah. It is not lawful to join such a baatil organization. The "profits" are not halaal. The forfeiture amounts to usurpation and zulm (injustice). Besides this, there are several other un-Islamic or Islamically illegal factors attendant to this organization. Members should withdraw and disband this organization. Alternately, it could be rectified by consultation with the Ulama.

Q. In a Mauritian Mosque lockers have been built and an annual fee is demanded from people who want to keep their shoes inside those lockers. This is supposedly to avoid theft. Is this Islamically correct?

A. A Musjid and its furniture and other items are all Waqf property which are for the convenience of the Musallis using the Musjid. The toilet facilities too are for the convenience of the musallis using the Musjid. The lockers too are Waqf property for the use of Musallis. It is not permissible to demand a fee for their use.

Q. In the same Musjid (mentioned above), a fee is charged for performing a niakh. The fee is for using the Musjid space. The trustees argue that if the nikah is performed in a hall, rent has to be paid, hence they charge a hiring fee for the use of the Musjid for nikahs. Is this Islamically correct?

A. A Musjid is not a hall like all other halls which could be hired out. A Musjid is the House of Allah, a place dedicated for Ibaadat. It is a Waqf institution. It is not permissible to hire it out for Ibaadat. Nikah is also an act of holiness. It is not a sale contract. The Shariah encourages the performance of nikah in the Musjid. Every Muslim is entitled to use the Musjid for acts of ibaadat without having to pay any rent or fee. It is not lawful to stipulate a fee for the use of the Musjid for any Ibaadat activity. It is un-Islamic to charge a Musjid-fee for the performance of Nikah in the Musjid.

Q. It is Sunnat to fast on the Day of Arafaat. The Day of Arafaat is on the 9th Zil-Hajj. However, our local calendar does not always coincide with the actual Day of Arafaat in Saudi Arabia. Do we have to fast when it is the actual Day of Arafaat in Saudi Arabia or merely follow our own calendar?

A. Every place will go according to its own calendar. It is Sunnat to fast on the Day of Arafaat which is the ninth of Zil-Hajj. Whenever it is the 9th of Zil-Hajj at your place, it will be the Sunnat day for Fasting even if it is not the 9th of Zil-Hajj in Saudi Arabia.

Q. Is it legitimate in Islam to earn a livelihood as a lawyer? What I mean is this: Is it halaal to earn a living by giving legal advice. In your answer you may assume that as a Muslim lawyer, one does not deal in interest transactions etc. It is essential that the Muslim community living in a kaafir country, should be advised on how to avoid kaafir law, as for example, by entering into an ANC excluding the accrual system, etc.

A. In a non-Muslim country there is no Islamic compulsion to become a lawyer. A "lawyer" in this western system of life is a despicable person. His profession, Islamically speaking, is contemptible--a profession of corruption, injustice and fleecing people of their hard-earned money, for which they toil and sweat. Everything on earth has advantages. There is no denying this fact. There are advantages in liquor, in gambling, in excreta and in every evil act and thing. But, since the disadvantages and the evils of an evil institution outweigh the advantages, such bad and corrupt things will remain unlawful in Islam. In a non-Muslim country, when the services of a lawyer are required, there exist myriads of non-Muslim lawyers to whom one may resort to. It does not behove a man of Imaan to practice as a western lawyer and to earn his living by means of such a corrupt and despicable profession. Furthermore experience have established that Muslim lawyers on the whole are destructive to Islam and Imaan. Far from being assets to the community, they excel and out-do their kuffaar counterparts in arrogance and corruption. It is being witnessed right now, that Muslim lawyers, being themselves ignorant of Islamic knowledge but swelled by pride and arrogance, consider themselves as "experts" on Islamic law. But the sad reality is that many of them are ignorant of the basic and simple rules pertaining to even Wudhu and Ghushl. Yet, they consider themselves competent to voice themselves on Islamic law. As a group, Muslim lawyers are the most parasitic and arrogant members of the Muslim community. What we have said so far is only a very mild and a brief character sketch of Muslim-western lawyers in general. Let us now revert to the actual Shar'i mas'alah regarding the earning of a livelihood by giving legal advice. "Advice" is not a material commodity which could be offered for sale. Advice or mashwarah is not something which can be sold or traded in. Islam does not permit trade in mashwarah (advice). Advice has to be offered free. Its reward is in the Akhirah since it is an act of Ihsaan--a favour which men of honour and integrity do not conceal miserly. The highest form of advice is Deeni advice. But, such advice has to be given and is given by the Ulama and the Mashaaikh free of charge. Their whole lives, their nights and their days, are devoted to the service of the servants of Allah Ta'ala. They do not sell their advice. Legal advice in kufr law or in any other mundane avenue is advice of a far inferior rank than Deeni advice. Such inferior advice must also be given free of charge. A livelihood cannot be earned by selling or trading in such advice.

Assuming that there is an imperative need for some Muslim lawyers, then only altruistically motivated and philanthropically inclined persons who have as their aim the attainment of Allah's Pleasure by serving His servants, should become lawyers. Such men with noble motives and who have passed a while in the company of a saintly person for purposes of spiritual purification and Imaani reformation, will then serve the community honourably, giving FREE advice. They will not act like the present fleecers who are a dead weight in the community. Such men will adopt some halaal profession for earning their living.

Q. If one has performed Umrah, does Hajj become Fardh on him?

A. Performance of Umrah does not make Hajj Fardh. This is a wrong notion which many people entertain.

Q. Do animals have rooh (soul). Is the Angel of Death deputed to take their souls, if they do in fact have souls?

A. Animals do have rooh. There is difference of opinion as to the manner in which the souls of animals depart from their bodies. One view says that angels are also deputed to take the souls of animals while another version says that animals die without the agency of angels taking their souls. Allah knows best.

Q. While teaching in the Madrasah a class of about 30 pupils, I listen to their Qur'aan recitation. If all the pupils recite an aayat of Sajdah, do I have to make one Sajdah or as many Sajdahs as the number of times the aayat is recited by the number of pupils?

A. Only one Sajdah will suffice for any number of times the same aayat is recited. Even if the 30 pupils recite the same aayat individually, only one Sajdah Tilawat is obligatory. However, if another aayat of Sajdah is also recited, then two Sajdah's will become Waajib.

Q. What does the Shariah say about sea-turtle? Is it halaal?

A. According to the Hanafi Math-hab which we follow, sea-turtle and all sea-animals besides fish are haraam. Only fish is halaal. However, sea-turtle is halaal for followers of the Shaafi Math-hab, as is all other sea-life.

Q. The Jamaat of our town has erected a hall which is hired out for a variety of functions. At most of these functions forbidden practices such as intermingling of men and women, music, photography, etc., are committed. The wages of the Madrasah Ustaads are paid from the income derived in this way. Is it permissible to pay the Ustaads with this money? Should the Ustaads accept wages paid from such funds?

A. It is haraam to hire the hall out for such evil and un-Islamic activities. The income derived thus is likewise haraam. It is not permissible to pay the Deeni Ustaads with such despicable money. If the Ustaads are aware of the source of their wages, they should refuse to accept such money.

Q. A businessman who is victimised into parting with goods and cash, in the ordinary course of business, is paid with a fraudulently altered cheque which, because of its very nature, the bank refuses to honour on presentation. After unsuccessfully attempting to trace the culprit, would it be permissible for the businessman to reimburse himself, for the loss, from interest that has accrued on either or both his current and savings accounts which he operates at a bank?

A. Firstly it must be remembered at all times that interest money is riba which is haraam. Secondly, it is not permissible to enter into any interest transaction or contract with the intention to gain interest. Since, a banking account involves riba, one should not unnecessarily open such an account. However, where circumstances compel one to open a banking account, the niyyat must never be to obtain interest. The interest received from such banking accounts has to be compulsorily eliminated. The foremost avenue for the elimination of such haraam wealth is distribution among the poor. The "poor" in the context of the Shariah will mean all those who are allowed to accept Zakaat. Therefore, if the said businessman is a Zakaat case, i.e. His debts exceed his Zakaat-taxable assets or after the deduction of his debts from his Zakaat-taxable assets, the balance is less than the Nisaab-value, then it will be permissible for him to "reimburse himself" with the interest money which has accrued on his accounts. If he is not a Zakaat case, then it is not permissible for him to utilize the interest money for himself.

CORRECTION

In Vol.4 No.6, The Majlis, on page 6 stated: **"Kruger Rands and all gold items have to be bought for cash. It is not permissible to buy Kruger Rands on credit."**

Although certain Fuqaha hold the view that it is not permissible to purchase gold and silver items on credit, the Fatwa of the majority of the Fuqaha is on the contrary, viz., it is permissible to purchase gold on credit. However, this permissibility is conditioned with the stipulation that the price of gold and silver bought on credit will not be paid in gold and silver. Thus the official ruling of the Hanafi Math-hab on this question is the permissibility to purchase gold or Kruger Rands on credit on the basis of the aforesaid condition.

THIRD PARTY

Third Party Insurance is a riba transaction as are all other insurance contracts. Since third party insurance is a riba transaction, it is simple to understand its haraam nature. However, in view of the fact that the government has made the obtainal of such insurance compulsory, without which a vehicle cannot be operated, the Shariah, on the basis of its principles permits Muslims to enter into such a compulsory transaction.

Since the Shariah's concession is based on a necessity, the concession will extend only to the need. The necessity, viz., the need to operate a vehicle, occasions concession in relation to third party insurance in only one aspect, i.e. buying such insurance. This concession cannot be extended to selling third party insurance, since there is no similar need in this regard. The authorities in the land compel only the purchasing of third party insurance and not also selling of third party insurance. The concession of the Shariah shall, therefore, be confined to the scope of necessity. It is thus haraam for a Muslim to trade in third party insurance just as it is haraam to indulge in any other riba dealing.

Many Muslims engage in selling third party insurance. To do so, is haraam. The earnings derived by selling third party insurance are haraam.

It is also not permissible for Muslims to buy third party insurance from Muslims since the sin of riba is compounded if it is transacted between two Muslims. The lesser of the evils is to buy third party insurance from non-Muslims. It is not lawful for a Muslim to aid and abet in haraam. Where a Muslim is confronted with two evils and there is neither alternative nor escape from both evils, then as a final resort the Shariah grants the concession to participate in the lesser evil. The lesser evil in this case is to transact the insurance (i.e. third party) with a non-Muslim since riba dealings with Muslims are greater evils.

WOMEN

Rasulullah (sallallahu alayhi wasallam) said: "Never will prosper a community which assigns its affairs to women."

"Woman is an object of concealment. When she emerges (from her home) shaitaan lies in ambush for her."

This is what Rasulullah (sallallahu alayhi wasallam) stated in regard to women. Yet Muslims who claim to follow Rasulullah (sallallahu alayhi wasallam) act in total conflict with the teachings of Rasulullah (sallallahu alayhi wasallam).

A certain organization which labours under the misconception that it is an "Islamic" trust, attempts to create a "women's committee". In this vain and evil desire, the organization invites Muslim sisters to violate the Qur'aan by emerging from their homes and participating in public gatherings in public halls. The Qur'aan Shareef commands women:

"And, remain firmly within your homes."

There are many evils attendant to female emergence from their homes and in their participation in male activities. Suffice here to say that it is not permissible for Muslim women to participate in such evil committees nor is it permissible for them to attend meetings in halls. The **la'nat** (Curse) of Allah and His Angels settles on such lewd women who leave the holy precincts of their homes to participate in "women's committees". The Divine Curse remains on them as long as

DEENI USTAADS AND WORK CONTRACTS

Allah Ta'ala commands in the Qur'aan Majeed: **"Ask the People of Knowledge if you do not know."**

The people of knowledge are the Ulama-e-Haqq. It is essential for Muslims to seek the guidance of the Ulama in all their Deeni affairs. Since, even worldly affairs are controlled and directed by the law of Allah Ta'ala, it is important to obtain the Shariah's ruling before embarking on any worldly project or activity. Without the guidance of the Ulama, people generally go astray. Un-Islamic and haraam acts and conditions are introduced into mundane enterprises and occupations as a result of not seeking the guidance of the Ulama. We shall here mention just one such example, viz., Contractual agreements between Muslim Jamaats and hired Ustaads and Imaams.

Some of these agreements contain un-Islamic and unlawful clauses and conditions. Some conditions border on the ridiculous and some take no cognizance of the dignity and respect of Deeni personnel whose services are sought in Madrasahs and Musjids. Deeni men should not enter into such dishonourable agreements. Allah Ta'ala is Raaziq (The Sustainer). The livelihood of Deeni Ustaads and Musjid Imaams is not dependant on the officials of the Jamaat. Deeni personnel should adopt an attitude of greater independence of the organizations employing them. At the same time such greater independence should be strengthened by means of greater dependence on Allah Ta'ala. We shall briefly make reference to some ridiculous and un-Islamic conditions contained in the Memorandum of Agreement of one particular Jamaat to indicate the errors resulting when the guidance of the Ulama is not taken.

* "... but the Jamaat may at any time and from time to time and for any period during the currency of this Agreement alter such employment and employ the Associate in any other capacity, in its discretion and the Associate shall render such services when required by the Jamaat so to do."

This ridiculous condition renders the agreement baatil (null and void) since the nature of the employment is highly ambiguous. It is ridiculous in that it regards the Ustaad as a piece of chattel.

* "The Associate (i.e. the Ustaad) . . . shall not, during the currency of this Agreement, without the written consent of the Jamaat, be employed in or be directly or indirectly engaged or concerned in the carrying on of or be interested in any other business, trade or calling whatsoever."

This condition too is baatil. The Jamaat has absolutely no right over the Ustaad in his own time. The Ustaad is responsible to his employer only in the hours mutually agreed on and not for his own time. This condition seeks to control even the thinking of the Ustaad. The Jamaat, in its agreement, acts as if it owns the Ustaad and as if the Ustaad is a slave whose body and mind have been purchased by the Jamaat.

The most ridiculous and baatil condition in the agreement is as follows:

"The Associate shall exercise whatever ingenuity, special knowledge and inventive ability he may have toward the betterment of existing or contemplated operations, business practices and methods of Company and duly and promptly communicate to the Company through his superiors any ideas and suggestions pertaining thereto which may occur to him and that all such ideas and suggestions shall become the property of the Company."

We suspect that this agreement was drawn up for the Jamaat by some non-Muslim attorney, hence the inclusion of this ludicrous and baatil condition. The ignorance of the Jamaat officials is also manifest in that they permitted the inclusion of this ridiculous condition in their memorandum of agreement. The contents of this clause are too stupid, Islamically speaking, hence not worthy of comment.

These are just some of the un-Islamic elements in the agreements drawn up by jamaats without consultation with the Ulama.

they remain outside their homes and participating in the vice of women's committees.

According to Rasulullah (sallallahu alayhi wasallam), a woman who applies perfume and attends public gatherings is like an adultress. She will not smell the fragrance of Jannat, said Nabi-e-Kareem (sallallahu alayhi wasallam). Muslim sisters should therefore, beware! They should not be misled by unscrupulous men of desire--men who are scoundrels and shayaateen in human form--men who are out to plunder the modesty and chastity of Muslim sisters. It is never permissible for our Muslim sisters to answer the invitation of such fujjaar (immoral and bestial men).

Once Hadhrat Ali (radhiyallahu anhu) asked Hadhrat Faatimah (radhiyallahu anha): "What is best for women?" She replied: **"That they do not look at men nor men look at them."**

When Hadhrat Ali (radhiyallahu anhu) conveyed this answer to Rasulullah (sallallahu alayhi wasallam), he said:

"Faatimah is a part of me."

Rasulullah (sallallahu alayhi wasallam) was well-pleased with the answer, and made the above expression of love in confirmation of the accuracy of her statement. Sisters must therefore be careful! The men who invite you to form committees are out to destroy you.

RULES PERTAINING TO THE GHUSL AND KAFAN OF A KHUNTHAA

In the terminology of the Shariah, **khunthaa mushkil** is a hermaphrodite or a person whose sex cannot be conclusively determined. When a khunthaa mushkil dies, the body will not be given ghusl. Tayammum will be made on it. The kafan of such a person is the kafan of a female, viz., five sheets of cloth.

DECOMPOSED BODY

Janaazah Salaat is not to be performed on a body which has commenced to decompose.

REMOVE THE SHOES

When reciting at the graveside, it is best to remove the shoes.

VIEWING THE MAYYIT

It is not permissible for ghair mahrams to view the dead body as is the prevalent custom among many people. The Islamic Hijaab laws apply to both living people and dead bodies.

NAILS & HAIR OF THE MAYYIT

It is not permissible to cut the hair or nails of the mayyit, even if these are overgrown. However, it is permissible to remove a broken and dangling nail.

TILAAWAT AT THE MAYYIT

It is not permissible to recite the Qur'aan by the mayyit, prior to ghusl.

SCHOOLS OF KUFR

Recently there has been some controversy in the Transvaal regarding Muslim girls having to sing Christian hymns at Catholic mission schools. Some Muslims have criticized the non-Muslim school authorities at the mission schools when they desired to enforce their own rules and regulations. Yet, the actual blame for Muslim pupils finding themselves in a situation where they have to recite and sing statements of kufr and shirk, lays squarely on the shoulders of their parents who have exposed these pupils to the onslaught of kufr.

In their desire to equip their children with worldly education, with secular education which has absolutely no worth in the everlasting life of the Akhirah for which we have been created, parents have become prepared to submit their children to kufr and shirk indoctrination. Catholic convent schools are Christian religious institutions which endeavour to infuse Christianity in the pupils. This is only to be expected of a Christian mission school. What is not expected, is Muslim patronage of these schools.

It is not permissible for Muslims in the first instance to attend such schools where they are expected to participate in kufr and shirk. Although it is not permissible to send Muslim girls at all to any secular school, the evil is aggravated by sending them to a non-Muslim religious school. The recitation of prayers and hymns containing statements of kufr, e.g. Jesus is the son of God, Jesus is God, God is trinity, Jesus was crucified, etc., is kufr which renders the utterer beyond the pale of Islam. Even if such statements are uttered without actually believing in them, it is still kufr. Those who have recited or uttered or sung such kufr should make taubah and renew their Imaan.

KOSHER PIG

Newspapers recently reported the discovery of a pig-like animal in Indonesia. It was speculated that this pig-like animal will be a "kosher pig" which will be permissible for Jews and Muslims. It may be a "kosher" pig suitable for Jewish consumption, but never halaal for Muslim consumption. Whether it is a domesticated pig or a wild pig or some other animal with pig-like features it will always remain haraam for Muslim consumption.

(Mujlisul Ulama Zakaat Organization of S.A.)
P.O. Box 3393, Port Elizabeth.

Your Zakāt — our Condition of Acceptance

WHEN FORWARDING ZAKAAT TO US, DO MAKE THE NIYYAT (INTENTION) OF MAKING THE MUJLISUL ULAMA ZAKAAT ORGANIZATION YOUR FREE AND UNFETTERED WAKEEL (REPRESENTATIVE) IN THE DISTRIBUTION OF YOUR ZAKAAT.

This niyyat by you will enable us to distribute your Zakaat in accordance with the Shariah in a manner that will make it easy upon us to effect the distribution. Do remember that the effect of making this niyyat (as outlined above) will permit us full and unfettered control and freedom to distribute, within the Shari' Zakaat categories in a manner, time and amount as we deem fit.

PLEASE NOTE THAT WE SHALL ACCEPT YOUR ZAKAAT FOR DISTRIBUTION ONLY ON THIS CONDITION. If you cannot agree to this condition, please do not forward your Zakaat to us for distribution. You may in that case divert your Zakaat elsewhere for distribution.

AN ISLAMIC PROHIBITION

Killing of frogs

GENEVA — Bangladesh and India, exporters of frogs' legs, may be headed for "ecological catastrophe" because they are killing off a vital link in the ecological chain, according to an article in the World Wildlife Fund news.

More than 200 million wild frogs were killed for their legs in 1984 — three-quarters of them in Bangladesh and India, the article said.

It said conservationists believe the ecological threat is most acute in Bangladesh, where 70 million frogs are killed annually.

That number of frogs would normally eat several hundred tons of insects daily, including mosquitoes, and their removal "may cause an increase in malaria as well as create an imbalance in the ecosystem," the article said.

Bangladesh has begun importing insecticides, including DDT to fight the pests. — Sapa-AP

(Weekend Post 19th January 1985)

Great wisdom underlies the prohibitions of Islam. Allah Ta'ala is the Creator of entire creation. He has not decreed prohibitions in vain. Every creature on earth has been created for the service of man although man remains vastly ignorant of the role which every creature, great and small, plays in this gigantic and grandiose scheme of the universe fashioned for man by Allah Ta'ala. Each and every creation—every particle of dust, every tiny crawling insect—is a cog in this vast, wonderful and industrious universe. If any single unit in this grand scheme is damaged, an imbalance is created, which in turn sets off a chain reaction affecting the perfect operation and functioning of this magnificent machine of nature. In the final analysis, man, for whom the Machine was created, has to bear the consequences of his misuse and injustice.

Rasulullah (sallallahu alayhi wasallam) was asked by a physician regarding the use of frogs in medicine. In reply, Nabi-e-Kareem (sallallahu alayhi wasallam) said:

"Do not kill frogs."

We may speculate on the reason for this prohibition and produce many an interpretation. But, for a Mu'min such speculation is of no significance. The command of Rasulullah (sallallahu alayhi wasallam) is sufficient for practical purposes. To execute the Divine Commands, we stand in no need of speculation and interpretation. Whether we understand the reason for a prohibition or not, is of no importance. Of importance is to act in submission to the Command.

The prohibition to kill frogs may be laughed off by modernists. But if they are apprized of some "scientific" reason for the prohibition, they immediately become prone to acceptance. If some kaafir, some faasiq and immoral scientists and athiest tender some "scientific" reason for any of the teachings of Islam, the modernists feel contented and will shed their shame or apology which they had entertained for that teaching prior to the "discovery" of the "scientific" reason. Thus, they attach greater faith in the statements of the kuffaar scientists than the noble words of Rasulullah (sallallahu alayhi wasallam). A hadith may be highly authentic, of the highest calibre, but if it seems queer and funny to the western mind, our modernist bretheren audaciously attribute the hadith to fabrication and an invention of the

Ulama. But when that same hadith is corroborated by a "scientific" argument proffered by some kaafir, the modernists are quick to purr in pride and to acclaim the hadith as proof of the truth of Islam.

The "scientific" findings of the scientists in relation to the destruction of frogs have been presented at the beginning of this article. It gives us no pride and no pleasure to publish scientific facts and figures. Such things are for those who dwell in valleys of deception—who are unmindful of the Akhirah. Our reason for presenting such facts, now and again, is the hope that our modernist brothers may understand that whatever Rasulullah (sallallahu alayhi wasallam) said, is the Haqq—the eternal truth. Even the studies and observations of the kuffaar attest this fact.

The scientists tell us that the destruction of frogs threatens ecology since frogs are a vital link in the ecological chain. Thus, the destruction of frogs brings about diseases to man on a large scale. These are simple facts which straight-thinking people readily understand. Be this as it may. But, the Believer—the Muslim—refrains from killing frogs, not because the scientists inform us of the ecological catastrophe which will occur, but because Rasulullah (sallallahu alayhi wasallam) forbade the killing of frogs and he, himself, declared the reason for the prohibition. A narration recorded in Nisai Shareef states:

"Rasulullah (sallallahu alayhi wasallam) forbade the killing of frogs because their croaking is their Tasbeeh."

The continuous croaking of the frog is tasbeeh which it recites and by means of which it glorifies Allah. This is our Imaan.

JUMA FOR WOMEN

Misguided elements, in obedience to their lowly passions, are endeavouring to denude Muslim women of Islamic shame and respect by extending to them invitations to come out onto the streets. Such denudation of shame and purdah is being perpetrated in the name of Islam. Women are being invited to emerge from their homes to attend Juma' Salaat in public places.

In support of the invitation to participate in Juma' Salaat, the miscreants cite the Qur'aanic aayat which decrees Juma Salaat obligatory. Our sisters should not be deceived by these criminal elements. The aayat concerned is directed to only males. In the unanimous opinion of all Muslims and all Islamic authorities, Juma' is obligatory on ONLY men. There is no Juma' Salaat on women. It is not permissible for women to attend Juma' Salaat gatherings. Those who call on women to participate in Juma' Salaat gatherings are **fussaaq (immoral) of the highest order**. Husbands who permit their wives to attend such public gatherings have been described by Rasulullah (sallallahu alayhi wasallam) as **dayyuth** (cuckold).

Rasulullah (sallallahu alayhi wasallam) said: "The noblest Salaat of a woman, is her Salaat in the remotest corner of her home."

Current Nisaab of Zakaat

R270 (approx.)

—Jamadul Awwal 1405—

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Bilalians

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The Black Muslims, the Bilalians, the Lost-Found Nation of Islam, the World Community of Islam in the West, the American Muslim Mission! Who are they?

Most Muslims throughout the world who have heard these names have no clear idea as to the identity of these people. The names indicate that they must be followers of Islam and so do most Muslims who have heard these names, believe. It is essential that Muslims be made aware of these or THIS movement and its members. In fact, the above names refer all to a single organization which started off with the name "Black Muslims". As time went on, it adopted one name, then another. The present name of this movement is **The American Muslim Mission**. Its mouthpiece is its paper, **"Bilalian News"**, formerly known as **"Muhammad Speaks"**. Its present leader is **"Emaam" Wallace Elijah**, now known as **Warathuddin Muhammad**.

This movement is a weird cult with queer beliefs of kufr. This cult is a hybrid mixture of different religions with a conspicuous outer facade of Islam. It may be everything, but Islam. It may purport to subscribe to the Kalimah of Islam; it may adorn itself with Islamic names; it may claim to be following the Qur'aan, but its beliefs are not those of Islam. This hotch-potch cult of an admixture of Judaism, Christianity, Islam and some other cults, subscribes to many evil beliefs of kufr. It is not possible to dissect this movement in this brief article. Insha'Allah, we shall expose this cult in successive articles. The need for this exposure is to save many unwary people, especially in America, who are favourably inclined to Islam, from falling into the snare of shaitaan. In the present article, we shall discuss some of the statements made by the leader of this cult, **"Emaam" Wallace Elijah (W.Deen Muhammad)**.

The mouthpiece of the cult, **Bilalian News**, in its issue dated 22nd July 1977 on page 4 reports the following statements of **Wallace Elijah**:

And now the same people are just as strong in this belief of the new world as they were in that of old, some even stronger now than they ever have been. This has happened in America. A descendant from the slaves without formal education from the institutions built the Nation of Islam and kept it for forty - some years.

And a son of that same man who got most of his education from that man and from that man's school here in Chicago has come up under him and won respect from the whole world and is in a position to give direction to the whole world.

The Emams in Azhar don't send letters to me saying "Emam, why

don't you come here so that we can give you the course in such and such so that you will be qualified?" They don't send me any messages like that. If anything, they want me to come there and lecture.

I don't get any letters from Pakistan or Egypt or Saudi Arabia saying "Emam, why don't you come and have us help you with your religion so that you will do a good job?"

They know that I haven't been to any of their colleges. They know I haven't been to their schools. They know I've only been here in America. But they hear what I say and they recognize the high wisdom. You know

what they asked me once? They said "What school did you go to?"

So I said I got my teaching in Chicago under the Honorable Elijah Muhammad and from teachers who came to the community, Professor Jameel Diab, Professor Fard, and Professor Muhammad Abdullah. They said, "Who are these people?" None of them have names in the learned world. None of these people are established in the learned world of Al - Islam. So they wondered. I said I got it from studying the Qur'an and the Bible and studying the teachings of Master Fard and studying Oriental and Western mythology....

In these statements, **Wallace Elijah** claims that:

- * He obtained his religion from **Elijah Muhammad**, **Professor Fard** and others.
- * He has no formal Islamic education. He has no Knowledge of the Deen.
- * None of his tutors is recognized in the World of Islam. None of them had any Islamic knowledge.
- * He obtained his "knowledge" directly from the Qur'aan and the Bible.
- * He obtained his "wisdom" from studying oriental and western mythology.

These facts will explain why we have dubbed the American "Muslim" Mission as a **"hotch-potch cult"**. However, to understand the evil basis of this cult, it is essential to know who were **Elijah Mohammed** and **Professor Fard**, the two mentors and guides of the present leader of this cult, viz., **Wallace Mohammed**, styled **W.Deen Muhammad**.

"PROFESSOR" FARD

"Professor" **Fard** or **Fard Muhammad** was a Syrian rug-merchant who came to the U.S.A. in 1930. According to some, he was a Greek, **John Walker**. **Elijah Muhammad**, the disciple of **Fard**, states in his book, **"Message to the Blackman in America"**:

"Allah came to us from the Holy City Mecca, Arabia in 1930. He used the name **Wallace D.Fard**, often signing it **W.D.Muhammad**, in the third year (1933). He signed his name **W.F.Muhammad** which stands for **Wallace Fard Muhammad**." (Page 16)

"I asked him, 'Who are you, and what is your real name' He said, 'I am the one that the world has been expecting for the past 2000 years.' I said to Him again, 'What is your name?' He said, 'My name is **Mahdi**; I am God, I came to guide you into the right path that you may be successful and see the hereafter.'" (Page 17)

"It shall be binding upon them to serve and obey One God: Fard Muhammad the Great Mahdi, or Allah in Person." (Page 142)

"... Allah's using **Fard** as His name here on ... His coming teaches us that if we expect to be successful, we must bow in submission to the will of **Master Fard Muhammad**; the All-Wise God in Person who is worthy to be praised and praised much." (Pages 146, 147)

"God is a man and we just canno't make Him other than man." (Page 6)

According to these statements as well as many other claims made by **Elijah Muhammad** and his followers, God **"appeared in the person of Master W.Fard Muhammad in July 1930."** (**"Muhammad Speaks"**, March 14, 1975). It should, therefore, be abundantly clear that this "Professor" **Fard** and grand-ustaad of **Wallace Muhammad**, the present leader of this cult, was one of the **dajjaals** out of the number of **dajjaals** which will appear from time to time, setting the stage for the great and final **Dajjaal** whom **Nabi Isaa** (alayhis salaam) is destined to slay. **Fard** was a manifestation of **Dajjaal**, claiming to be Allah (Nauthubillah!), yet he is the father of the **Black Muslim/Bilalian** cult, today styled the **American Muslim Mission** of which **Wallace D.Muhammad** is the chief.

ELIJAH MUHAMMAD

His name was **Elijah Pool**, the son of a Christian Baptist minister. **Fard** met **Elijah** in **Detroit, Michigan** and convinced him (**Elijah**) that he (**Fard**) was Allah (Nauthubillah!) Later **Elijah** proclaimed himself the prophet of Allah. In his book, **"Message to the Blackman of America"**, **Elijah** says:

"My mission is to give life to the dead. What I teach brings them out of death and into life. My mission, as the Messenger, is to bring the truth to the world before the world is destroyed. There will be no other Messenger. I am the last and after me will come God Himself." (page 306)

On page 329, he states:

"To stop the teaching that I have received from Allah to give to the American so-called Negroes is not in the power of any Orthodox Muslim or non-believer. But in answer to such attempt, I will say that neither **Jeddah** nor **Mecca** have sent me! I am sent from Allah and not from the Secretary General of the Muslim League. There is no Muslim in Arabia that has authority to stop me from delivering this message that I have been assigned to by Allah... I am not taking orders from them, I am taking orders from Allah (God) Himself."

Willie Muhammad, a follower of **Elijah**, declared his belief in the cult as follows:

"I bear witness that there is no God but Allah, and the Honourable Master **Elijah Muhammad**--before our Divine leader today--was the Messenger that was raised up to lead us to a certain degree of knowledge." (**Bilalian News** 5th March 1976)

The following "kalimah" appeared in the **"Bilalian News"** dated 14th November 1975

لا اله الا الله، الخ محمد رسول الله

"La ilaha illallaah Elijah Muhammadur Rasulullah"

The above should suffice to demonstrate the evil, the falsehood and the kufr of the **dajjaal**, **Elijah Pool** who has appointed his son, **Wallace (W.D.Muhammad)** the leader of the sect. And, **Wallace** or **"Emaam" Wallace** is today the Chief Minister of this cult which he operates in the name of the **"Honourable Elijah Muhammad"**.

The irrefutable facts about this movement, stated here, make it abundantly clear that these people of this **"Black Muslim/Bilalian"** cult never were Muslims nor are they Muslims. Muslims should not be duped nor be so gullible as to be taken for a mighty ride by this charade of the **American Muslim Mission** with its conspicuous outer coating of Islamic hues. Many in the Arab world and elsewhere have been taken for a ride by this movement of kufr.

Insha'Allah, the exposure of this cult shall be continued in the next issue of **"The Majlis"**.

D A J J A L S

"The Hour (Qiyaamah) will not come to pass until approximately thirty liars, dajjals have not appeared."

(**Bukhaari Shareef**)

WHAT ARE SHI'IS ?

The following are the verdicts of leading Ulama of India on the question of Shiah. Are Shiah Muslims? This question has been plaguing Muslims ever since Khomeini and his group of Shi'i priests came to power in Iran. The Fataawa (Verdicts) of some of the most prominent Ulama of India will dispel the darkness which clouded this question.

QUESTION

The largest Shiah sect found in our country (i.e. India) is the **Ithna Ashrah** (the believers in the twelve Imaams). Is this sect Muslim or kaafir? Is intermarriage with Shiah lawful? Is their slaughtered meat halaal? Is it permissible to participate in their Janaazah Salaat? If the Shiah offer donations for a Masjid, could such donations be accepted?

ANSWER

Shiah Ithna Ashrah Rafidhah are definately outside the pale of Islam. Our Ulama in the earlier generations were not fully aware of the true beliefs of the Shiah religion because of the Shi'i doctrine of **Taqiyah** (Holy Deception). On the basis of this doctrine, the Shiah concealed the teachings of their religion. Furthermore, their religious books were not readily available. Hence, some of the earlier Ulama, exercising extreme caution, hesitated in the pronouncement of kufr against the Shiah. However, today, their books are freely available for study and the truth of the Shiah religion which was earlier shrouded in mystery, has now become crystal clear.

Denial of the fundamentals of Deen is **Kufr**. Among the fundamentals of Deen, the Qur'aan occupies the loftiest station. It is the fountainhead of all the beliefs and principles of Islam. The Shiah in all ages, without any difference of opinion among them, subscribe to the belief of **Tahreef** (alteration and interpolation in the Qur'aan Shareef). In the authoritative books of the Shiah religion is recorded no less than 2000 narrations regarding **Tahreef** in the Qur'aan.

The books of the Shiah religion mention the following five types of **Tahreef** which allegedly overtook the Qur'aan :

- (1) Corruption of text
- (2) Changing of words
- (3) Changing of letters
- (4) Defective chronological order
- (5) Erroneous order of chronology followed in Surahs, Aayaat and words.

According to the Shi'i Ulama, the abovementioned five types of **Tahreef** in the Qur'aan have been established by way of **Riwaayate Mutawaatarah** (Narrational proof of the highest category). The Shiah are firm in their belief in this regard.

Shi'ism, since its inception, has undergone three historical phases in relation to the belief of **Tahreef**.

The First Phase: Shiahs unanimously held the belief that the Qur'aan was tampered with, altered and interpolated. In this regard there was no dissent among them.

The Second Phase: In this phase only four Shi'i priests dissented. This dissent was on the basis of the doctrine of **Taqiyah** (Pious Deception). On the basis of this doctrine they asserted that there was no **Tahreef** in the Qur'aan. These four priests were:

* Abu Ja'far Sani Muhammad Bin Ali Bin Husain Bin Musa Bin Bayyabah Allamah Sadduq, died 381 A.H.

* Sharif Murtaza Abu Qasim Ali Bin Husain Bin Hasanain Bin Musa Baghdaadi Ilmul Huda, died 436 A.H.

* Shaikhut Taifah Abu Ja'far Muhammad Bin Husain Bin Ali Tousi Mufassir, died 460 A.H.

* Abu Ali Tabrisi Aminuddin Fazal Bin Husain Bin Fazal Mashudi, author of Tafsir Majmaul Bayan. Died 548 A.H.

Although these four Shi'i priests held the view of no **Tahreef** in the Qur'aan on the strength of **Taqiyah**, the Shi'i Ulama of the second phase rejected their opinion, since such opinion of "no Tahreef in the Qur'aan" was in conflict with **Riwaayate Mutawaatarah (Absolute Proof)** of the Shiah religion.

Allamah Bahrul Uloom, Farangi Mahalli, formerly held the view that Shiahs are Muslims. But, when he read Tafseer Majmaul Bayan he realized that the Shiah subscribe to **Tahreef** in the Qur'aan Shareef. Thus, in Fawaatihu Rahmut Sharh Musallamuth Thubut, he issued the Fatwah of **Kufr** on the Shiah and wrote that whoever believes in the alteration of the Qur'aan is a **Kaafir**.

In brief, the charge of **Kufr** against the Shiah is not based solely on their belief of **Tahreef** in the Qur'aan, but is further supported and augmented by several other factors, e.g. their belief

of **Qazf** (or slandering the Holy Wives of Rasulullah--sallallahu alayhi wasallam).

Hence, it is not permissible to inter-marry with Shiah, Their slaughtered meat is haraam. Their donations for Musjids cannot be accepted. Participation in their funeral prayers is not permissible. In fact, Shiah curse the dead among the Sunnis.

BY HADHRAT MUHAMMAD ABDUSH SHAKOOR FAROOQI,
MOHTAMIM DARUL MUBALLIGHEEN, LUCKNOW, INDIA

The Shi'i denial of the **Sahaabiyyah** (Companionship) of Hadhrat Abu Bakr (radhiallahu anhu) and their false accusations (**Qazf--Slander**) against Hadhrat Aishah (radhiallahu anha), the beloved wife of Rasulullah (sallallahu alayhi wasallam), render them **Kaafir**. Allamah Ibn Aabideen writes: "There is no doubt regarding the kufr of a person who impugns the chastity of Hadhrat Aishah (radhiallahu anha) or denies the companionship of Hadhrat Abu Bakr (radhiallahu anhu). Such a person is a kaafir."

Elsewhere in his book, Allaamah Ibn Aabideen states that Shiahs are **Murtads (apostates)** and liable for execution.

Whoever believes in the theory of **Tahreef** in the Qur'aan is a **Murtad** and a **Kaafir**. He cannot be equated with the Ahle Kitaab (People of the Book--Jews and Christians). Intermarriage with them is haraam. Likewise it is not lawful to strike up any association with them. Hence, one should not participate in any celebrations of the Shiahs, whether these relate to marriage or funeral. Shiahs having such beliefs are not only Kaafirs, but worse than Kaafirs.

RIAZUDDIN, MUFTI, DARUL ULOOM DEOBAND, INDIA

The Rawaafidh (Rawaafidh, another name for Shiah, means : The deniers of the Khilaafat of Hadhrat Abu Bakr, Umar and Uthmaan--radhiallahu anhum) besides being **Murtad** and **Kaafir**, are also the enemies of Islam and Muslims. They excel others in this field. Muslims should sever all ties with them, especially the bonds of marriage because by entering into "marriage" with them, one indulges in zina (adultery) and leads others astray as well along this path of evil.

MAULANA MUHAMMAD MURTAZA AHSAN, DEPARTMENT
OF EDUCATION, DARUL ULOOM DEOBAND.

There are various sects among the Shiah Rafidhah. They hold different beliefs and conception of **baatil** (falsehood). Among them, the **Kufr** of the **Ithna Ashrah** sect is manifest. As such it is not permissible to enter into matrimonial relationship with them. It is best to sever all association with them.

HADHRAT MAULANA I'ZAAZ ALI, MODARRIS--ADAB AND
FIQH, DARUL ULOOM DEOBAND

Those who hold the abovementioned beliefs are most certainly **Kaafir** and outside the pale of Islam.

HADHRAT SHAIKHUL HADITH MAULANA HUSAIN AHMAD
MADANI, DARUL ULOOM DEOBAND

Ithna Ashrah Shiahs are **Kaafirs** and **Murtads** because they hold the belief that the Qur'aan has been altered.
MUFTI MUHAMMAD ABDUL AZIZ, KHATEEB JAMIA MUSJID,
GUJRANWALA, INDIA

Whoever believes that the Qur'aan has been subjected to **Tahreef** is a **Kaafir** without any shadow of doubt.
HADHRAT MAULANA SHABBIR AHMAD USMANI, SHAIKHUT
TAFSEER DARUL ULOOM DEOBAND AND JAMIA ISLAMIA
DHABEL, INDIA

Shiahs are in fact **Kaafirs** because, besides slandering Ummul Mu'mineen and reviling Hadhrat Abu Bakr and Umar, they believe in the alteration of the Qur'aan.

(Hadhrat Mufti Muhammad Kifayatullah, Mufti A'zam Hind,
Delhi, India

ZIKR - E - MAUT

Hadhrat Ibn Umar (radhiallahu anhu) narrates that a man from among the Ansaar stood up and posed the following question to Rasulullah (sallallahu alayhi wasallam):

"O Nabi of Allah! Who is the most intelligent person? And, who is the most careful person?"

Rasulullah (sallallahu alayhi wasallam) replied:

"He who remembers Maut (death) the most and who prepares himself well for Maut is the most intelligent and the most careful. Such people (who fear Maut and prepare for it) have claimed the excellences of this world and the honour and respect of the Aakhirah." (Tibrani, Ibn Majah, Targheeb)

Numerous ahadith of Rasulullah (sallallahu alayhi wasallam) speak about the value, significance and importance of remembering Maut in abundance. In one hadith, Nabi-e-Kareem (sallallahu alayhi wasallam) said: "Remember in abundance the Severer of delights, i.e. Maut." Since man's destination and aim are not this worldly life, since the purpose for which Allah Ta'ala has created him is the Aakhirah, not this world, there is the imperative need for him to remember his goal, the Aakhirah. If man becomes forgetful of the Aakhirah, he will lose himself in this temporary stage of existence, viz., the world, and ruin his everlasting life of the Aakhirah. Among the exercises ordered by Rasulullah (sallallahu alayhi wasallam) for maintaining the Muslim's remembrance of Allah and his attention to the Aakhirah, is **Muraaqabah-e-Maut** or to meditate and remember Maut. The meditation of Maut must form a compulsory and a constant practice in the life of a Muslim. It is essential that he daily allocates a few minutes for this spiritual exercise. He should sit for a few moments daily in a place of solitude to reflect about Maut, its incidence and the events following thereafter.

Abundant remembrance of Maut is the method by which long and vain hopes are curtailed. Remembrance of Maut creates in one the realization of the futility of this life and the reality of the Aakhirah. Once the true meaning of life dawns on one by means of this muraaqabah (meditation), one becomes aware of the need for making preparations for the Aakhirah. Remembrance of Maut produces aversion for the world. The inculcation of such aversion is an aim to be attained by the Muslim. Remembrance of Maut removes the false glitter from wealth and vividly reveals to man the futility of hoarding wealth. It aids one in the task of accumulating the treasures of the Aakhirah. Remembrance of Maut induces in one the urge to constantly repent and seek the forgiveness of Allah Ta'ala. It restrains one from usurping the property and rights of others.

In view of the many benefits inherent in the Deeni exercise of **Muraaqabah-e-Maut** ordered by Rasulullah (sallallahu alayhi wasallam), the Mashaaikh of Tasawwuf instruct their mureedeen (disciples) to adopt it.

Commenting on the almost total absorption of most people in worldly activities, Hadhrat Hasan Basri (rahmatullah alayhi) said:

"The attitude of people is very surprising indeed. They have been commanded to make preparations for the Journey of the Aakhirah. The announcement for the departure has already been made. But, despite this, they are engrossed in worldly play and amusement." (Targheeb)

Maut is close at hand. It hovers constantly above the head of man who remains blithely unconcerned until when suddenly the hand of Malakul Maut strikes and rudely extracts his rooh (soul). Hadhrat Abu Hurairah (radhiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:

"Not a day passes without the Qabr (grave) announcing: 'O son of Adam! You have forgotten me. I am the abode of solitude; I am an alien abode; I am the abode of fear; I am the abode of worms; I am the abode of constriction, but for the one on whom Allah makes me spacious.' The Qabr is either an orchard from the orchards of Jannat or it is a pit from the pits of Jahannam."

The following hadith illustrates the importance of remembering Maut. Hadhrat Sahl (radhiallahu anhu) narrates that when one Sahaabi died, the other Sahaabah spoke highly of him. They praised him for his abundance of ibaadat. Rasulullah (sallallahu alayhi wasallam) said:

"Was it his practice to remember Maut?"

The Sahaabah replied: "We never heard him mentioning Maut."

Rasulullah (sallallahu alayhi wasallam) said:

"He will not attain the ranks which you will attain (i.e. those among you who remember Maut.)"

Remembrance of Maut creates life in one's Ibaadat. The consciousness which is generated by remembrance of Maut will instil true life in one's ibaadat and prevent the ritual acts of ibaadat becoming devoid of fervour and spirit. Without the practice of Muraaqaba-e-Maut, one will be deprived of certain coveted ranks of the Aakhirah.

According to Hadhrat Abu Haamid Lateef (rahmatullah alayh), three blessings are bestowed to a person who remembers Maut in abundance: (1) He hastens towards Taubah. (2) He is always contented with whatever he possess. He never yearns for more. (3) He experiences pleasure and peace in his ibaadat. On the contrary, one who is unmindful of Maut, is afflicted with three punishments: (1) He procrastinates in making Taubah. (2) He is never contented with his earnings. (3) He becomes extremely lethargic in his ibaadat.

Women students sexually harassed by dons — claim

Post Correspondent
LONDON — Amorous dons are subjecting women students to increasing sexual harassment at Cambridge, it is claimed by the univer-

sity's student union.

The union fears that if the trend continues it will lead to "forcible sexual aggression", and it has launched a survey among

1 000 women to discover the extent of sexual harassment at Cambridge.

The union claims to know of some lecturers who "grab, pinch and kiss" girl students, put pressure on them to accept unwanted dates, and intimidate girls when holding private supervisions in bedrooms.

Miss Tess Sayer, 22, an art student at Homerton College, who is women's organiser of the union, said the 3 000 students at the university were vulnerable because they had nowhere to turn when faced with unwanted attentions from a lecturer.

She is conducting the survey, and said: "Most supervisors are male and they have a lot of power over students. If they abuse that power it would result in rape or make a girl avoid her supervisions and suffer academically."

Miss Sayer is campaigning for the appointment of women's officers in the university to deal with complaints of sexual harassment and other issues affecting women students.

COLLEGES OF ZINA

The report appearing alongside bears evidence of the moral decadence and sickness prevalent in western society. Destruction of Islamic Hijaab has brought in its wake the ruin of modesty, chastity and sexual purity. Western educational institutions are academic brothels. They are institutions of vice and abomination concealed by the blanket of so-called "learning" and "education". According to Islam it is far superior and an act of Ibaadat of high merit to remain ignorant of secular knowledge if such knowledge has to be acquired at the expense of the destruction of Imani Hayaa. Muslim parents who despatch their daughters to western schools and colleges are the indirect rapers of the chastity of their daughters. It is never permissible for Muslims to attend immoral places of so-called learning.

BURIAL OCCASIONS

The unmindful and often jocular attitude which people display even on occasions of burial illustrates the high degree of the corruption of Imaan. Rasulullah (sallallahu alayhi wasallam) encouraged Muslims to visit the Qabrustaan (cemetery) since the sight of the graves induces in one the remembrance of one's death and the Aakhirah while at the same time it creates disillusionment with this worldly life. Therefore, if even the sight of a janaazah and the sight of the graves fail to remind the Muslim of Maut and the Aakhirah, then it is essential that he takes stock of his spiritual condition. Such indifference on such an important occasion as janaazah is indicative of the quantity of spiritual rust and corruption which has engulfed the spiritual heart of the Muslim.

Nowadays, it has become a prevalent practice to stand idly at the graveside on the occasion of a burial, and while away the time by indulging in jokes, worldly talk and even gheebat (scandalling). Some degenerate to the level of even speaking ill of the mayyit being buried. It does not behove the Mu'min to behave in such a callous, evil and indifferent manner on such an important occasion when all the factors for the remembrance of Maut are staring him in the face--when he should realise that it is his turn to be assigned next underground. A Wali of Allah says:

"When you see the janaazah being carried

Then remember that it is your turn next to be carried."

Once while Hadhrat Abu Darda (radhiallahu anhu) was in the accompaniment of a janaazah, someone asked as to who the mayyit was. Hadhrat Abu Dardah (radhiallahu anhu) sharply replied: "It is your janaazah!" This was meant as a rebuke to the person who had posed the question. The implication is to engage in the remembrance of Maut when in the presence of a janaazah and not ask unnecessary questions--questions which are of no benefit. If man could hear and see what transpire in the grave, the fear which would then overtake him would constrain him to abandon burial of the dead. Hence, Rasulullah (sallallahu alayhi wasallam) said: "If it was not for the fear that you will refrain from burying the dead, I would have asked Allah Ta'ala to reveal to you the punishment occurring in the grave."

Rasulullah (sallallahu alayhi wasallam) said that the Qabr is the first halt or station among the stages of the Last Journey--the Journey of the Aakhirah. A Muslim should therefore not act childishly by adopting an attitude of triviality when he sees a janaazah or when he is in the Qabrustaan. Such an attitude is a sign of his Imaan being dead. He, therefore, requires to consciously make a concerted mental effort to bring to mind Maut, especially on seeing a janaazah. Tomorrow it will be his turn to lay in the janaazah, and that tomorrow is not far off.

EIGHT OBSERVANCES

Hadhrat Haatim Asamm (rahmatullah alayh) formulated the following eight points around which the Muslim's life should be constructed.:

(1) I have observed that in this world everyone loves one thing or the other. Some of these objects of love accompany man to his mardhul maut (the last illness of death) and some objects of love go until the grave. I reflected and then realized the need to have such an object of love which will be together with one even in the qabr, and there it will pose as a companion, sympathiser and aid. Such an object of love is A'maale Saalihah (Righteous deeds).

(2) I have seen all people of the world being subservient to the nafs and lowly desires. I then dragged by nafs in the chains of mujaahadah (i.e. striving against desires) until I eliminated all of its wildness and it became peaceful and fully cooperative in the obedience of Allah Ta'ala.

(3) I observed people undergoing great hardship and mental strain in the acquisition of worldly objects. Upon such acquisition they feel greatly elated. I then recited the following ayat of the Qur'aan:

"Whatever you possess will perish and whatever is by Allah will endure."

Consequently, whatever I had saved up for many years, I distributed among the poor and in this way I left it as an amanat (trust) with Allah in the hope that it is everlasting and will be of a benefit to me in the Akhirah.

(4) I have seen that people are proud of one thing or the other. Some pride themselves with their nobility of family, their numbers and their tribes. Some are proud of their wealth. Some are proud of their rank and some are proud of their physical strength. However, I read in the Qur'aan that the most superior by Allah are the most pious. I, therefore, adopted taqwaa (fear of Allah, piety) so that I may gain honour and respect in the Court of Allah Ta'ala.

(5) I have observed many people speaking ill of others because of hasad (envy, jealousy). Some envy others because of their rank and fame. Some envy others because of their knowledge and nobility. But, I read that Allah Ta'ala says:

"We have distributed among them their life on this earth"

I therefore understood that whatever man possesses, has been apportioned out by Allah Ta'ala. No one has any say or choice in this matter. I, thus, banished envy from me. Never again did I become envious of anyone. I then achieved peace with all creation.

(6) I have seen that people become enemies with others for some reason or the other. But, in the Qur'aan, Allah Ta'ala says:

"Verily, Shaitaan is your enemy. Therefore, regard him as your enemy."

Thus, besides Shaitaan and his followers, no one else should be regarded as an enemy. I, therefore, disobeyed Shaitaan in every act and engrossed myself in the obedience of Allah Ta'ala.

(7) I have observed every person wandering in worry and frustration seeking earnings and rizq. But, I read in the Qur'aan:

"There is not a walking creature on earth, but its sustenance is the responsibility of Allah."

Since I too am one of the living creatures on earth, I reposed my full trust in the promise of Allah. I ceased worrying about my sustenance and engaged in the ibaadat of Allah Ta'ala.

(8) I have seen people reposing their trust in one thing or the other. Some have confidence on their wealth while others trust their trade and profession. But, I read in the Qur'aan:

"Whoever places trust in Allah, verily, He is sufficient for that person."

I then left all people and reposed my trust in only Allah Ta'ala. He is sufficient for me.

Hadhrat Shafiq Balkhi (rahmatullah alayh), the Murshid (Spiritual Mentor) of Hadhrat Haatim Asamm, commented on this exposition presented by his disciple:

"Haatim, may Allah grant you greater ability. You have done well. I have read the Taurah, Injeel, Zabur and the Qur'aan and discovered that the essence of all the advice and naseehat contained in these revelations are the eight benefits enumerated by you. Therefore, whoever practises in accordance with these eight points, has practised on the four Divine Books.

TRUE WA'Z

What is a true Wa'z (lecture)? Imaam Ghazaali (rahmatullah alayh) describes a true Wa'z as follows:

"The meaning of a wa'z (lecture) is to remind people of the hardships of the Akhirah and to make them aware of their deficiencies regarding their service and obedience to Allah Ta'ala. People should be warned about their past corruptions and the calamities of the Akhirah so that their Imaan remains safe. They must be reminded of the grip of Malakul Maut, of the questioning of Munkar and Naakeer in the grave, of the crossing of the Siraat and of the terrors of Jahannum. The audience should be made aware of their spiritual ailments and exhorted to reform themselves so as to make up for what has been lost in the past. This, then is the true Wa'z."

A SHAITANI LECTURER

Speaking on the meaning of a true lecture, Imaam Ghazaali (rahmatullah alayh) said:

"The Waaiz (lecturer) must never be concerned of the impression or impact of his lecture on the audience. He must not be bothered about the number of people he has impressed with his speech. He must not have the desire to be praised by the audience. Such an attitude in a lecturer is proof of his ghaflat (indifference to the Akhirah). Ghaflat is the ailment which distances the servant from Allah Ta'ala. While giving a lecture, the Waaiz should bear in mind that he should call the audience towards the Akhirah. He should divert them from sin and introduce them into obedience. He should call them away from ghaflat and direct them to alertness. He should call them away from deception and direct them towards taqwaa. The lecturer should diagnose the spiritual ailments of the audience. He should endeavour to discern their violations of Allah's Law and endeavour to induce in them detestation for such transgression. . . . A lecturer who is devoid of these methods is a calamity on the audience. In fact, a lecturer who does not pay attention to

EVILS IN LECTURES

Imaam Ghazaali (rahmatullah alayh) said:

"When one is constrained to deliver a wa'z (lecture), then refrain from two things:

(1) From an extravagant display of flowery language and deliberate eloquence and verbosity.

(2) Recitation of poetry merely to give pleasure to the audience.

Allah Ta'ala does not love those who put up a show of formality. When formality exceeds the limit, it is a sign of spiritual corruption and indifference of the heart.

BEST WOMAN

Hadhrat Abu Hurairah (radhiallahu anhu) narrates that someone asked Rasulullah (sallallahu alayhi wasallam):

"Who is the best woman?"

Rasulullah (sallallahu alayhi wasallam) said:

"The best woman is a woman whose husband feels pleasure when he glances at her; when he orders her, she obeys; she does not oppose him and she does not spend his wealth in things which displeases him."

WOMEN AND INGRATITUDE

Rasulullah (sallallahu alayhi wasallam) once admonished women as follows:

"O women! Spend in charity. I have seen that the majority of the inmates of the Fire are women."

The women asked: "O Rasulullah! What is the reason for this?"

Rasulullah (sallallahu alayhi wasallam) said: "You curse in abundance and you are ungrateful to your husbands."

WOMEN VISITING GRAVES

Rasulullah (sallallahu alayhi wasallam) said

"Allah curses those women who visit the graves."

GRAVE-WORSHIP

Rasulullah (sallallahu alayhi wasallam) said: "Do not convert my grave into an idol of worship. The Wrath of Allah settles over people who convert the graves of their Ambiya into Musjids. (i.e. Places where Sajda, Rukoo and Tawaf are made as happens at the graves of the Auliya.)

the abovementioned facts is a shaitaan who leads people astray. He sucks the blood of the people and kills them off perpetually. His corruption is worse than the corruption of the shaitaan. It is obligatory (Waaajib) on people to flee from such a lecturer. It is incumbent on the authorities to ban such a man from mounting the mimbar and delivering lectures."

COMPANY OF THE WEALTHY

It is essential for the Saalikeen (those travelling the spiritual Path to gain proximity to Allah Ta'ala) to abstain from associating with the wealthy and with rulers who are intoxicated with worldly power. In fact, do not even raise your eyes to look at them because there are great calamities in them. If for some reason you are compelled to meet them or they come to meet you, never praise and flatter them. Praising a faasiq and a zaalim occasions the Wrath of Allah.

(Imaam Ghazaali)

HASTE

Haste in worldly things is an act from shaitaan. (Hadith)

INCURABLE JAHL

Imaam Ghazaali (rahmatullah alayh) while admonishing one of his disciples, said: "The disease of **jahl** (ignorance) consists of four classes. Of these four kinds of **jahl**, **three** are incurable while one kind is curable.

(1) **Jahl** motivated by envy. A person questions and raises objections because of envy. Such a person can never be convinced. Since his **jahl** is incurable, do not squander precious time endeavouring to convince him. The more beautiful and eloquent the answer is to his questions and objections, the more intense will become his envy and malice. The remedy for such a person is to leave him alone. Never bother to cure him.

(2) **Jahl** due to stupidity. This type of **jahl** is to be found in a person who has studied a couple of books and therefore thinks highly of himself. He regards himself as a highly qualified man and he deems it appropriate to raise objections against Ulama who have spent and devoted their entire life-time in Ilmi pursuits. Such a man is so dense in his mind that he is unable to understand his folly. He cannot discern his insignificance in relation to the illustrious Ulama whose sole occupation and lifetime profession was the pursuit of knowledge. Never bother to reply the questions and objections of such an intransigent ignoramus. His disease of **jahl** is incurable. Hadhrat Nabi Isaa (alayhis salaam) said in regard to such people:

"I restored the dead to life (with the Command of Allah), but I was unable to reform an **ahmaq** (intransigently stupid man)."

(3) **Jahl** due to defective intelligence. Such a person is in search of the truth. He questions the meanings of the statements of the Auliya. He is even motivated by the desire to benefit, but his intelligence cannot grasp the subtleties of reality. He fails to understand that his intelligence is defective. Do not bother to convince such a person. Rasulallah (sallallahu alayhi wasallam) said:

"We have been commanded to speak to people according to the level of their intellectual capacities."

WHO IS A SUCCESSFUL

LAWYER ?

In the foyer of a court in India, a group of lawyers and advocates was viewing a photograph. It was the picture of a young lawyer who had just graduated in one of the universities of England. The father, also a legal man, was in obvious pride passing around the photograph to his colleagues. Each legal man in the group was making his hollow, insincere complimentary comment of flattery to appease the proud father. A simple farmer (dihatti) seeing this show requested to be shown the picture. The group sneered at the impetuous request of the "ignorant" old farmer. Nevertheless, on his insistence, he was shown the picture of the young lawyer. The old man looked attentively at the picture and said: "He will not be a successful lawyer." Surprised, the legal men sought the reason for this opinion of the old man who replied: "Can't you see that he has his hands in his pockets! A successful lawyer is one who has his hands in the pockets of others."

LAWYER AND PROSECUTOR

A lawyer is a man who speaks lies to keep the client out of jail while a prosecutor is a man who speaks lies to get the client into jail. This is the cornerstone of western justice.

ABUSING QUR'ĀN

Some Muslim bodies labour under the misconception that the distribution of copies of the Qur'aan Shareef to all and sundry is a valid method of propagating Islam. But, they fail to realize that instead of propagating Islam by this method, they are causing greater harm. The following is an extract from a letter written by a Muslim prisoner in Bophuthatswana. The brother draws the attention of Muslim bodies to the gross abuse and defilement perpetrated on the Qur'aan Majeed.

The brother writes:

". . . . Now about the Korans, I did explain to Qari Saheb and also wrote to Islamic book shop telling them to please stop sending out the Holy Koran to any Tom, Dick and Harry. Here in this prison, I as a Muslim find it so difficult to keep the Koran with respect, especially in regard to paak/saaf (purity and cleanliness). Here, I have found two English-Arabic and one Zulu-Arabic Korans by different prisoners who had obtained them from the Islamic Propagation Centre, Durban. Please inform them not to do this. Some are using the Korans as stands. They handle the Korans after going to the toilet. Let alone making wuzu, they do not even wash their hands. They also put the Korans on the floor. I cannot blame them because they have no knowledge of the Koran. They just see an advert (advertising the Korans) and send for it, thinking it to be merely just another book. Those who send out the Korans must make sure to whom they send. I even had a fight to get one of the Korans back. Here is not a single one who has embraced Islam yet. Are the societies trying to sell the Deen? . . . Can you now see what is happening with the Korans coming here by post."

(May Allah Ta'ala guide those who are perhaps unintentionally dishonouring the Qur'aan Shareef and defiling its sanctity in this useless way---The Majlis)

LAWYERS AND HALAAL EARNING

Halaal earning is not applicable to solely trade and employment. There is one profession which considers itself beyond the purview of the Islamic concept of **Halaal earning**. Generally, no one even directs any word of admonition to the members of this profession because in the past Muslims, due to ignorance of the Shariah, regarded this profession as a respectable institution. But, in reality, it is one of the most despicable of occupations which is pursued by man. This profession is the occupation of western law.

Muslim attorneys need to know that it is just as fardh on them to earn a halaal livelihood as it is fardh on the businessman and the worker. The activities of a Muslim lawyer are not beyond the jurisdiction of the Shariah. It is essential that those Muslims practising as lawyers, obtain the rulings of the Shariah for the variety of activities in which they engage to earn a livelihood. Many of the activities by which lawyers earn money, are haraam.

Lawyers should know that haraam is not restricted to interest transactions. Among the haraam ways of earning followed by lawyers are:

- * Collection fees. It is haraam for a Muslim lawyer to charge collection fees for money collected. Such fees are extortion in terms of the Shariah. It is obligatory on Muslim lawyers to return all such "fees" to their rightful owners. If the rightful owner of the money is no longer living, it should be returned to his Islamic heirs. If for some reason this too is not possible, then the money should be given in Sadqah to the Muslim poor, without making a niyyat of thawaab. The deceased owner of the money will, Insha'Allah, obtain the thawaab. Lawyers should remember and understand well that if they fail to execute this obligation, they will be called on to pay on the Day of Qiyaamah when they will have nothing to pay with. When measured in relation to the calamities of the Akhirah, loss of wealth

is of no significance.

- * Legal advice. Legal advice is not a commodity to trade in. According to the Shariah it is not permissible to charge fees for such advice. "Legal advice" is nothing other than **mashwarah** (consultation) which is not something in which trade is permitted.

- * Defending baatil and injustice. It is not permissible for a Muslim lawyer to legally defend a client when the guilt of that client is established in the mind of the lawyer. Since this is a wide and involved avenue, it is necessary upon the Muslim lawyer to seek Deeni advice regarding each such case he handles. Every case will have to be dealt with on its merits and demerits.

- * Baatil claims. It is not permissible for a Muslim lawyer to make a haraam or baatil claim on behalf of his clients. Example: Claiming unrestricted maintenance on behalf of a divorcee. According to the Shariah, a divorcee is entitled to maintenance only during her iddat.

- * Defamation. Suing anyone for defamation of character with a view to obtain monetary relief. It is haraam to accept money awarded by a kaafir court in such a claim. Likewise the lawyer's earnings in this regard is haraam.

- * Baatil contracts. Drawing up contracts and agreements which are in violation of the Shariah is haraam. Earnings derived by drawing such contracts are also unlawful. Examples of such haraam contracts are un-Islamic wills, un-Islamic leases, insurance contracts, and any other similar agreements in conflict with the Shariah.

Since a very large part of the activities of the legal profession are unlawful in Islam, it is essential that Muslim lawyers act discriminately and engage in only such activities permitted by the Shariah. A Muslim lawyer cannot act and emulate a non-Muslim lawyer. If he does, then a large slice of his income will be haraam.

FIGHTING AGAINST MUSLIMS

Recently, a marine in the United States was sentenced to four months hard labour for refusing to serve in Beirut. The marine's refusal to serve in Beirut was based on the ground that he was a Muslim and if he had gone to Beirut he would have been put in a position where he would have to fire on Muslims.

Wallace Muhammad (also known as Imam W. Deen Muhammad), the leader of the American Muslim Mission (also known as the Bilalians--see page 7), commented on the marine's refusal as follows:

"Now we believe that the United States of America is a nation that has repented and is now living out its belief in the dignity and the equality of man. . . . I don't instruct people to join the Armed Services, but I encourage people to be supportive of all the healthy structures of the government and the American society. . . . So we would just like our readers to know that the decision of this particular individual--to refuse an order to go to Lebanon--should not be viewed as an influence coming from my leadership or from this American Muslim Mission. . . . There is nothing in our religion that says if we are in a nation, and in the army of a nation that does not persecute our religion, that we have a right not to obey a military order that would send us to a Muslim land. I can't find anything to justify that. . . . But there's nothing in the Quran or in the Sunnah of the Prophet that says if Muslims rise up to fight against Muslims, or a nation with Muslims in it fights you, don't fight against that nation if the citizens are Muslims."

Firstly, Muslims should be apprized of the fact that Wallace Muhammad, the so-called Imam W. Deen, leader of the American Muslim Mission, is not a Muslim nor is his "Bilalian" sect Muslim. (See page 7). The views propounded by Wallace in the name of the Qur'aan and Islam, are baatil. His opinions are utterly baseless.

According to the Shariah, the step taken by the marine, was the correct course of action in the situation. (We do not know if the marine is also a member of Wallace's sect or not.) If a Muslim happens to be conscripted in an army of the kuffaar, no matter who the kuffaar are--whether they persecute Islam or not-- it is lawful for that Muslim soldier to fight against Muslims, even if such Muslims are the enemies of the country in whose army he is serving. Hence, if Muslims who have been conscripted into a non-Muslim army are sent to a Muslim land to fight against the Muslim army of that land, it is **haram** for the Muslims to fight against their Muslim bretheren. A Muslim's first allegiance is to Allah, Azza Wa Jal, the Sovereign of the Universe. In any conflict of allegiances, the Muslim's allegiance swings towards Allah Ta'ala. Who has prohibited Muslim fighting Muslim. Rasulullah (sallallahu alayhi wasallam) declared:

"To abuse a Muslim is an act of immorality. To fight a Muslim is an act of kufr."

In his comments on the marine's refusal, Wallace made reference to the fighting between Iran and Iraq. In answer to this miserable example, we shall say that Iran and Iraq are not the Standard-Bearers of Islam. They are not examples and models for the Ummah to follow. They do not represent Islam. In fact, the following hadith of Rasulullah (sallallahu alayhi wasallam) aptly fits the prevailing situation in Iran and Iraq:

"The murderer and the murdered, both will be in the Fire."

Should those in charge of the non-Muslim army attempt to compel Muslim soldiers to fire on or fight against their Muslim brothers, Islam commands the Muslim soldiers in the non-Muslim army to refuse such orders even at the peril of their lives. In such a situation, a Muslim has no option other than disobeying the orders of his non-Muslim superiors in the army, even if it means execution. Death comes only at its appointed time. A Muslim who is court-martialled by kufr authorities and he has to lose his life in the process, he will attain the coveted rank of a martyr (shaheed).

The opinions of Wallace have absolutely no Islamic basis and no Shar'i validity. His statements are the figments of his imagination. There is not a single principle of Islamic law which could be invoked in justification of the baatil view proffered by the leader of the deviated sect.

THE SIX VALLEYS

FOR SAINTHOOD

Hadhrat Ibraahim Bin Adham (rahmatullah alayh) admonished a man who was making tawaaf: said:

"As long as you have not traversed six difficult valleys, you will never attain the rank of the saints. These are:

The First Valley: The door of prosperity should close on you and the door of adversity (hardship) should open on you.

The Second Valley: The door of respect should close on you and the door of disgrace should open on you.

The Third Valley: The door of comfort should close on you and the door of difficulty should open on you.

The Fourth Valley: The door of sleep should close on you and the door of wakefulness should open on you.

The Fifth Valley: The door of wealth should close on you and the door of poverty should open on you.

The Sixth Valley: The door of hopes should close on you and the door of preparing for death should open on you.

SERVICE FOR

ALLAH'S SAKE

Hadhrat Abu Ja'far Haddaad (rahmatullah alayh), an Ustaad of Hadhrat Junaid Baghdaadi (rahmatullah alayh) said: "Once I was living in Makkah Muazzamah. My hair had grown very long, but I had no money to go to the barber for a hair-cut. I finally went to a barber whom I regarded to be a pious man. I said to him: 'For the sake of Allah, cut my hair.' He said: 'With the greatest of pleasure, I am at your service.' He immediately set about to cut my hair. After having cut my hair, he gave me a packet containing some silver coins, and said: 'Use this for your other needs.'"

I took the packet from him and said to myself: "Whatever money I obtain first, I shall present it to the barber." I then proceeded to the Musjid where I met one of my colleagues who handed me a purse containing three hundred gold coins. He said that a brother of mine from Basrah had sent the money for me.

I went with the money to the barber and said to him: 'Here are three hundred dinars. Spend it on you and in the Path of Allah.' He replied: 'O Shaikh! Have you no shame! You asked me to cut your hair for

(next column)

the sake of Allah. How can I now take a fee for it? You take the money. May Allah forgive you."

(Nazhatul Basaateen)

A WOODCUTTER'S

PUNISHMENT

A woodcutter in Makkah Muazzamah once went to cut some wood on the outskirts of the city. There he saw a young man wearing an expensive garment of fine cloth. In his hand were some pearls. The woodcutter narrates:

"I was tempted to rob him of his garment and pearls, so I ordered him to hand it over to me. The young man replied: 'Go away under the protection of Allah.' I ordered him a second and a third time to remove his garment. The young man said: 'Are you bent on taking my garment?' I said: 'Most certainly, I will.' The young man then made a sign with his two fingers in the direction of my eyes. As he did so, both my eyes popped out of their sockets and fell to the ground, hence I am blind. I cried out: 'For the sake of Allah, tell me who are you?' The young man said: 'Ibraheem Khawwaas.'"

(Nazhatul Basaateen)

(Hadhrat Ibraheem Khawwas (rahmatullah alayh) was a saint of exceptionally high rank.

A FRIEND OF ALLAH

IS SUSPECTED

Hadhrat Shaikh Zunnun Misri (rahmatullah alayh) narrated the following episode:

"Once I was in a boat. One of my travelling companions was a young handsome man whose face glittered with piety. In mid-ocean it was discovered that the money of the boat's owner was stolen. A search of the boat and passengers was made. The youth was suspected of the theft. When he was about to be searched, he jumped overboard into the sea. The water immediately became as a solid board for him. The youth sat down on the water. All the passengers on the boat were witnessing this wonderful scene. The youth supplicated to Allah: 'O my Protector! People are suspecting me of theft. O Friend of my heart! Command all the animals in this vicinity to come to surface with precious stones in their mouths. Even before the youth completed his dua, we saw a vast assembly of sea animals in front of the ship. The mouth of every animal was protruding from the water. In the mouth of every animal was a precious stone. The glitter of the stones lit up the waters and dazzled the eyes of the onlookers. The young man then got up and started to walk on the water in a state of great pleasure and happiness. As he walked he recited: 'Iyyaaka Na'budu wa iyyaka nastaeen' You alone do we worship and from You alone do we seek aid. (Surah Faatihah)

He continued his walk on the ocean until he disappeared from sight."

Hadhrat Zunnun Misri (rahmatullah alayh) commented:

"This is one of the reasons why I had taken to travelling. When travelling, one meets up with the Auliya of Allah Ta'ala."

(Nazhatul Basaateen)

Hadhrat Zunnun Misri (rahmatullah alayh) narrates that Rasulullah (sallallahu alayhi wasallam) said:

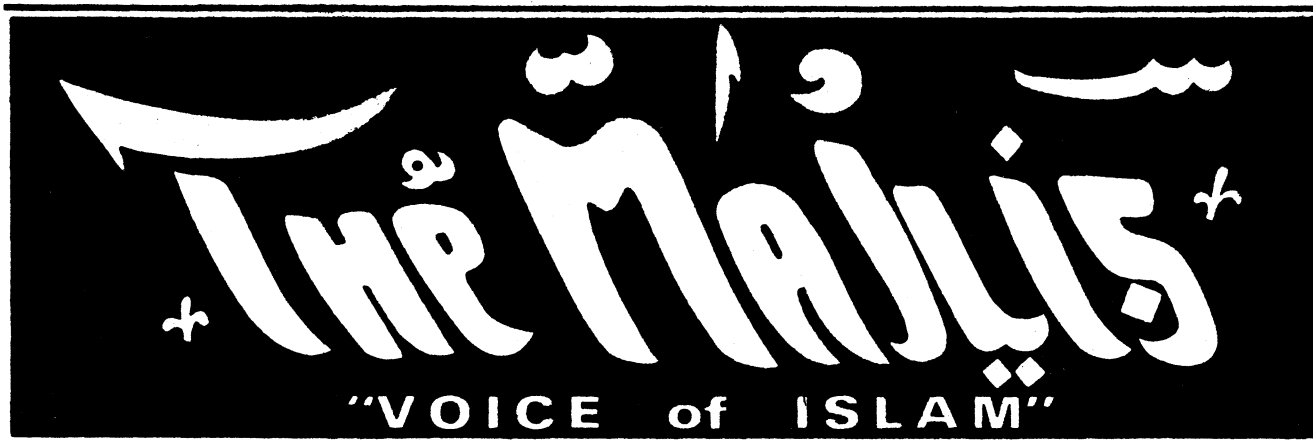
"There will always be in my Ummah three pious men whose hearts will resemble the heart of Hadhrat Ibraheem, the friend of Allah. When one among them dies, another is appointed to fill the post."

Vol.6 No.9

IF UNDELIVERED PLEASE RETURN TO :-

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REP. OF SOUTH AFRICA



Vol 6, No.10

SHIAH SLOGAN OF FALSEHOOD

Khomeini's popular slogan is : "NO SUNNI'ISM AND NO SHI'ISM". This overt call of the Shi'i priests is designed for the consumption of Sunni Muslims who constitute the Ummah of Rasulullah (sallallahu alayhi wasallam).

However, like numerous verbal professions of the Shi'i priests are based on their doctrine of **Taqiyah**, so too, is this vociferous slogan of "No Sunni'ism and No Shi'ism". (Taqiyah is the Shiah doctrine of holy hypocrisy by which it is permissible for them to conceal their true beliefs and profess verbally what they do not believe.) How is it possible for there not to be Sunni'ism? And, how is it possible for there not to be Shi'ism? The foundation on which Sunni'ism is reared is **Love for the Sahaabah of Rasulullah** (sallallahu alayhi wasallam) while the cornerstone of Shi'ism is **Hatred for the Sahaabah**. The two religions, viz., Islam and Shi'ism are irreconcilable opposites. The one repels the other. The slogan of Khomeini is nothing other than a piece of political trickery to gain the support of the Ahle Sunnah for the fulfilment of his despicable motives of political power. A group which pours out such extreme hatred for the Sahaabah of Nabi-e-Kareem (sallallahu alayhi wasallam) as the Shiah sect, can never stand on the same platform as those whose article of faith includes **Love and respect for all the Sahaabah**. Shiahs who proclaim that the highest among the Sahaabah were murtads and kaafirs can never themselves be Muslims. Such vile claimants can never be the friends of those who follow the Path of the Sunnah, the Path of Rasulullah (sallallahu alayhi wasallam) and the illustrious Sahaabah.

Khomeini stated in a message for a youth rally:

"The Islamic and non-Islamic powers of the world will not admit our power till such time that we establish our hold over Makkah and Madinah because these are the centres and citadels of Islam. Hence our domination over these places is an essential requirement. . . .when as a conqueror I will enter Makkah and Madinah, **the first thing to be done at that time by me would be to dig out two idols** (i.e. Hadhrat Abu Bakr and Hadhrat Umar) **lying by the side of the Prophet's grave.**" (Khomeinism & Islam-by Abu Rehan Faarooqi)

This attitude of Khomeini is not only his personal belief and personal hatred for the two greatest Sahaabah, but it mirrors the belief of Shi'ism regarding Hadhrat Abu Bakr Siddique and Hadhrat Umar (radhiyallahu anhum). In the books of Shi'i theology, the following noxious beliefs are propagated:

- * When Imaam Mahdi appears, he will order the exhumation of the bodies of Hadhrat Abu Bakr and Hadhrat Umar. Their bodies will be hung on a tree for public show. Their bodies which even according to Shi'ism have not decomposed, will be stripped of their kafan. Thus, the nude bodies of these noble Sahaabah will be put up for a disgraceful show.

- * Imaam Mahdi will restore Hadhrat Abu Bakr and Hadhrat Umar to life.

- * The sins of entire mankind, right from the inception of the world until the time of Imaam Mahdi's appearance, collectively devolves on these two noble Sahaabah. Hence, Imaam Mahdi will put them to death. They will then be revived and death will continuously be inflicted on them a thousand times daily, forever and ever. These corrupt and vile allegations are stated in the Shi'i book, **Haqqul Yaqeen**, the author of which is among the highest Shiah theologians, Mullah Baqir who is also the author of another book **Zaadul Ma'aad** which likewise contains many vile fabrications about the Sahaabah. In his book, **Zaadul Ma'aad**, Mullah Baqir asserts that:

- * Hadhrat Umar, the second Khalifah of Rasulullah (sallallahu alayhi wasallam), was a kaafir. Nauthubillaah! Not only a kaafir, but the leader of the munaafiqeen.

- * Rasulullah (sallallahu alayhi wasallam) had cursed Hadhrat Umar and had prayed for his destruction. As a result of the la'nat (curse) which Rasulullah (sallallahu alayhi wasallam) and Hadhrat Faatimah (radhiyallahu anha) invoked on Umar (radhiyallahu anhu), he was murdered by the kaafir Persian, Lu'lu'.

- * The murderer of Hadhrat Umar (radhiyallahu anhu), by virtue of having murdered Hadhrat Umar, deserves the mercy of Allah, hence, Hadhrat Huzaifah (according to Shi'i falsehood) prayed for Allah's Rahmat to be on the kaafir, Lu'lu', the murderer of Hadhrat Umar (radhiyallahu anhu).

- * The most auspicious day in the year is the day Hadhrat Umar (radhiyallahu anhu) was murdered and the virtues and excellences of this day stem from the murder of Umar. In honour of Rasulullah (sallallahu alayhi wasallam) and Hadhrat Ali (radhiyallahu anhu), Allah Ta'ala annually grants Shiahs three consecutive days in which they are permitted to sin freely. The Recording Angels are instructed to cease recording sins on these three days commencing on the day Hadhrat Umar (radhiyallahu anhu) was murdered. Three free days of sinning are among the ways of rejoicing the murder of Umar (radhiyallahu anhu).

- * Hadhrat Umar (radhiyallahu anhu) altered the Qur'aan Shareef and prevented others from Islam.

These corruptions as well as many other falsehoods are imputed by the Shiahs to Hadhrat Umar, the man about whom Rasulullah (sallallahu alayhi wasallam) said: **"If after me there had to be a Nabi, it would have been Umar."** **"The most resolute in the Law of Allah is Umar."** But, Shi'i priests shout: "No Sunni'ism and No Shi'ism".

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ANC forms

To assist Muslims in selecting the correct option when registering their marriages—the option which enables them to dispose of their estates in accordance with the Shariah—the Mujlisul Ulama of S.A. has prepared an **ANTENUPTIAL CONTRACT** providing for the exclusion of the accrual system. All those who will be registering their marriages must understand that it is **WAAJIB** to do so by Antenuptial Contract excluding the accrual system. Once this has been done, an Islamic Will has incumbently to be drawn up. Such Will forms are also available. Write to the Mujlisul Ulama of S.A. for copies of these documents. Address: P.O.Box 3393, Port Elizabeth.

EVIL WAYS

Among the vilest methods used in attempts to propagate the Deen are ways and acts which Allah Ta'ala has made **haraam**. A poster issued by the Islamic Propagation Centre has been handed to us. The brother who handed the poster to us found it in a contemptible place which we shall not mention here. On the one side of the poster an aayat of the Qur'aan Shareef is printed very boldly, and in Arabic with an English translation. On the other side are some **haraam** photographs of some persons.

It is our sacred duty to warn the Islamic Propagation Centre that in this dastardly method adopted by it, the Wrath of Allah Ta'ala is invoked. It is **haraam** to print and distribute such posters as described because:

- * Pictures of human beings and animal are **haraam**. Rasulullah (sallallahu alayhi wasallam) said that the picture-makers will be among the worst punished on the Day of Qiyaamah; they are like those who murdered the Ambiya and who murder their parents, said Nabi-e-Kareem (sallallahu alayhi wasallam).

- * These posters find their way in the worst of venues. Kuffaar handle the Qur'aanic aayaat; careless Muslims handle and touch the aayaat without wudhu; such posters are invariably discarded.

- * The Qur'aan Shareef is thus defiled, dishonoured and abused.

Allah's Deen is never dependent on the **haraam** methods which errant persons and organizations are employing. Allah's Deen is pure and therefore, only **halaal** methods should be utilized for the propagation of the Deen. Those who are engaged in such **haraam** methods of propagation should not expect **thawaab**. On the contrary, they must prepare for the Wrath and Punishment of Allah Ta'ala since they are grossly abusing and dishonouring the eternal Words of Allah Ta'ala.

SOME ADVICE ABOUT THE PIG'S HEAD

Recently it was reported that a pig's head was thrown into a Musjid in Lenasia by some kaafir. The officials of the Musjid behaved very childishly in attempting to kick up a row about the despicable incident. In so doing, they played into the trap of the kaafir/s responsible for this vile deed. In displaying our disgust publicly, the atheists derive the greatest pleasure and satisfaction, for the evil deed was perpetrated to mock and jeer at Muslims. Musjid officials should, therefore, not be so stupid.

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QUESTIONS and ANSWERS

MUJLISUL ULAMA
OF SOUTH AFRICA
P.O. BOX 3393
PORT ELIZABETH

Q. Chocolates and some other products contain the substance lecithin. Are such products halaal or haraam?

A. Lecithin is a waxy or gummy solid substance derived from oils such as maize and soya bean oil. Commercial lecithin is derived primarily from soyabean oil. It is therefore halaal.

Q. Is it permissible for women to remove hair from the legs?

A. It is permissible.

Q. Can a woman use a blade to remove hair from under the arm?

A. Although it is permissible, it is better that they use some substance for this purpose. It is better that they do not use blades.

Q. My husband is very cruel to me. He does not want me any more, but at the same time he refuses to divorce me. He even chases me out of the house. Please advise what to do.

A. If your husband no longer wishes to make a home with you, the only way out is for him to grant you talaq. He cannot say that he does not want you, not maintain you and then refuse to give talaq. If he does not divorce you, then the Shariah obliges him to maintain you. He cannot "chase you out" of the home, refuse to provide your expenses and leave you suspended. This, the Shariah does not permit him to do. Although talaq is vested in the husband, he is not allowed to use it as a weapon of spite and harm. Since you are living in the Natal area, we advise that you get in touch with the Jamiatul Ulama of Natal. Such cases as yours are dealt with by the Shar'i Committee of the Jamiatul Ulama of Natal. The address of the Jamiatul Ulama is: 379 Pine Street, Durban. Their telephone number is 69475.

If a husband unjustly refuses to maintain his wife, then the Shariah makes provision for the annulment of the marriage. Such annulment will not be dependent on his issuing talaq.

Q. The officials and some Ustaads at the local Madrasah contemplate the introduction of an overhead projector in the Madrasah as an aid in Qur'aanic lessons. Is this permissible?

A. Such instruments should not be used in Madrasahs. See detailed article on this subject on Page 10 and 11.

Q. In some places faasiq Muslim school teachers are appointed on Madrasah education committees. They lack Deeni knowledge and Islamic character, yet they are expected to guide the Deeni Ustaads with modern methods of teaching. Please comment.

A. Since both the officials and the school teachers lack Islamic knowledge, there is not much to comment in regard to them. For this sad state of affairs, the Deeni Ustaads, those Ulama who submit to such methods and direction, are to be blamed. It are these worldly Ulama who make possible the denigration of ILM. If the Ulama adopt tawakkul and istighna, there will remain no way open for ignorant officials of jamaats to manipulate the Deeni Ustaads and introduce the ways of the kuffaar in institutions of Islamic learning. The blame lies squarely on the shoulders of those Ulama who submit to the un-Islamic demands of their employers. An Aalim of Haqq does not follow the whims and fancies of the jamaat officials and the errant trustees of Musjids. Such an Aalim does not follow the world. The world follows him and he neither cares nor desires their following.

Q. Is it correct for the Imaam while leading the Fardh Salaat in congregation to

stand inside the Mihraab?

A. It is not permissible for the Imaam to stand totally inside the Mihraab while conducting the Jamaat Salaat. It is necessary that his feet be outside the Mihraab. His body may enter the Mihraab while making Ruku and Sajdah.

Q. Many Muslims read novels and other types of non-Muslim magazines as a pastime. Is such reading permissible?

A. "Pastime"? Such willing and wasting away of time are incompatible with an Islamic way of life. A Muslim has no time for spiritually destructive frivolities. Only those Muslims who lack Islamic culture, Deeni knowledge and Imaani understanding have time for such futile pastimes. Allah Ta'ala has sent man on earth for a specific reason--for rendering Ibaadat in preparation for the everlasting life of comfort and pleasure in the Aakhirah. All activities besides the necessary occupations, detract man from his goal of the Aakhirah. Hence, Rasulullah (sallallahu alayhi wasallam) said: **"Every futile act and sport of the Mu'min is baatil (false, wasteful and unlawful)."**

Life is a serious event. This world is not a sporting house. It is a place of lesson and admonition. The Mu'min has to be alert and active, cultivating his Aakhirah, getting himself ready for the event of Maut which is perpetually stalking him. How then can a true Muslim have time for such frivolities of the kuffaar? It is not possible for a Muslim to have time to waste. Most Muslims are ignorant of the teachings of Islam in these days. Instead of wasting time in such futile and spiritually ruining pursuits as novel reading and magazine reading, the time should be spent in acquiring Deeni knowledge and in Thikrullaah and other forms of Ibaadat. The Shariah stresses its prohibition on wasting of time. Rasulullah (sallallahu alayhi wasallam) ordered Muslims to go to bed after Isha Salaat. Thus, if a Muslim has no constructive worldly work to do after Isha and he lacks the spiritual stamina to past part of the night in Ibaadat, then it is not permissible for him to remain awake after Isha, indulging in idle talk, reading nonsensical books and magazines and visiting friends for unnecessary conversation. Such is not an Islamic way of life. Allah Ta'ala has created the night for rest and Ibaadat, not for wasting in idle pursuits. Throughout the night a special Angel appointed by Allah Ta'ala makes various proclamations pertaining to Ibaadat and Imaan. There is too much for a Muslim to do. The journey ahead, beyond the grave is arduous, difficult and dangerous. It requires a lifetime of preparation. Those who fail to make the requisite preparations for the long and difficult journey ahead, will stand empty-handed full of grief and sorrow when they are suddenly and violently called on to depart from this earthly abode. The fikr (concern and worry) of a Muslim is such that he can never have sparetime nor can he ever be bored. In short, it is not permissible for Muslims to indulge in novel reading and magazine reading as pastimes.

Q. Is the organizing of 'braais' permissible in Islam?

A. By 'braais' we have understood the kaafir styles of picnic and camping with their accompaniment of evil and haraam. Such evil outings as these 'braais' are among the 'kabeerah' (major) sins. It is indeed lamentable to witness how the Muslims have spiritually fallen.

Q. Is it permissible for Jamaats to stipulate fees for the performance of nikahs in the Musjid?

A. A Musjid is a place of Ibaadat. It is not permissible for anyone to levy fees for the performance of Ibaadat in the Musjid. Rasulullah (sallallahu alayhi wasallam) exhorted the performance of nikah in the Musjid, hence it is an act of Ibaadat. It is therefore not permissible for Jamaats to charge fees for the performance of nikahs in the Musjid. Such fees are haraam and have to be compulsorily returned to their owners. If the owners are no longer traceable, the money should be given in charity to the poor as Sadqah on behalf of its owners.

Q. Some modernists have been organizing Qur'aanic classes in various localities. Those who are not qualified in Islamic knowledge explain and interpret the verses of the Qur'aan. Is it permissible to attend such classes?

A. Rasulullah (sallallahu alayhi wasallam) said about such classes: **"Whoever interprets the Qur'aan with his opinion, should prepare his abode in the Fire."** Such classes are, therefore, unlawful in Islam. The Qur'aan is not the product of personal opinion. Those unqualified in Deeni knowledge are not allowed to impart Qur'aanic explanation and interpretation. It is not permissible to attend such classes which finally eliminate one's Imaan.

Q. Some Muslim businessmen have installed television in their shops or play music full blast to attract customers. What is the Shar'i ruling in such cases?

A. Television and music are undoubtedly haraam in Islam. Those who indulge in these evils are guilty of kabeerah (major) sins. In employing these evils in their businesses, they are contaminating their earnings. Their earnings will be shorn of barkat and they will never earn more than what has been predetermined for them. Rasulullah (sallallahu alayhi wasallam) said: **"Rizq is sealed (predetermined and fixed) and the greedy one is deprived."**

Thus, these greedy businessmen will be deprived from the yearnings of their greed. Their greed constrains them to employ haraam methods and court the Wrath of Allah. They sin and displease Allah Ta'ala, yet they fail to achieve the aims of their employment of haraam ways.

Q. My mother obtains a few hundred rands per month in the form of bank interest. This interest is on investment she has made with the bank. She uses this interest money and buys luxury items and foodstuff. I have told her time and again that interest is haraam, but she ignores my protestations. I have stopped eating the food which she has bought out of the interest money. However, she still prepares sumptuous dishes and send it to my house. I accept it, but do not eat of it. I give it to the non-Muslim servant or to our dog. Please advise me what to do.

A. You are quite correct in refusing to eat the food which was bought from haraam money. Obedience to parents is obligatory in only matters which do not violate Allah's Law. It is your duty to again respectfully and kindly advise your mother of the evil food she is consuming. It is not permissible for her to use the interest in this way. It is compulsory for her to give the interest to the poor without making a niyyat of thawaab. Although it is permissible for you to give the food to your servant or the dog, you are not assisting your mother Islamically thereby. You should respectfully refuse to

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to accept the food. In refusing acceptance, you will convey your aversion for haraam and induce your mother to think a bit.

You have also mentioned your dog. According to the Shariah it is not permissible to keep pet dogs. A watch-dog may be kept, but not inside the house. Rasulullah (sallallahu alayhi wasallam) said that the Malaikah of Rahmat do not enter a home in which there is a dog or a picture of a human being or animal.

Q. In Cape Town there is a spiritual organization called SUBUD. Is it permissible to join this organization?

A. It is haraam to join this organization. Its teachings and theories are kufr. Those who join this organization lose their Imaan.

Q. I have come across a book published by one Isik Hilmi of Turkey. In this book Ulama whom you revere are described as unbelievers. Some very evil beliefs are ascribed to the Ulama in the book. Since you quote these same Ulama and speak highly of them in the Majlis which I regularly read and from which I have derived much knowledge, I find it difficult to reconcile the views mentioned in the book with such august personalities. Please explain.

A. Hilmi is no authority in the Shariah. The allegations which are made in the book published by Isik Hilmi, are slanders of the worst order. The statements which he and the grave-worshippers ascribe to the illustrious Ulama-e-Haqq are all false--false and blatantly false from the beginning to the end. Every claim venomously made by the Ahle Bid'ah (the grave-worshippers of our times) are stark lies. They feast on falsehood and they quote statements partially and out of context in order to dupe unwary and ignorant persons. They cite the names of the books of the great Ulama-e-Haqq in which the false and kufr statements are supposedly made, in order to awe and convince people who have no understanding of the intricate and academic discussions of the Ulama. The great Ulama whom Isik Hilmi and the Ahl-e-Bid'ah slander are among the finest Stars of Deeni Knowledge and Piety and among the highest Heirs of Rasulullah (sallallahu alayhi wasallam). These grave-worshippers falsely accuse the noble Ulama of having uttered kufr while they overlook their own practical acts of kufr and shirk. The Ahl-e-Bid'ah worship the graves--they make ruku, sajdah and tawaaf for the graves, but they fail to see this kufr and shirk.

Q. A man has left in his will all his belongings to his wife and he has further stipulated that on her death the assets be transferred to their son who is living with them. They have another two sons who are not living with them. What is the ruling regarding this will?

A. This will is haraam. It is totally in violation of the Qur'aan. The wife in this case is entitled to only one eighth of the man's estate. The balance has compulsorily to be distributed to the other Islamic heirs. The two sons not living with their parents cannot be excluded from the wills of their parents.

Q. Here in England secular education is compulsory for all children up to the age of 16 years. Is it permissible to open girls schools in such circumstances?

A. Instead of opening girls schools, it is obligatory on the community to petition the authorities to exempt Muslim girls from secular school attendance. But, the sad fact is that Muslims in this age are desirous of ejecting their daughters onto the streets and inducing them to exhibit themselves in competition with the kuffaar. It is waajib on

Muslims to strive in the maintenance of their Islamic culture. Secular schools destroy Islamic culture, ruin Islamic morals, weaken and many a time eliminate Imaan from the heart of the Muslim. One sure consequence of secular schools is the harmful effect on Muslim girls. Schools utterly wreck the natural hayaa (shame) of girls and transform them into audacious and shameless exhibitionists. Their shame and Islamic morals are killed by secular schools. They are taught all the factors leading to zina (fornication). It can, therefore, never be lawful for Muslim girls to attend secular schools. It is therefore the duty of the community elders to petition the authorities with a view to obtain exemption for Muslim girls from attending secular schools. Assuming that all effort in this direction fails and there is just no other way out, then and only then, the lesser of the two great evils will be to establish schools for Muslim girls. This is the last resort since it constitutes the lesser of the two great evils, there being no third way out. According to the Shariah, when there is absolutely no escape from two evils other than embracing one, then adoption of the lesser evil becomes permissible.

Q. In England the government pays social security money to the unemployed. Is it permissible for Muslims to accept such money?

A. It is permissible.

Q. Is it permissible to enter into an agreement of lease which states that there will be a minimum rental plus a turnover clause which states that the landlord gets a certain percentage of it?

A. Such a lease agreement is baatil. It is not permissible to enter into such an agreement. The rental sum must be clearly specified. The turnover clause is a riba contract. It is not permissible to pay the landlord a percentage of the turnover.

Q. My wife goes to ladies' gatherings for kitaab reading, etc. without my consent. Is she allowed by the Shariah to leave the house for this purpose without my permission?

A. It is not permissible for your wife to leave the house without your consent even if it be for kitaab reading or listening to Deeni talks. If your wife knows the basic teachings of Islam such as Tahaarat, Salaat and Saum, then you are obliged by the Shariah to prevent your wife from leaving the house precincts. If she lacks this basic and fardh knowledge of the Deen, then it is fardh on you to teach her or make the necessary arrangements to teach her. Your wife commits a grievous sin in leaving the house without your permission.

Q. I am sending you the draft constitution of a Muslim financial organization, Al-Falah Investments. Is it permissible to join this organization?

A. It is abundantly clear from the constitution that this organization or company is un-Islamic since riba transactions form part of their dealings. Certain acts of the company amount to usurpation in terms of the Shariah. We refer specifically to the forfeiture of monies. It is not permissible to join this company.

Q. How much of one's estate could be bequeathed to charity or non-heirs according to the Shariah?

A. After payment of funeral expenses and debts, one third of the balance

can be bequeathed for charity or for non-heirs. Out of the estate of the mayyit, first will be paid his funeral expenses, then his debts. Wasiyyat or bequests to charity and non-heirs will be paid out of one third of the remaining balance. A wasiyyat in excess of this third is baatil (void) and not permissible.

Q. A Muslim man and a Muslim woman went through a civil or court marriage, but no Islamic ceremony. Is their marriage valid in Islam?

A. This form of civil marriage is not an Islamic nikah. The marriage is not valid.

Q. Many times during the course of a year a husband accused his wife of having committed adultery. But, the charge is false and Allah knows it. They have finally divorced. Now the husband regrets and they are desirous of reconciling. Is remarriage permissible?

A. As long as the husband did not administer three talaqs, marriage is permissible. If he had given her three talaqs then he will not be able to again marry her. Marriage between them will not be valid.

Q. Malt (King Korn) is sold in many Muslim shops. This is sold as the "Brew Pack", i.e. yeast, brown sugar, brown bread and malt. It serves no purpose other than making beer. Is it permissible for Muslims to sell this product?

A. Since its only purpose is to produce liquor, it is not permissible to sell it.

Q. Is it permissible to sell TV shirts with emblems of pop-stars and dagga plants?

A. It is not permissible to sell garments with such evil signs. Muslims must have respect for the prohibitions of Allah Ta'ala. By selling such items, respectability is conferred on things regarded as abominable by Islam.

Q. Is it permissible to work as a television technician?

A. Television is haraam since its only function and method of operation are haraam. Working as a TV technician is to aid in sin, hence not permissible.

Q. In a book published by Isik Hilmi of Turkey the Tabligh Jamaat is badly criticized and condemned. In fact, the Jamaat is branded as kaafir. I am an American Muslim who has embraced Islam recently. Please guide me. Should I participate in the activities of the Tabligh Jamaat or not?

A. The claims of Hilmi of Turkey are false and slanderous. The Tabligh Jamaat is a Jamaat of Haqq (Truth). It follows the Path of the Ahle Sunnah Wal Jama'ah. You will be on the Path of Rectitude if you join the Tabligh Jamaat. In your environment, to the best of our knowledge, there is no better group to join than the Tabligh Jamaat. By joining the Tabligh Jamaat, your Imaan will remain safe and you will learn the Sunnah of our Nabi (sallallahu alayhi wasallam). Do not read the corrupt books of Hilmi Isiki.

Q. I have embraced Islam. My parents are non-Muslims. Am I permitted to make dua for them?

A. You are allowed to make dua for their hidaayat (guidance)--for them to see the truth and enter the fold of Islam.

Q. Is it permissible to eat sea-turtle?

A. It is not permissible for followers of the Hanafi Math-hab to eat sea-turtle. However, members of the Shaafi Math-hab are permitted to eat it. Hanafis may eat only fish and no other sea animals.

Q. I have read in a past Majlis that it is

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not permissible for Hanafis to eat crayfish. Is it permissible for them to sell crayfish seeing that it is halaal for Shaafis? A. According to the Shariah, all sea animals are taahir (pure). This does not mean that all sea animals are halaal for eating. According to the Hanafi Math-hab only fish is permissible to eat. Although it is not permissible for Hanafis to eat crayfish it is permissible for them to sell it since it is not najis (impure).

Q. In a certain town in the Cape there is one Musjid. The present Imaam of the Musjid is Zaid who has been appointed unanimously by the community. Before Zaid, the Imaam was his father and before his father, the Imaam was Zaid's grandfather. All the Imaams were appointed unanimously by the community. However, before Zaid accepted the post of Imaamate he explained to the community that he had fathered an illegitimate child, but he had made taubah many times and has never again committed such a sin. The community insisted that he become the Imaam. He thus accepted the post. A few years later a man (let us call him Bakr) who had all this time accepted Zaid as the Imaam and had performed all his Salaat behind Zaid, disrupted the peace. He proclaimed that Zaid's Imaamate is not valid. His Imaamate is haraam according to Bakr because of the act of zina which Zaid had committed many years ago. Bakr then broke away from the Jamaat and took along with him a few followers. They perform Salaat in a house, even Juma' Please state the ruling of the Shariah. Bakr demands that the Imaam immediately vacates his post.

A. Clearly, according to the Shariah Bakr is in the wrong. The rightful Imaam is Zaid who was appointed by the Jamaat. Since he has made taubah, his fisq is effaced. His Imaamate is thus valid. The fact that Bakr, inspite of performing Salaat behind Zaid for years and not objecting, indicates that Bakr has something sinister up his sleeve. Bakr seems to be a fitnah-maker. It is haraam for any person to recall the past sins of another Muslim who has made taubah. Rasulullah (sallallahu alayhi wasallam) said that one who does so, will commit the same sin before he dies. In this case Bakr is a faasiq since he has made public reference to zina which was allegedly committed in the past. In an Islamic State Bakr will be flogged with 80 lashes for making the accusation of zina against Zaid inspite of the fact that Zaid himself confessed to having committed the act. Zaid's confession to the Jamaat is not a valid confession in terms of the Shariah. A man's confession to the public does not prove his commission of zina in terms of the Shariah. In the very first place, Zaid should never have informed the community of his sin. Sins have to be concealed. Nevertheless, he has made taubah and he is therefore, the rightful Imaam. Furthermore, Bakr and his followers are faasiqs for boycotting the Musjid and performing their Salaat in a house.

Q. A certain Muslim lawyer who read your article on lawyers' fees took offence and claims that a lawyer is allowed to charge fees for giving advice. He says that the Ulama are allowed to be paid when they teach Deen to the children and doctors are allowed to charge when they are consulted for advice. Lawyers are therefore entitled to charge for their time taken up by the client when advice is being given. Please comment.

A. The lawyer taking offence is quite expected and understandable. However,

rulings have to be given in terms of the Shariah. The opinion of the lawyer has no share in the formulation of Deeni verdicts. A Madrasah teacher is paid for teaching Deen to the children, but an Aalim is not paid for delivering Deeni lectures nor is he paid for giving Deeni advice on other aspects of life. The Ulama have Shar'i committees which decide cases and give advice on marital problems and other affairs, but they do not charge fees nor are they allowed to charge fees. Initially, it was not permissible to charge fees or pay wages to even Ustaads who impart Deeni knowledge to Madrasah children. However, the Ulama-e-Muta-akh-khireen has issued the Fatwa of permissibility on the basis of the principles of the Shariah. This permissibility is occasioned by a special need. Due to weakness of Imaan and lack of tawakkul (Trust in Allah), Deeni Ustaads became fewer and fewer. There was a dearth of men of altruistic motives--men who were prepared to sacrifice their time and undergo austerity for the sake of Allah Ta'ala. As time went by, Madrasah teaching became just like a mundane profession, i.e. a means of earning a livelihood. Due to the acute scarcity of Deeni Ustaads who were prepared to teach purely for the sake of Allah and not for monetary gain, the Ummah was faced with a grave crisis. If Deeni Ustaads were not available, the Islamic knowledge of the children will suffer. Along with this, their Imaan will suffer. To overcome this situation, The illustrious Fuqaha issued their Fatwa of permissibility of paying men to teach in Madrasahs. Should a time ever dawn on the Ummah when sincere and selfless Ustaads prepared to teach for the sake of only Allah are found, then the original Fatwa of prohibition will revert. The measure of paying Ustaads to teach in the Madaaris is, therefore, an emergency measure and it will operate as long as the emergency endures.

Doctors are paid for their physical acts of examination and methods of treatment and medicine, not for giving advice. It is acknowledged that doctors are being paid for giving medical advice to patients, but this is not according to the Shariah. We are obliged to pay them on account of a similar emergency as explained above. Where will one find a doctor who is prepared to give medical advice free--for the sake of Allah Ta'ala? Our friend, the lawyer has no understanding of the Shariah, hence he has taken umbrage. It should be remembered that we did not claim that all lawyer's fees are haraam. Certain types of fees are haraam. A doctor too is not allowed to do a haraam act and charge therefore, e.g. it is not permissible for him to sterilize a patient for no valid Shar'i reason. If he does, he sins. And, if he charges for the sinful act, he compounds his crime. The lawyer should not endeavour to obtain a ruling of permissibility by comparing his giving of advice to the doctor's giving of advice, for both acts are wrong, i.e. it is not permissible to charge for any advice. Rather, he should liken his giving of advice to the Ulama who give advice free. Lawyers, especially Muslim lawyers, are quick to jump on the Wagon of the Deen for aggrandizement purposes. They seek to put across to the community that they are leaders and dedicated to the affairs of the community. But, in all truth, lawyers in

constitute the most parasitic group in a community. There is no profession which drains the community and sucks the blood of poor and hard-pressed clients like the legal profession. Muslim lawyers crave to be leaders. They should at least act a bit like leaders. Let them sacrifice some of their time giving free legal advice. A lawyer is the most despised and the most hated member of a community. Ask anyone who had the misfortune to sit in consultation with a lawyer in a lawyer's office.

Q. Chu-Bops is an imported brand of chewing gum. Is this chewing gum also haraam?

A. We have made enquiries. The manufacturers assure us that their chewing gum (viz., Chu-Bops) contains only vegetable ingredients. Chu-Bops chewing gum is therefore halaal.

Q. Is it permissible to hang on the walls in houses picture frames of Qur'aanic aayats? Qur'aanic aayats are also printed on stickers which are stuck onto mirrors.

A. If the purpose of hanging up Qur'aanic aayaat is to gain barkat, then it is permissible. If the purpose is merely adornment, then it is not permissible. The purpose of the Qur'aan Shareef is not adornment or to be used as an ornament. Similarly, it is not at all permissible to print Qur'aanic aayaat on calendars nor is it permissible to purchase such calendars.

Q. I have been told to perform the two raka'ts Nafl after Witr, sitting. Is this correct?

A. If one performs Nafl Salaat sitting without valid reason, the thawaab is reduced by half. This applies to the two raka'ts Nafl after the Witr as well. The correct way is to stand and perform these two raka'ts.

Q. Fees by lawyers are haraam. Is this also true of fees derived by accountants or auditors who draw up books?

A. Not all fees of lawyers are haraam. The fees of accountants are not the same as the haraam fees of lawyers. Accountants' fees are permissible. They charge for work done and are classified in the Shariah under the category of transactions known as "Ajeer-e-Mushtarak"

Q. Do discharges by a woman during pregnancy affect the cleanliness (tahaarat) of her clothing?

A. Discharges by a woman during pregnancy are impure. The clothing on which such impurity falls also becomes impure (najis). However, it is not necessary to wash the whole garment. Only the affected part may be washed.

Q. Is it permissible to use body lotions?

A. Lotions manufactured in these times contain alcohol. It is not permissible to use such lotions.

Q. Is it permissible to take up the post of a magistrate under a non-Muslim administration?

A. It is not permissible for a Muslim to dispense "justice" in terms of kufr law. A magistrate functioning under kaafir law will be constrained to violate the Shariah at every turn. It is, therefore, not permissible to take up such an appointment. The great Fuqaha of Islam had refused to take up such positions in even Darul Islam when the Muslim rulers requested them.

Q. What should the reciter of the Qur'aan do when the Athaan commences while he is making tilaawat?

A. If he happens to be in the Musjid, he may continue the tilaawat. If at home, To Page 10

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SHI'I Fabricators

Among the worst accusations which the Shi'i priests level against Hadhrat Umar (radhiallahu anhu) is the charge that he interpolated in the Qur'aan Shareef. On the basis of this slander against Hadhrat Umar (radhiallahu anhu), the Shiahs believe that the Qur'aan which we have now is not the authentic Qur'aan. The true Qur'aan, according to official Shi'i belief, will be brought by Imaam Mehdi when he appears from his cave of concealment according to Shi'i fabrication.

The high ranking Shiah priest, Mullah Baqir Majlisi of the 10th century of the Hijri era and regarded by the Shiahs as "Khaatamul Muhadditheen", writes in his book, Zaadul Ma'aad, about Hadhra Umar:

"... There will be one idol among the munafiqeen, who will be the leader of the hypocrites. He (i.e. Hadhrat Umar) will have the whip of oppression and injustice in his hand; he will debar people from the truth; he will alter the Qur'aan of Allah and will change my (i.e. Rasulullah's) Sunnah. ..."

From this piece of fabricated falsehood it will be abundantly clear that the Shiah religion rejects the authenticity of the Qur'aan Shareef since the main compilers of the Qur'aan in its present form were the three illustrious Khulafa, viz., Abu Bakr, Umar and Uthmaan (radhiallahu anhum). And, according to Shi'ism, these three noble Representatives of Rasulullah (sallallahu alayhi wasallam) along with the entire Ummah of Sahaabah became murtad and kaafir after the demise of Rasulullah (sallallahu alayhi wasallam)--Nauthubillaah! Declaring this venomous lie, the Shi'i book of theology, Furoo' Kaafi states in Volume 3 on page 115:

"After (the demise of) Nabi (sallallahu alayhi wasallam), all people (i.e. the Sahaabah) became murtads, excepting three. ..."

Muslims should not allow themselves to be deluded by the slogans of the Shi'i priests. Such slogans are motivated by a lust for political power. In his futile attempts to seek fulfilment of his dreams to rule the World of Islam, Khomeini strives to lure and dupe Sunni Muslims into his camp, for he is fully aware of the fact that minus Sunnis there is no Ummah, no Islam and no Islamic history. All Muslim lands barring Iran, are Sunni lands. Without Shiah, Islam exists, since Shi'ism is a religion at variance with Islam. But, without Sunnis there is no Islam, for the only true Islam is the Deen followed by the Ahle Sunnah Wal Jama' Khomeini understands this much, hence he seeks to woo the Ahle Sunnah by means of his hollow and insincere slogans of "No SHI'ISM and no SUNNI'ISM. But this slogan is raised under cover of the confounded Shiah doctrine of **Taqyah** (holy fraud and holy hypocrisy).

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ABOUT THE PIG'S HEAD

The officials of the Musjid should understand that a Musjid is the House of Allah. Therefore, the Musjid and its buildings annexed to it should not be used for kufr political gatherings at which communists and atheists attend. In so doing, the officials invite desecration of the Musjid. The Musjid and our Deen, Islam have no association with the evil politics of the kuffaar. Islam must not be misused for achieving the fulfilment of the lowly motives of those who lack proper understanding of Islam--like most Musjid officials and trustees of today. The Musjid is there for **Salaat**, not kufr politics.

TAQYAH

The following quotation cited from Usoole-Kaafi, probably the highest and most authoritative Shiah book on Shiah religion, reveals the evil of the Shiah doctrine of **Taqyah (Holy Hypocrisy and deception)** which allows Shiahs to conceal their true beliefs and attitudes in order to lure others in their despicable snares of kufr:

"Certainly you are established on such a religion that whoever conceals it, Allah will bestow dignity on him and whoever publicizes it, Allah will disgrace him."

It is therefore a simple and a holy matter for Khomeini and his priests to conceal their true beliefs and attitudes from the Ahle Sunnah under cover of the false slogan, "No Shi'ism and no Sunni'ism." May Allah Ta'ala eliminate these villifiers of the Sahaabah. Shi'ism is worse than Qadianism, for it cloaks all its beliefs of kufr under the doctrine of holy fraud, **Taqyah**.

COCA COLA

In view of numerous enquiries received from Muslims all over the country regarding the alleged alcohol content in the soft drink, Coca Cola, the Majlis made an inspection of the plant in Port Elizabeth which bottles Coca Cola and Sparletta. Thus far, our investigations have established that alcohol is certainly used in the concentrates or essences from which Coca Cola, Sparletta and other minerals are manufactured.

Since the **concentrates** are prepared by another firm, we endeavoured to make an inspection of the plant preparing the concentrates. A senior official of the plant initially expressed his ready co-operation and was seemingly keen to show us how the concentrates are prepared. However, after two or three days, he reneged from his promise on the grounds that his company was sworn to secrecy to Sparletta. Our investigations are continuing and, Insha'Allah, we shall soon establish the actual contents of the concentrates which we can even now safely say are pure **liquor**.

In view of these facts, Muslims should abstain from consuming Coca Cola and all other soft drinks since all soft drinks are manufactured from the concentrates. Once we have concluded our investigations, Insha'Allah, we shall issue a full statement on this matter.

YOU LOSE NOTHING

Muslims should realize that in abstaining from soft drinks, nothing is lost. On the contrary, one's health will considerably improve by abstaining from minerals. At the same time there will be a saving of money which may be diverted to the Path Allah. It is rumoured that a certain soft drink manufacturer contributes to Israel a certain sum of money on every bottle of mineral it sells. There is, therefore, absolutely no need for Muslims to consume soft drinks processed industrially. It does not require any mujahadah (striving) or sacrifice to abstain from the destructive luxury of soft drinks manufactured by the kuffaar.

O People of Imaan! Enter into Islam in entirety and do not follow in the footsteps of shaitaan. (Qur'aan)

DESECRATION

of the Qur'àn

Non-Muslim printing houses in Durban are becoming more brazen by the day in their desecration of the Qur'aan Shareef. But, the worst culprits are the Muslim clients who make it possible for these kuffaar to dishonour the sacred aayaat of the Qur'aan Shareef.

Calendars with Qur'aanic inscriptions, the Names of Allah Ta'ala and Rasulullah (sallallahu alayhi wasallam) have been discovered in the Cape at non-Muslim shops, houses and even in bars. Such calendars are usually discarded when their purpose has been served. Consequently, calendars with Qur'aanic inscriptions have been found laying in dirt bins and in the streets.

All such calendars found, were printed by kuffaar printing firms in Durban, Natal. And, worst, all such calendars were sold to Muslims and non-Muslims alike by Muslim agents of the kuffaar printing houses.

Indeed, we have sunk to a deplorable level of spiritual degeneration to condone such sacrilege of the Qur'aan Majeed. It is obligatory for Muslims to aid in the endeavour to eradicate this dastardly practice. Muslim businessmen can assist considerably in rectifying the position. In fact, it is the Muslim businessman who makes it possible for this sacrilege of the Qur'aan Shareef. It is incumbent on Muslim businessmen to refrain from purchasing calendars from all non-Muslim printing houses in Durban. In the past we have taken up the matter with certain printing firms in Durban, but it seems that these firms are not concerned, and cannot be concerned, with the sacrilege which they are perpetrating against the Qur'aan Shareef. It is, therefore, incumbent that Muslims refuse to order any calendars from these firms until such time that they give an undertaking of ceasing this vile practice of making despicable commercial use of our Sacred Qur'aan.

Muslims who remain indifferent to this Call, will have to answer unto Allah Ta'ala on the Day of Qiyaamah, for they will then be aiding in the commission of disrespect and dishonour to the Qur'aan Shareef.

MELROSE CHEESE

The Muslim public is hereby notified that all cheeses manufactured by MELROSE FOODS (PTY) LTD are HARAAM. Muslims are, therefore, not permitted by the Shariah to consume Melrose cheeses. In a letter to the Mujlisul Ulama, Melrose Foods states:

"At present, casein precipitated by both plant and animal rennet is used."

APPLETISER

A number of Muslims enquired from us regarding the permissibility of consuming Appletiser juice. In response to enquiries, the manufacturers of Appletiser declared: **"There is not, nor ever has been, nor ever will be any alcohol at all in Appletiser. Appletiser Sparkling Grape is totally alcohol-free."**

Since Appletiser is a pure fruit juice according to its bottlers, it is halaal for Muslim consumption.

ELITE CHEESE

The only HALAAL cheese presently available in South Africa is **"ELITE"** cheese which does not contain animal rennet.

QABAR PUJARI SHIRK

Every Muslim, no matter how ignorant of the teachings of Islam he may be, knows that three things never formed part of Islam. In fact, Islam is very conspicuous with the absence of these three evils, viz., shirk (worshipping idols and beings other than Allah Ta'ala), wine and pork. Here we shall discuss the worst of these three evils, viz., **shirk**. In our time the greatest fitnah of shirk is the shirk of **Qabar Puja** or **Grave-Worship**. The sect of Qabar Pujaaris (grave-worshippers) are technically known as the Ahle-Bid'ah. Although there are various forms of bid'ah (innovation), the worst form of bid'ah is a bid'ah which comprises of shirk (polytheism)--belief in created beings as gods and worshipping such beings--since shirk hits at the very roots of Islam, viz., Tauheed. Without Tauheed there is no Islam.

In South Africa the Qabar Pujaaris are making frantic efforts to introduce and perpetuate their acts of grave-worship. In their schemes to achieve their pernicious goal, they attempt to dupe unwary Muslims with their slogan of Hubbe Rasool (Love for Rasulullah--sallallahu alayhi wasallam). In reality, this slogan is a smokescreen under which practices of shirk and kufr are slowly and subtly introduced. Muslims should, therefore, be exceptionally cautious and beware of the tricks and traps of the Qabar Pujaaris. It is not difficult to recognize who the Qabar Pujaaris are. Among their main and salient practices are the following acts of shirk:

* **Making Sajdah (prostrating) to the graves of the Auliya.** Like Salaat is Fardh in Islam, so is Sajdah to the graves compulsory in the religion of the Qabar Pujaaris.

* **Making Tawaaf of the graves.** Tawaaf or circumambulation is permissible in Islam for only the Ka'bah Shareef. But, according to the teachings of the Qabar Pujaaris, tawaaf is necessary for the graves of the Auliya.

* **Spreading chaadars (bedding) on the graves.** One of the most important practices of the Ahle-Bid'ah-Qabar Pujaari sect is the spreading of bed-sheets and bed-spreads on the graves of the Auliya.

Some of the main features of the Qabar Pujaari sect have been stated above. Besides their acts of practical shirk, they subscribe to beliefs of shirk as well. Among their shirki beliefs are:

* **That Allah Ta'ala shares His Qudrat (Power) with created beings.** Thus the Qabar Pujaaris pray to the saints lying in the graves. They direct their duas to the saints in the graves instead of to Allah Ta'ala. They ask the saints in the graves to bestow children, wealth, etc. to them.

* **That Rasulullah (sallallahu alayhi wasallam) is Omnipresent.** The grave-worshippers teach that like Allah Ta'ala is here, there and everywhere at one and the same time, so too is Rasulullah (sallallahu alayhi wasallam) omnipresent.

* **That Ilmul Ghaib (Knowledge of the Unseen) is not the attribute belonging exclusively to Allah Ta'ala.** It is their belief that Rasulullah (sallallahu alayhi wasallam) shares with Allah Ta'ala in this exclusive attribute of Allah Ta'ala.

An unbiased observer will not fail to notice the similarity between the religious rites of worship of the Ahle-Bid'ah/Qabar Pujaari sect and the rites of shirki religions such as Hinduism and Bhuddism. Incense-burning, preparing food for the dead, bowing to the graves, kissing the toes of spiritual guides (who are in reality wolves in sheep-skins), kissing the graves, falling on the graves in a show of grief, religious festivals such as urs marked with frivolities and evil acts, etc. are all part of the Qabar Pujaari religion. Islam never taught such vile practices. The Islam of the Sahaabah is a pure and simple Deen--a Deen devoid of the hotch-potch of shirki beliefs and rituals borrowed by the Qabar Pujaaris from the other religions of shirk. It is, therefore, of utmost importance that Muslims refrain from participation in the gatherings and festivals of the Qabar Pujaaris.

QABAR PUJARI STUNT

The molvies and leaders of the Qabar Pujaari sect are well-known for their "religious" tricks and stunts designed to fleece the public of money under the hollow slogan of "Hubbe Rasool--Love of Rasulullah(sallallahu alayhi wasallam)". One particular Qabar Pujaari molvi in Durban is notorious for his chameleon tactics. When he requires funds, e.g. for extending his Mosque, then he considers it expedient to preach lessons of unity, pleading the unity of Tablighis, Bareillis and Deobandis. He piously then pulls the wool over the eyes of the gullible and sincere Muslims. Muslims contribute then to his project. The bulk of the money with which he extended his Mosque has been derived from those Muslims whom the Qabar Pujaaris dub as Tablighi Kaafir and Deobandi Kaafirs.

After having achieved his evil design of sucking money out of the "Tablighi Kaafirs" and "Deobandi Kaafirs", this notorious character forgets his preachings and pleadings of unity and brotherhood. He changes colour and exhibits his true colour of Qabar Puja. He then again embarks on his proclamations of kufr, branding Tablighis and Deobandis as "Kaafirs", conveniently overlooking the fact that he has mainly used money derived from such

"kaafirs" in the extension of his Mosque.

Such deceitful ways clearly indicate the evil motives of the Qabar Pujaari molvies. The desire for ill-gotten money preponderate their mentalities. It will, therefore, be correct to describe them with the apt title of Money-Pujaaris as well since their acts of grave-worship are schemed to ensnare innocent people and fleece them of money once they have fallen in the clutches of the Qabar Pujaari and Money-Pujaari spiritual guides. These guides seek to mislead the public by publicizing themselves as members of the Qaderiy yah Sufi Order. But in all truth, they have no affinity with the Qaderiyyah Sufi Silsalah. Their affinity is with money and they employ acts of grave-worship for this purpose.

HONOURING A BID'ATI
Rasulullah (sallallahu alayhi wasallam) said:
"One who honours a bid'ati aids in the destruction of the foundations of Islam."

A TERRIBLE PUNISHMENT
 A terrible calamity which befalls the grave-worshipping bid'atis, is the diversion of their faces from the Qiblah after their burial. They are the opponents of the Sunnah.

MONEY PUJARIS

Of recent, the leaders of the Qabar Pujaari sect are showing an affinity for the Shiah. In this new move they are being guided by their evil motive of monetary gain. It is indeed ironical that those who are so vociferous in the slogan of Hubbe Rasool (Love for the Rasool) should turn towards the Shiah. Shiah are the arch-enemies of Rasulullah (sallallahu alayhi wasallam). The very religion of the Shiah is reared on the foundation of hatred for the Sahaabah.

The Sahaabah were the beloved followers of Rasulullah (sallallahu alayhi wasallam). The Qur'aan Shareef speaks glowingly of the Sahaabah. Rasulullah (sallallahu alayhi wasallam) said:

"Whoever loves the Sahaabah, does so because of my love and whoever hates the Sahaabah, does so because of my hatred (because they hate me)."

An integral part of the concept of "Hubbe Rasool" is to have love for the Sahaabah of Nabi-e-Kareem (sallallahu alayhi wasallam). But the Shiah are averse to the Sahaabah. They brand the Sahaabah as murtads and kaafirs. How is it then possible for the claimants of the doctrine of "Hubbe Rasool" to endeavour to strike a link with the Shiah? The conclusion is clear. The Qabar Pujaaris are making conciliatory overtures to the Shiah in the hope of obtaining funds from the embassies of Iran which are engaged in massive propaganda schemes to hoist Khomeini as the saviour of the Ummah.

CLING TO THE

THE SUNNAH!

Fitnah and fasaad in great measure are being spread by the Qabar Pujaaris and the Shiah. Both groups are opposed to the Sunnah. Both groups practise rites of Qabar Puja (grave-worship). Both groups have similar shirki festivals and float processions. The safety of the Imaan of Muslims rests on the QUR'AAN AND THE SUNNAH. When these groups attempt to lure you, seek refuge in the Qur'aan and the Sunnah. Do not be misled by their long and philosophical explanation of their acts of shirk and grave-worship. Try to ascertain what the Qur'aan and the Sunnah say. A Muslim believes in Tauheed and his practical life is governed by the Qur'aan and the Sunnah. For Muslims, the Qur'aan and the Sunnah suffice.

THE QUR'AAN & THE SUNNAH

Rasulullah (sallallahu alayhi wasallam) said: "I have left after me two things. As long as you adhere to these, you will not stray. These two things are: **THE QUR'AAN AND THE SUNNAH.**"

BID'AH

In the Hadith of Rasulullah (sallallahu alayhi wasallam) it is mentioned that on the Day of Qiyaamah when Rasulullah (sallallahu alayhi wasallam) will be gathering, comforting and giving water to the Ahle Sunnah at Haudhe Kauthar (the Fountain in Qiyaamah), the Ahle Bid'ah will attempt to be taken under the protection of Rasulullah (sallallahu alayhi wasallam). The Malaikah will buffet them away. Rasulullah (sallallahu alayhi wasallam) will remonstrate saying that these people are of my Ummah. The Malaikah will inform Nabi (sallallahu alayhi wasallam) of their bid'ah. Thus, the Ahle Bid'ah will be driven away from Haudhe Kauthar. Allah protect us. Beware of Qabar Puja.

SHI'I

HYPOCRISY

The Ulama of Lenasia, Johannesburg have compiled a Madrasah text book in which mention of some evil beliefs of the Shiah was made. "Al-Tawhid" a Shiah publication in Tehran refuted the claims made by the Ulama of Lenasia. We shall examine their refutation in this article and show up their falsehood based on their evil doctrine of **Taqiyah** (holy hypocrisy).

The editor of Al-Tawhid claims that the Shiah revere Aishah (radhiallahu anha); that they do not slander Hadhrat Aishah; that those who are making this claim are uttering lies against the Shiah. Let us refresh the memory of the editor of Al-Tawhid with the following statements made by the leading Shiah priest, Muttahiri in the Tehran Times:

"Now that we see Ali, and Ammaar, Uways al-Qarani and others face to face with Aishah and az-Zubayr and Talhah, we do not feel any hesitation, for we see the second group as people with the look of criminals, that is, the effects of evil and treachery are evident on their faces; and when we look at their faces and their treacherous characters we guess that they are people of the Fire."

(TEHRAN TIMES, 25th August, 1982)

From the above vile remarks made by one of Khomeini's leading Shi'i theologians, it will be evident that the Shiah religion describes Hadhrat Aishah Siddiqah (radhiallahu anha), the beloved wife of Rasulullah (sallallahu alayhi wasallam) as a criminal, evil, treacherous and among the people of Jahannum--Nauthubillaah! But, Rasulullah (sallallahu alayhi wasallam) warned:

"Do not hurt me regarding Aishah."

(Bukhaari and Muslim)

"The superiority of Aishah over women is like the superiority of thareed [a kind of food] over all food."

(Muslim)

"O Aishah! Jibraeel recites Salaam upon you."

(Muslim)

Let us further apprise him of the claim and slander of one of the highest Shiah authorities, viz., Mullah Baqir Majlisi who states in his book, Hayaatul Quloob:

"Aishah and Hafsah administered poison to Rasulullah (sallallahu alayhi wasallam) and thus martyred him."

"Thus these two male munaafiqs (i.e. Hadhrat Abu Bakr and Hadhrat Umar) and these two female munaafiqs (i.e. Hadhrat Aishah and Hadhrat Hafsah) unanimously conspired to give Rasulullah poison. In this way they martyred him."

Khomeini, the most recent authority of Shi'ism highly praised the writings and works of the aforementioned Mullah Baqir and recommends his works for study. We suggest that the editor of Al-Tawhid gets in touch with Khomeini to sort out the contradictions. But, in that case Khomeini will advise the simple solution of **Taqya** (Holy Hypocrisy) to escape these real and factual charges.

In his book, Haqqul Yaqeen, the Shi'i priest and authority who is described as "Khaatamul Muhadditheen" by the Shiah, writes:

"When the Mahdi appears, he will restore Aishah to life and he will mete out the Hadd punishment (of flogging) to her."

The author of Haqqul Yaqeen is the same Mullah Baqir mentioned above, who is regarded as one of the highest authorities of Shi'ism by the Shiah.

There is not the slightest doubt in the fact that the Shiah believe and propagate the following evils regarding Hadhrat Aishah (radhiallahu anha):

* That she committed adultery. (Nauthubillaah!).

* That she was a munaafiqah (hypocrite).

* That she murdered Rasulullah (sallallahu alayhi wasallam) by administering poison to him.

In spite of these official teachings of Shi'ism, Al-Tawhid takes refuge in the doctrine of **Taqyah** and innocently and hypocritically protests that the Shiah revere Hadhrat Aishah (radhiallahu anha) just as the Ahle Sunnah respect, honour and love her. The whole confounded religion of Shi'ism slinks and hides in the evil doctrine of **Taqyah**.

The editor of Al-Tawhid then advances the following lie:

"All the Imamiyyah Shia scholars have unanimously asserted that the present Qur'an is complete to the word. There has occurred no alteration or deletion in the words of the Qur'aanic text."

Again, this claim is based on the doctrine of **Taqyah** which permits and advocates the concealment of the true Shiah beliefs. The following references cited from the authoritative Shiah books of theology will give the lie to Al-Tawhid's claim.

* Usool-e-Kaafi is a famous and top-ranking kitaab in the Shi'i religion. In this Kitaab it is stated:

"Whoever claims that he has compiled the Qur'aan as it was revealed, is a liar. No one compiled it and no one learnt it as it was revealed, except Ali Bin Abi Talib and the Imaams after him."

(Usool-e-Kaafi page 139)

* Allaamah Noori Tabresi, a very great Shiah theologian states in his kitaab, Faslul Khitaab:

"The fourth point (to prove that the Qur'an has been altered) is special narrations which clearly indicate or imply that the Qur'aan is like the Taurah and the Injeel in relation to interpolation and alteration in it.. (Such special narrations) indicate that the munafiqeen (referring to Hadhrat Abu Bakr and Umar) who hoisted themselves on the Ummah followed the same path as the Bani Israeel regarding alteration in the Qur'aan. This is independent proof for our claim (of change in the Qur'aan)."

(Faslul Khitaab page 70)

These two quotations will suffice to show that the Shiah believe that the present Qur'aan is not the true Qur'aan. According to Shi'i belief (and we mean the Ithna Ashri sect of which Khomeini is the leader today) the true Qur'aan was written by Hadhrat Ali. This was then concealed from the other Sahaabah, and presently that Qur'aan is in the possession of Imaam Mahdi who is hiding in some cave and will appear with it one day. Insha'Allah, this subject will be explained in detail with all the available references from official Shi'i books of theology.

In the Shiah world, right from the inception of Shi'ism to this day, there were only FOUR Shi'i theologians who asserted that the Qur'aan has not been interpolated. Besides this negligible dissent, there has been complete unanimity among the Shiah that the Qur'aan has been altered since it was compiled by Hadhrat Abu Bakr, Umar and Uthmaan who all were murtads and kaafirs (Nauthubillaah!) according to Shi'i teaching.

The editor of Al-Tawhid advises:

"As a first step we should acquaint ourselves with the Qur'aan and the Sunnah as conveyed by the Shia and the Sunni texts of Hadith. Then only we can have

some idea about what to believe and what not to believe."

It is now incumbent on the editor of Al-Tawhid to acquaint himself with such Shia texts to ascertain for himself what the Shiah authorities preach regarding the Qur'aan, the Sahaabah in general and Hadhrat Abu Bakr, Umar and Aishah in particular. Let him refer to the Shiah books of the great Shiah authority, their Khaatamul Muhadditheen, Baqir and their great Allaamah Noori Tabresi. Let him refer to the great Shiah books of theology, viz., Usool-e-Kaafi, Haqqul Yaqeen, Hayaatul Quloob, Faslul Khitaab and others. Let him refer to Khomeini's Kashful Asraar and ascertain the truth of the Sunni charges against Shi'ism. If he is in fact aware of the actual Shiah beliefs, but is employing the evil doctrine of **Taqyah** to conceal these, then let him know that neither can he or Khomeini or all the Shi'i priests pull wool over the eyes of the Ahle Sunnah. Each and every kufr belief and vile concept of the Shi'i priests will be thoroughly exposed and their doctrine of **Taqyah** thoroughly exploded so that the Shi'i propaganda emanating from Tehran and fanned out by the various Iraani embassies be rendered ineffective in so far as the Ahle Sunnah is concerned.

SUPERIORITY OF SHI'I IMAAMS?

In his book, Al-Hukoomatul Islaamiyyah, Khomeini declares:

"Among the fundamental beliefs of our religion (Shi'ism) is the belief that our Imaams have such ranks which neither a close (i.e. close to Allah) Angel nor a Nabi Mursal can attain." (Page 52)

In the book, Writings and Declarations of Khomeini, Khomeini states:

"It is one of the essential beliefs of our Shi'i school that no one can attain the spiritual status of the Imaam, not even the cherubim or the prophets."

KHOMEINI ON HADHRAT ABU BAKR

"A certain person asked the Caliph [Abu Bakr] a point of law and he was unable to answer; he was therefore unfit for the position of a leader and successor to the Prophet. Or again, a certain act be performed was contrary to the laws of Islam; hence he was unworthy of his high post."

(Writings and Declarations of Khomeini)

KHOMEINI ON ABU HURAIRAH

"Abu Hurairah was one of the fuqaha, but God knows what judgments he falsified for Muawiyah and others like him, and what damage he inflicted upon Islam. But when a faqih like Abu Hurairah or a judge like Shurayh joins such a government, he improves its standing while besmirching the reputation of Islam."

(Writings and Declarations of Khomeini)

SHI'ISM ACCUSES THE TEACHING OF RASULULLAH OF IMPERFECTION

The Shi'i priest, Baqir Sadr casts the following aspersion of kufr against Rasulullah (sallallahu alayhi wasallam):

"Everything that has gone before proves that the instructions given by the Prophet [S] to the Muhajirun and the Ansar did not reach a level which would have been necessitated by the conscious, intellectual and political preparation required to guide the future path of the Da'wa and the process of change which had been instigated by the Prophet[S]."

KHOMEINI AND SHI'I IMAAMS

On page 52 of his book, Al-Hukumatul Islamiyyah, Khomeini states that the power and control of the Shi'i Imaams extend over every atom in the universe. Thus, Shi'ism confers godhood on its Imaams.

MUSICAL INSTRUMENTS

Modernists and Qabar Pujaaris (grave-worshippers) attempt to legalize music on the basis of some ecstatic indulgences and utterances of some Sufiyah. However, such acts of ecstasy of the Sufiyah do not constitute the Shariah. Every act and utterance will be weighed on the scale of the Shariah. Acts which conform to the Shariah will be accepted while acts in violation of the Shariah will be rejected, no matter who commits such acts. Regarding music, Rasulullah (sallallahu alayhi wasallam) said: "I have been sent to destroy musical instruments."

"Verily, Allah sent me as a Rahmat for the worlds and a guide for the worlds. My Rabb has commanded me to destroy musical instruments."

On the basis of the Qur'aan and the Sunnah, the Fuqaha (Jurists) of Islam announced the following verdict:

"Musical instruments are haraam according to the unanimous opinion of the Fuqaha of all the lands." (Baghawi)

All arguments, therefore, in favour of music and musical instruments are baatil and the figments of the lowly nafs of the Ahl-e-Baatil--the Qabar Pujaaris who desire their haraam qawwaali and the modernists who desire their pop and other forms of music of the kuffaar.

WHEN HEARING SEVERAL ATHAANS

In places where there are several Musjids in close proximity, the Athaan of the different Musjids is heard simultaneously or at short intervals. In such cases it is necessary to reply to the first Athaan. Replying to the other Athaans is afdhal (meritorious).

ATHAAN BY TAPE RECORDERS

It has been reported that in some places the Athaan is not recited by a Muath-thin, but a tape-recording of the Athaan is switched on in front of the microphone. This form of Athaan is not valid. It is sinful to do so. It is incumbent that the Athaan be given by a Muslim.

WATER FOR THE DYING

It is Mustahab (an act of thawaab) to give some water to a dying person. Thirst overwhelms the dying man, hence the Fuqahaa have said that giving water to the dying person is an act of thawaab. It also was the practice of the Sahaabah to give water to those dying on the battlefield.

On the occasion of death, shaitaan comes to the dying one with a glass of cold water and says to him:

"Say that there is no god other than myself and I shall give you this water." May Allah Ta'ala protect us from the traps of shaitaan.

TRANSFERRING THE MAYYIT

It has become a practice to transport the mayyit from one town to another for burial. This is not permissible. A Muslim should be buried in the place where he had died. No beneficial purpose is served by transferring the mayyit from one place to another. The only result of such transference is the Wrath of Allah Ta'ala.

Similarly, it is not permissible to exhume bodies or skeletons. Should a grave be opened accidentally and only bones are discovered, it is not permissible to remove the bones from that place. They should be reburied in the same spot.

BLANKETS IN GRAVES

In some places it has been seen that blankets are placed in the graves when burying the dead. Besides this being wasteful, it is not permissible to do so.

QUR'ANIC CLASSES

The name of Imaam Ghazaali (rahmatullah alayh) is well-known to Muslims. Even modernists cite him and acknowledge him as an authority in the Shariah. The following advice of Imaam Ghazaali (rahmatullah alayh) will greatly benefit those laymen who engage in Qur'aanic classes, interpreting the Qur'aan without possessing the requisite Shar'i qualifications:

"It is the incumbent duty of the general public to believe and follow Islam and engage in their acts of Ibaadat and their means of livelihood. They should leave affairs of knowledge to the Ulama. The harm of a layman speaking about knowledge (i.e. presenting his opinions and interpretations) is greater than the harm he will cause by fornicating and stealing. Verily, a man who speaks about Allah and His Deen without possessing the correct qualifications falls in kufr without even realizing this. His similitude is like a man who cannot swim, but he jumps into the ocean."

(Ihyaaul Uloom)

Those participating in Qur'aanic classes conducted by non-Ulama should realize that they are doing so at the peril of effacing their Imaan.

A SIGN OF QIYAAMAH

Among the signs of Qiyaamah is the appointment of juhala (ignoramus) as leaders. In this regard Rasulullah (sallallahu alayhi wasallam) said:

"People will appoint their ignoramus as leaders. They will present questions to them. The ignoramus will issue fatwa without knowledge. Thus, they will be astray and lead (others) astray."

Knowledge

The illustrious Tabi-ee, Hadhrat Imaam Auzaai (rahmatullah alayh) said:

"Knowledge is that which has been narrated from the Sahaabah. What has not come from them is not Ilm."

(Jaami Bayaanul Ilm)

Hadhrat Allaamah Sha'raani (rahmatullah alayh) said:

"Cling firmly to the narrations of the Sahaabah and discard with aversion what people tell you of their opinion."

(Jaami Bayaanul Ilm)

QASR SALAAT

It is obligatory on the Musaafir (traveller) to perform Qasr Salaat according to the Hanafi Math-hab. Qasr is to perform two raka'ts Fardh Salaat instead of four raka'ts. Qasr is applicable to the Fardh of Zuhr, Asr and Isha. If the Imaam happens to be a musaafir, he should terminate his Salaat after two raka'ts. The Muqtadis should then perform two rakka'ts by themselves. If the musaafir Imaam performs four raka'ts instead of two, the Salaat of the Muqtadis who followed him will not be valid since the last two raka'ts of the Imaam are Nafl. The muqtadis will have to repeat their Salaat in this case.

QUNOOT IN WITR

If instead of reciting Dua Qunoot in the third raka't of Witr, the musalli goes into ruku, he should not return to recite Qunoot. He should continue with his Salaat and make Sajdah Sahw at the end of the Salaat. If he returned and recited Qunoot, it will be incorrect. Nevertheless, the Salaat will be proper by rendering Sajdah Sahw.

WHAT TO DO AT THE TIME OF MAUT

At the time of sakraat (throes of death), recite Surah Yaaseen at the side of the dying person. This lightens the pangs of death.

When the rooh (soul) is about to depart, lay the dying person on his/her right side facing the Qiblah if this does not cause pain and difficulty to the person. It is permissible to leave the person lying on his/her back as well. Stretch the feet towards the Qiblah and place some pillows under the head so that he/she faces the Qiblah.

Sit near to the dying person and recite the Kalimah clearly and audibly so that he hears the recitation and recites the Kalimah. Do not instruct the dying person to recite the Kalimah. Once the dying person has recited the Kalimah everyone should maintain silence. Should he engage in any worldly talk after having recited the Kalimah, then those present should renew their loud recitation of the Kalimah to induce the dying one to again recite the Kalimah. It is not necessary that he repeats the Kalimah over and over again until the very last moment of his life. The aim is that the Kalimah be his final statement. Hence, when he has recited it, maintain silence thereafter.

When his breath is routed, i.e. he breathes in heavy and quick gasps; his legs become limp; his nose becomes slightly bent and his temples sag, then know that Maut has arrived. At this stage recite the Kalimah loudly and repeatedly.

Do not discuss worldly matters in the presence of the dying person. This is his time of departure from this earthly abode. Worldly talk may divert his mind from Allah Ta'ala. It is indeed highly detrimental for the dying person to usher into his presence his wife and children at such a delicate time. In doing so, one does not sympathise with the dying one. It is, therefore, adviseable that some Deeni concious and intelligent persons be present when a person is about to die.

If some statement of kufr emerges from his mouth while dying, do not be concerned much. Ignore it and refrain from publicizing it. Maut is an occasion of great stress and difficulty. At times the intellect is totally blurred and incapable of straight thinking. Such utterances in such conditions are overlooked by Allah Ta'ala. Ask Allah to forgive him/her.

Once the rooh has departed, set the body right. Straighten all the limbs. Tie a cloth from under the chin over the head to ensure that the mouth does not remain open. Close the eyes. Place both feet together and tie the big toes together to prevent the legs spreading open. Cover the body with a sheet. While closing the mouth and eyes, recite:

BISMILLAAHI WA ALA MILLATI RASULULLAH.

Now notify the people and hasten with the ghusl, kafan and burial. As far as possible do not delay in these duties.

Light some incense near to the body. Those in the state of janaabat and women in the state of haidh and nifaas should not come near to the mayyit. Do not recite Qur'aan Shareef while the mayyit has not yet been given ghusl. After ghusl and kafan, Tilaawat of the Qur'aan may be made near to the mayyit.

Bury the mayyit in the town where he/she died and do not transport the body to another town, for this is not permissible. And, remember that the laws of Islamic Hijab (Purdah) still apply for the mayyit.

EVIL WEDDINGS

Nikah or marriage in Islam is a holy contract full of blessings. It is a simple contract devoid of the trappings which people have woven around it. The way in which Muslim marriages are conducted nowadays is indeed cause for grief and lament. Marriages of today are shorn of all barkat and accompanied by the Wrath of Allah on account of the many transgressions attendant to weddings.

Muslims behave as if marriage is a totally mundane affair regarding which the Shariah is silent. They behave as if the Shariah gives no direction regarding this affair. Consequently a variety of major sins accompany wedding functions of Muslims in our times. At such functions all inhibitions are cast aside and the Shariah is shamelessly violated. Free intermingling of the sexes, photography, music, singing, dancing, wearing garments of pride and show, extravagance and emulation of the ways and styles of the kuffaar are among the evils which Muslims perpetrate on such a holy occasion. Yet, they wonder when such marriages flounder and turn sour very quickly.

All the evil practices which the kuffaar perpetrate regarding the bride and bridegroom have been adopted by Muslims. The most important fundamental Ibaadat of Islam, viz., Salaat is brutally neglected on wedding days by the wedding guests and the bride and the bridegroom. What else other than the Wrath of Allah could be expected?

Recently we had the great misfortune of observing a Muslim wedding being filmed by means of video. As the wedding procession was about to depart from the house to the hall of exhibition, the Muath-thin sounded the Zuhri Athaan. Allah's Caller called to the believers to heed Allah's Call and visit the House of Allah to discharge the Fardh obligation. Alas! and again Alas! The Muath-thin called and the Muslims in the procession turned their backs on the Masjid and headed towards the hall of shaitaan. Right through the Athaan announcement, the departing procession was being filmed. Indeed, Muslims have reached their lowest level of Imaani degeneration. Rasulallah (sallallahu alayhi wasallam) has clearly said that those who hear the Call of the Muath-thin, but to not answer it by coming to the Masjid, are pure munaafiqs (hypocrites). Only munaafiqs are capable of such vile transgression.

The Ulama too are to be blamed for this state of affairs. In some places even Molvies attend such haraam functions at such haraam venues. What can we then say of the general public? In fact, there are Muslim Jamaats who run Madrasahs and who hire out halls for such haraam wedding functions. Such evil money is utilized on the Madrasah and for paying the salary of Ustaads. Molvies aid and abet in these evils by giving colour to these evil functions with their presence and their lectures. It is not permissible for Ulama to attend such functions and deliver lectures there. It is the sacred duty of Molvies to boycott such haraam functions and dissociate themselves from such evils. Their lectures at such functions are futile and are merely just another item on the program to give the ceremony some religious flavour and colour. Their wa'z at these functions are merely customary and of no value. Ulama have abandoned their duty of Amr Bil Ma'roof, Nahy anil Munkar and in so doing they have destroyed the community.

Molvies who grace such haraam functions should understand that they have betrayed Imaan and Islam. They have betrayed Allah and His Rasool.

Qabar Pujari FITNAH

Any Muslim who is in doubt regarding the Bareilli Qabar Pujaari group should pose the following question to them: **Is Salaat valid behind the Imaams of the Ka'bah and Masjid-e-Nabawi?**

According to the Bareilli Qabar Pujaari sect, whose leader was Ahmad Radha Khan, Salaat behind the Imaams of the Holy Places is not valid. Hence, they order their followers to perform Salaat in Makkah individually and not behind the Imaam of the Ka'bah nor behind the Imaam of Masjid-e-Nabawi in Madinah. According to these grave-worshippers the Salaat which millions of Muslims have performed and are performing behind these Imaams of the Ka'bah and Masjid-e-Nabawi is not valid. The Bareilli grave-worshippers brand the Imaams of the Ka'bah and of Masjid-e-Nabawi as kaafir, hence Salaat behind them is not valid.

The muftis of the Qabar Pujaaris have descended further in their conspiracies of fitnah by advising their followers not to perform Salaat behind the Imaams of the Ka'bah and Masjid-e-Nabawi even if they happen to be Shaafis or Hambalis. Thus, in one fatwa, their Bareilli mufti of Karachi stated: **"And if these people (i.e. the Imaams of the Holy Places) happen to be Shaafi or Hambali then too it is not best to follow them."**

This pernicious fatwa and teachings of the Bareilli Qabar Pujaaris will sufficiently reveal to Muslims the the plots of fitnah and anarchy which the grave-worshippers of Bareilli are endeavouring to kindle among Muslims. Wherever they go, they sow the seeds of fitnah and fasaad.

Their true colours are manifested by the fact that instead of making tawaaf of the Ka'bah, they make tawaaf of the graves of the Auliya. Is this Islam? Islam dissociates itself from the kufr-mongering and shirki acts of these grave-worshippers. The chief occupation of their Ala Hazrat Ahmad Radha Khan was to proclaim the Muslims of India in particular as kaafir. Besides the Muslims of India, this Ala Hazrat of the Qabar Pujaaris have deemed it appropriate to brand even the Imaams of the Holy Places as kaafirs.

THE VALIDITY OF TALAAQ

In certain places Imaams of Musjids and judicial bodies have conveyed to Muslims that if there were no witnesses to a talaq, the divorce is not valid. This claim is baatil (false). Unlike Nikah, there is no need for witnesses in Talaq. The validity of Talaq is not dependent on the presence of witnesses. If the husband utters talaq, divorce or any word with the same meaning, the talaq comes into effect. Incompetent and uneducated Imaams and the worldly type of learned man have made many Muslims live a life of zina (adultery) by their baatil fatwas (verdicts) which are in violation of the Shariah.

LIFE-TRUST

Many Muslims of substantial financial assets create trusts which are known as "Life-time Trusts". By means of this institution estate duty and income tax is avoided. However, such trusts do not permit the immediate distribution of the mayyit's (deceased) estate in accordance with Islamic law. Even if clauses are inserted in the Trust Deed to ensure that the estate is finally distributed according to the Shariah, such distribution will occur only after some decades.

The only ostensible purpose for the creation of such trusts is the avoidance of estate duty and income tax. It is, therefore, not permissible for the testator to deprive his Islamic heirs of their right of immediate distribution because of his paternal feelings and wisdom. When man's attitude and wisdom conflict with Allah's Law, such attitudes will be discarded and not given practical expression.. It being the inalienable right of the heirs to claim immediate distribution of the mayyit's estate, the Shariah does not permit an institution which curtails or interferes with this right.

The testator should not be unduly concerned and worried about his estate after his demise. After Maut, man is in a different realm. He will be in the true life of perpetuity. He should not take into his grave the Wrath of Allah Ta'ala--Wrath which is invoked on the eve of the Meeting with Allah Ta'ala--Wrath which is invited by succumbing to a transgression which does not give even worldly benefit to the dying one. Many Muslims spend a lifetime in worship and pious acts, but at the doorstep of Maut they violate Allah's Law regarding

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H I J A A B

Modernists and anti-Hijaab (Purdah) votaries are at pains to convince us that the "veil" for concealing the faces of women in public was not in vogue during the time of Rasulallah (sallallahu alayhi wasallam), but that it was a later accretion of aristocrats. The following statements of the authorities of the Shariah refute the fallacy of this notion. **The Qur'aan Shareef states in Surah Ahzaab:** "O Nabi! Say to your wives, your daughters and the women of the Believers to lower over them their jalaabeeb..."

Explaining the term, **jalaabeeb**, Hadhrat Ibn Abbaas, the great Sahaabi and Mufasssir of the Qur'aan says: "It (the jilbaab) is the garment which conceals from top to bottom." (Tafseer Ruhul Ma'ani)

"Woman should cover her face from above her head with the jilbaab. . ." (Ruhul Ma'ani)

Hadhrat Imaam Ghazaali (rahmatullah alayh) states in his Ihyaul Uloom:

"Women during the age of Rasulallah (sallallahu alayhi wasallam) would emerge with their faces covered.

In Ahkaamul Qur'aan, Hadhrat Abu Bakr explains the aayat:

"This aayat indicates that young women are commanded to conceal their faces from strangers."

In Abu Dawood Shareef, in a hadith, the following appears: "A woman by the name Umme Khallaad came to Nabi (sallallahu alayhi wasallam) with her face covered."

Hadhrat Aishah (radhiallahu anha) speaking of the occasion when she was in Hajj, says: "When men (of the ghair mahram class) passed near to us, we would draw our jilbaabs from over our heads onto our faces (thus concealing the face)." (Abu Dawood)

The Muslim's attitude should not be the justification of personal weaknesses by acting rebelliously. Regret over shortcomings, repent and seek Allah's aid to enable one to practise the Shariah.

DESTROYING THE ROOH OF ILM

Deeni education, be it the ta'leem of **Alif Ba** or the ta'leem of **Bukhaari Shareef**, be it **Tajweed** or the Urdu language, is connected to the Qur'aan Shareef. The Qur'aan Shareef is the product of **Wahi**, and the first Madrasah in which the ta'leem of Wahi was imparted was the cold, barren, dark and dusty cave of Hiraa in which Rasulullahu (sallallahu alayhi wasallam) spent many a day absorbed in the Ibaadat of Allah Ta'ala. The actual purpose of Deeni Ta'leem is the Ibaadat of Allah Ta'ala.

The purpose and function of all Deeni Madaaris are to impart the education of the Qur'aan Shareef--of **Ilmul Wahi**. This knowledge is imparted in varying degrees and stages in different institutions. The first Ustaad of the Qur'aan Majeed was none other than Rasulullahu (sallallahu alayhi wasallam). The first set of students of the Qur'aan Majeed was the illustrious Sahaabah-e-Kiraam who in turn imparted the education of the Qur'aan to the Taabieen who then transmitted it to the next holy group known in Islam as the Tab-e-Taabieen. Each one of these successive groups of illustrious and noble souls adopted the method and way of its predecessor. This very same method in which the Qur'aan and its related sciences were imparted centuries ago from the time of the Sahaabah-e-Kiraam has been transmitted reliably and authoritatively down the long corridor of Islamic history, from generation to generation until it has reached us by way of this unbroken chain of transmission.

Thus, the pure and simple method and style in which Deeni ta'leem is still being imparted in the simple Madrasahs and Maktabas are the noble and mubaarak way and style of the illustrious **Salf-e-Saaliheen** who were the men whom Allah Ta'ala created for the specific task of erecting the vast and grandiose superstructure of Islam on the foundations of the Sunnah of Rasulullahu (sallallahu alayhi wasallam). Therefore, there is no gainsaying that in their method and style is the greatest barkat, noor and success. No Muslim who understands the meaning of Imaan and who knows what the Qur'aan is, can ever dare to assert that a way or style developed in this twentieth century of the Christian era is superior to the methods of teaching the Qur'aan and Deeniyaat in vogue in the early and auspicious periods of Islam--in the times which Rasulullahu (sallallahu alayhi wasallam) described as the "Noblest of Ages" (viz., Quroon-e-Thalaathah). These were the times of the Sahaabah, the Taabieen and the Tab-e-Taabieen. They were the masters and the authorities of the Qur'aan and all branches of knowledge related to the glorious Qur'aan. No one can ever claim to understand or even to recite the Qur'aan better than those glorious and illustrious Sons of Islam. They learnt and taught the Qur'aan. Their methods of learning and teaching were faithfully followed by billions of Muslims. Since their method is the method of the authorities of the Shariah--a method acquired from the noble Sahaabah, there is absolutely no doubt in the Islamic significance, importance and essentiality of their system of ta'leem. Their system of Deeni Ta'leem is undoubtedly the Sunnah method from which divergence is not lawful for Muslims.

The Qur'aan Shareef is the Book of Wahi which was handed to the Ummah fourteen centuries ago. It is directly related to Allah Ta'ala. It expounds the Way and the Sunnah of Allah. Such ways are attainable only by adopting the methods and teachings of the Sahaabah and the Salf-e-Saaliheen. Any divergence from the ways and methods of the Salf-e-Saaliheen will eliminate the barkat and the roohaaniyat with which their noble ways were imbued. We can never expect that the way of imparting Deeni education, which has been adopted by some modern-day madrasahs to be on par with the methods of the Salf-e-Saaliheen. In our day. If a new method of imparting Qur'aanic and Deeni education is introduced, it logically displaces the centuries old method of the Salf-e-Saaliheen. By implication it will mean that we have in this belated century discovered a method of teaching the Qur'aan, which is superior to the method adopted by the Sahaabah and the Salf-e-Saaliheen.

However, we find in our day Muslims heavily influenced by the styles and ways of the west. Such Muslims, lacking in the knowledge of the Deen and deficient in Deeni understanding and A'maal-e-Saaliha, endeavouring to displace the method of Deeni Ta'leem which has been handed to us from the Salf-e-Saaliheen. They accord greater importance to the ways of modernity. They are awed by the systems of kuffaar secular schools and in a blind stupor of mental intoxication they seek to emulate the ways of the kuffaar. They attempt to instal and introduce in Deeni Madaaris the instruments and systems of the kuffaar secular schools. But, they fail to understand that the Qur'aan and its related branches of knowledge cannot be compared with secular education. They fail to understand that the success of a Deeni pupil, of a Deeni seeker of knowledge, is to a large degree dependent on barkat and roohaaniyat. It is impossible for the Noor of Qur'aanic Ilm to pass into the heart and mind of a student of Deen if for some reason there is an impediment which blocks that barkat and roohaaniyat so essential for the Noor of Ilm.

Deeni Knowledge is a **NOOR** which originates in the Fountain of Nubuwwat. If one turns away from the methods of Nubuwwat--the methods acquired and transmitted by the Sahaabah and Salf-e-Saaliheen--the barkat and roohaaniyat are eliminated. The harm is much greater if the introduction is a method which displaces the method of the Salf-e-Saaliheen.

Some people deem it proper to introduce modern "learning" aids such as projectors, for example, into Madrasahs. Since kuffaar secular schools are utilizing such instruments, even Muslims are beginning to believe that it is progressive to introduce such instruments in our Madrasahs. But, it should be clearly understood that, for Muslims, there will be no success in these modern instruments. Imparting Qur'aanic knowledge has never been with the aid of such methods. The Qur'aan is a Special and an Unique Book. Its way of teaching and learning is also special. Teaching the Qur'aan and Deeniyaat is not a mundane matter. It is a matter related to pure Ibaadat. Ibaadat must necessarily be retained in the original state of purity as expounded and taught by the Salf-e-Saaliheen.

The Islamic method of teaching the Qur'aan Shareef is a method which has been tried and tested over fourteen centuries. Its efficacy is conspicuously demonstrated by the illustrious Stars of Islamic Knowledge, who all studied by the same method. The adoption of any other method in the domain of Qur'aani Ta'leem will be showing disrespect, ingratitude and intolerance with the Ways of Islam. With such attitudes can never be expected the barkat and roohaaniyat so necessary for the successful acquisition of Deeni knowledge.

In the adoption of modern learning aids such as projectors, computers, etc., in Islamic Madrasahs, is the emulation of the kuffaar (Tashabbuh bil Kuffaar) which is haraam. In imitating and adopting the ways and methods of teaching of the kuffaar for the purpose of Qur'aanic Knowledge, is the denial and abandonment of the mubaarak ways and methods of the Sahaabah-e-Kiraam and the Salf-e-Saaliheen. For the teaching and learning of the Qur'aan and its related branches of knowledge, it is inconceivable that any way and method offered by the kuffaar could be superior or on par with the methods of the Sahaabah and the Salf-e-Saaliheen. Even an implied averment in this direction is akin to kufr, for it involves the fourteen-century old method handed down to the Ummah by our illustrious authorities of Islam.

Tashabbuh Bil Kuffaar (i.e. adopting the ways and styles of the kuffaar) is a very grave matter in Islam. The Shariah forbids such emulation (Tashabbuh) most stringently. Matters of Ibaadat are extremely delicate and they do not brook the slightest vestige of alien innovation and emulation. Even in mundane matters, the Shariah commands that we refrain from imitating the kuffaar as far as is possible. Once Rasulullahu (sallallahu alayhi wasallam) saw a Sahaabi holding a bow and arrow of Persian origin. Rasulullahu (sallallahu alayhi wasallam) reprimanded the Sahaabi for having chosen a foreign instrument. The relevant hadith is as follows:

"Hadhrat Ali (radhiallahu anhu) narrates that once Rasulullahu (sallallahu alayhi wasallam) saw a man with a Persian bow in his hand, while he (i.e. Rasulullahu) was holding a bow of Arab origin. Rasulullahu (sallallahu alayhi wasallam) then said: 'What is this? Throw it away and adhere to this.' So saying, Rasulullahu (sallallahu alayhi wasallam) indicated to the Arabian bow."

In another narration it is mentioned that the Sahaabi who had the Persian bow said that the only reason for him having chosen the Persian bow was for its greater accuracy. In reply Rasulullahu (sallallahu alayhi wasallam) said that Allah is sufficient for us. Thus, the Sahaabi was commanded to discard the foreign bow in spite of its greater accuracy and better performance than the Arab bow.

The Ahadith of Rasulullahu (sallallahu alayhi wasallam) is replete with commands to oppose the kuffaar and to refrain from adopting their ways and styles. As far as is possible, the Shariah commands us to distinguish ourselves from the kuffaar in all matters, mundane or religious. Ways of dress, living, eating, etc. must differ from the styles of the kuffaar.

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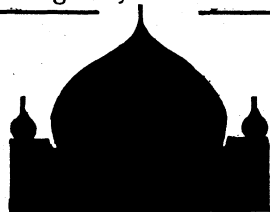
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Hadhrat Ali (radhiallahu anhu) said:

"The best of the Ummah after its Nabi are Abu Bakr and Umar."

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QUESTIONS & ANSWERS

he should terminate the recitation and reply to the Athaan. If one is engaged in other forms of Thikr and Tasbeeh, then on hearing the Athaan these should be ended, whether one happens to be in the Musjid or anywhere else.

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LIFE-TRUSTS

inheritance and in this way they undo their virtuous deeds of a lifetime. One who departs from this world together with a final act of disobedience to the Law of Allah, has invited the greatest calamity on him. His attitude indicates that his righteous deeds were of no significance. May Allah Ta'ala guide and protect us all.

(Continued from page 10)

DESTROYING ILM

Rasulullah (sallallahu alayhi wasallam) said:

"My Sahaabah are like stars. Whomever among them you follow, you will attain guidance."

Thus **Hidaayat**--success, prosperity and victory in both worlds--is inextricably interwoven with the auspicious ways and styles of the Sahaabah. Our salvation in all affairs will be by emulation of the Sahaabah, not by discarding the ways of the Sahaabah. In introducing western methods of tuition in Islamic Madaaris, we shall be displacing the methods of the Salf-e-Saaliheen. Allah's Helping Hand and Shadow of Rahmat will then be removed from over us. All barkat will be eliminated. It is not possible to acquire correct Deeni education without the aspect of **roohaaniyat**. The closer our methods of ta'leem are with the humble setting of Ghaar-e-Hiraa (The Cave of Hiraa), the more Noor will our Ilm be imbued with. Conversely, the greater our divergence from the simple methods of ta'leem inherited from the Salf-e-Saaliheen, the weaker will be the knowledge of Deen acquired. In fact, Deeni knowledge acquired in a kaafir setting--with projectors, benches, and other western apparatus--is devoid of barkat and roohaaniyat.

It is indeed calamitous for Muslims to discard the ways of Rasulullah (sallallahu alayhi wasallam). The ways of Nabi-e-Kareem (sallallahu alayhi wasallam) are all reflected in the Mirrors of the Sunnah, viz., the noble Sahaabah, the guides of the Ummah and the Leaders of the Ummah in the Aakhirah. Muslims have already displaced the ways of Rasulullah (sallallahu alayhi wasallam) in their mundane affairs. They now seek to eliminate Rasulullah's auspicious Tareekah in even methods of Ibaadat--in matters of Qur'aanic knowledge. Hadhrat Umar Bin Abdul Azeez (rahmatullah alayh) said:

"Rasulullah (sallallahu alayhi wasallam) established certain methods and his Representatives after him also established certain ways. Adoption and adherence to these methods are in fact adoption and adherence to the Book of Allah. Adoption of these ways and methods is the adoption of the obedience of Allah and aiding the Deen of Allah. It is not lawful for anyone to change these ways. There is absolutely no significance in the ways of those who oppose the Sunnah ways and follow the ways of non-Muslims. Allah will cause them to enter Jahannam. Indeed, evil a place is it."
(Jaami Fadhil Ilm)

It should therefore be abundantly clear that Islam emphasises most vehemently the adoption of the ways of the Sulahaa (the pious). Following the ways of the Salf-e-Saaliheen is obligatory in all our affairs. Following them in matters relating to ibaadat is of greater significance, need and importance. Thus Allah Ta'ala commands in the Qur'aan Shareef:

"Follow the Way of those who turn to ME."

In the first instance, this WAY is the way of the Sahaabah and then the way of our illustrious forbearers of the initial periods of Islam. About the Ways of the Sahaabah, the Qur'aan Majeed declares:

"They are the people whom Allah has guided. Therefore, you (O Believer!) follow their Way."

Rasulullah (sallallahu alayhi wasallam) said:
"Whoever desires to taste the sweetness of Imaan should don garments of wool."
(Kanzul Ummaal)

The reference here is to the simple garb of the Sulahaa of Islam. Thus, the sweetness of Imaan has been coupled with a simple Islamic dress which is the style of the pious.

Emulating the ways of the Salf-e-Saaliheen, besides being obligatory, is highly beneficial and efficacious for Muslims. The benefit which there is in teaching in the style of the Salf-e-Saaliheen can never be attained by the introduction of western methods. There is absolutely no affinity between the Qur'aan and western methods of teaching. The Qur'aan originated in the dusty Cave of Hiraa--in poor and simple surroundings, devoid of any external trappings. It is therefore essential to maintain the Madrasah environment as simple as possible. All unnecessary western methods must be discarded. It does not behove Muslims to stretch their gaze in the direction of the kuffaar. For teaching the Qur'aan and the branches of Knowledge connected with the Qur'aan, it is Waajib to look at and adopt the methods of those who were the Standard-Bearers of the Qur'aan--of those whom Allah Ta'ala and His

Rasool appointed as the guardians of the Qur'aan and the Shariah. In the first instance they were the Sahaabah, then the Taabieen, then the Tab-e-Taabieen, then the illustrious Ulama who adopted their ways and methods and authentically transmitted these from generation to generation. The Shariah cannot tolerate any interference with these noble methods of the Qur'aan.

Ustaads of the Deen who teach in Madrasahs have an obligatory duty on them to protect our Islamic heritage and not to countenance any change or departure from the noble and mubaarak ways of the Salf-e-Saaliheen. Should the officials of the jamaat or Madrasah insist on the introduction of un-Islamic methods of instruction, the Ustaads must resolutely refuse even at the cost of being dismissed from their posts. Allah Ta'ala is Raaziq. The Rizq of the Ustaads is not dependent on the favours of errant trustees and officials. There is a need for Ustaads to adopt some independence (Istighna) with noble dignity.

How is it possible for our Ulama who have acquired their Ilm in the simple surroundings and settings, along the lines of the Salf-e-Saaliheen, to depart from their auspicious methods and adopt the ways of the kuffaar introduced by ignorant officials and trustees? Ustaads must be firm on the Deen. Remember that the men of knowledge can do without the trustees, the officials and the worldly people. But, the officials and trustees can never do without the Ulama and the Deeni Ustaads. The life of a Muslim--at every turn--is dependent on the men of Deeni Knowledge. Ustaads should, therefore, never acquiesce to the devious methods offered by the errant trustees and officials who happen to be in control of Madrasahs in this country.

The introduction of one strange and foreign method will give rise to the introduction of another and another style of the kuffaar. Finally, if such western methods are adopted and accepted by Ustaads, a Deeni Madrasah will no longer have any Islamic character. Madrasahs will become and have all the appearances and baneful attitudes of secular institutions of the kuffaar. The maintenance of the Islamic character of a Madrasah is essential for the correct teaching and learning of Deeni Ilm. Such Islamic character can be retained only by retaining and following the noble ways and methods of the Salf-e-Saaliheen. Changing, discarding or displacing the auspicious way of ta'leem of the Salf-e-Saaliheen will utterly destroy the Islamic character of the Madrasah. Therefore, no departure from their way is permissible.

We are commanded by the Qur'aan to refrain from the ways of the kuffaar, but Muslims acting in direct contradiction to the Qur'aan propagate the benefits and the efficacy of the ways and methods of the kuffaar. Indeed, they have drifted far, far from the ways of Imaan. Allah Ta'ala says:

"Do not follow the desires of a people who has strayed. Do not follow (their) crooked ways."

Rasulullah (sallallahu alayhi wasallam) said:
"Do not emulate the non-Muslims. He who imitates them is not of us."

"Oppose the mushrikeen."

"Oppose the Ajami people."

When there is so vehement emphasis on the command to oppose non-Muslim ways and methods, Muslims must reflect. They are people of Imaan--not mushriks and not kaafirs whom we have to oppose. We have a Shariah to follow--a Shariah which has been handed down to us by the Sahaabah. About this Shariah, the Qur'aan says: **"Then, We have established you on a Shariah regarding (your) affairs. Therefore, follow it (the Divine Shariah)."**

Our Shariah is not confined to only performance of Salaat and fasting and Hajj. Our Shariah embraces all our affairs in general, and our Ibaadat in particular. Therefore, as Muslims, we have no choice in the matter. We shall follow the ways of the Salf-e-Saaliheen. And, so shall the Ustaads in the Madrasahs do. They shall shun, despise and throw out the systems and styles of the kuffaar and adopt the systems and the styles of the Sahaabah. If they fail in this sacred duty, then let them (i.e. the Ustaads) know that they are utilizing their Deeni Knowledge for worldly purposes, for earning a mere living, and not for the Pleasure of Allah Ta'ala.

ALLAH'S ATHAAB

Whatever the natural and physical causes of earthquakes may be, Islam teaches that earthquakes are the consequence of transgression and abundance of sin. During the blessed time of Rasulullah (sallallahu alayhi wasallam), there was an earth tremor. Addressing the Sahaabah (radhiallahu anhum), Rasulullah (sallallahu alayhi wasallam) said: "Your Rabb wishes that you repent. Therefore, make taubah."

During the Khilaafate of Hadhrat Umar (radhiallahu anhu) there was also an earth tremor. Addressing the people, he said:

"There is some particular sin which is being committed. People, repent. I take oath by Allah that if again there occurs a tremor, then I shall no longer live here."

Hadhrat Aishah (radhiallahu anha) said: "Fornication, dancing and singing have become the occupations of people. As a result, Allah's Displeasure comes into operation. If after a slight reminder (a slight tremor), people repent, then well and good. If they do not, then buildings and palatial mansions will be rendered to dust and ruined."

Hadhrat Umar Bin Abdul Aziz (rahmatullah alayh) said:

"When an earth tremor occurs, repent with a sincere heart. Abstain from evil. Give Sadqah in abundance. If it is not a makrooh time, engage in Nafl Salaat."

Thus, it is established on the basis of the Qur'aan and Hadith that the actual cause of earthquakes is immorality and sin and taubah is the way by means of which one is saved from the disaster.

RASULULLAH'S RANK

The sand in the holy grave of Rasulullah (sallallahu alayhi wasallam), which touches the holy body of Nabi-e-Kareem (sallallahu alayhi wasallam) is superior to the Ka'bah Shareef, the Arsh and the Kursi.
(Maulana Khalil Ahmad Muhaajir-e-Madni)

SALAAM AT THE TIME OF TILAAWAT

When someone is engaged in reciting the Qur'aan Shareef, Salaam should not be made to him. However, if Salaam is made, the reciter should reply.

WHEN RECITING IQAAMAH

When reciting the Iqaamah, the hands should be at the sides. Many people when reciting the Iqaamah, fold their hands in front of them. This is incorrect and contrary to the Sunnah.

During Iqaamah, when reciting "Hayya alas Salaah and Hayya alal Falaah", the face should be turned to the right and left respectively, as is done during Athaan. Many Muath-thins are careless of this Sunnat method.

BARE-HEADED

Strutting around bare-headed in the public is among the salient practices of the fussaah and kuffaar. According to the Shariah it is disrespectful to walk around without head-covering. Hadhrat Shaikh Abdul Qadir Jilaani (rahmatullah alayh) says in Ghunyatut Taalibeen: **"It is Makrooh to bare the head in the presence of people."** Allamah Jauzi said: **"Baring the head is abominable."**

The common practice of many Muslims nowadays keeping a knitted skull-cap in their pockets; donning it for Salaat and again slipping it into their pockets after Salaat, is reprehensible.

AMONG THE SIGNS OF QIYAMAH

Among the signs of the Approaching Hour (Qiyaamah) will be the appearance of unheard of diseases which will baffle and defeat the physicians. This has been stated by Rasulullah (sallallahu alayhi wasallam). Among such diseases is the latest malady known as **AIDS**,

Aids is the disease which is overtaking the west as a punishment for the vice of homosexuality. In the early part of man's history, Allah Ta'ala destroyed the nation of Loot (alayhis salaam) with a terrible shower of stones from the heavens. The nation of Loot (alayhis salaam) had legalized homosexuality and prided themselves with this vice, hence the calamity of actual stones from the heavens utterly destroyed them.

In our day, the western countries are conferring respectability on this unnatural and shaitaani vice by legalizing it. Allah's punishment in this age is taking the form of incurable maladies. According to the Hadith of Rasulullah (sallallahu alayhi wasallam), the Wrath and punishment of Allah Ta'ala will assume more hideous forms as the incidence and intensity of immorality increase. Among the forms which punishment for such immorality will assume is transfiguration of faces or of bodies. Such transformation is known as **maskh** which means that human faces and bodies will be physically transformed into the forms of apes and pigs. Such forms of punishment had already occurred in the past and will again occur in close proximity to Qiyaamah.

Modernists and people of baatil ascribe figurative and metaphorical meanings to such statements of the Qur'aan and Hadith. However, due to their ignorance of Islam and deficiency of Imaan, they are astray and fail to understand and recognize the **Qudrat (Power) of Allah Azza Wa Jal**, hence they deny the eternal truths of Allah Ta'ala.

THE EVIL OF WOMEN

CUTTING THEIR HAIR

"A woman who cuts her hair is guilty of sin and she is cursed (by Allah)."

(Durre Mukhtaar)

Among the evil styles of the west adopted by many Muslim women is the cutting of their hair. Cutting of hair for Muslim women is haraam because:

- * In it is imitating of men. Rasulullah (sallallahu alayhi wasallam) has cursed women who imitate men in their ways of dress, walk, etc.
- * In it is the emulation of the styles of the kuffaar. Such emulation is haraam.
- * In it is the changing of the natural appearance which Allah Ta'ala has bestowed to women. Those who change their natural appearances are following in the footsteps of shaitaan according to the Qur'aan Shareef.

KUFR EMULATION

- * It is not permissible for Muslims to stand in respect of the flag of any country, be it a Muslim country or a non-Muslim country.
 - * It is not permissible for Muslims to sing the national anthem of any country nor is it permissible to stand when such songs are sung.
- It is, therefore, not permissible for Muslims to attend functions where they will be caught up in the emulation of such kufr practices.

Rasulullah (sallallahu alayhi wasallam) said: "Oppose the mushrikeen (kuffaar). Lengthen the beards and clip the moustaches."
(Bukhaari, Muslim)

CURE OF THE UMMAH

The prosperity and the success of the Muslim Ummah are inextricably interwoven with Roohaani (spiritual) reformation and progress which in turn are based on strict observance of the Sunnah of Rasulullah (sallallahu alayhi wasallam). Without spiritual purification and development along the lines of the Shariah there is absolutely no hope for the progress of the Muslim Ummah. In this age Muslims, in their attempts to find solutions for the afflictions and problems of the Ummah, invariably put the cart before the horse. Since the diagnosis of our ills is far off the mark, the remedies prescribed by self-appointed and unqualified physicians only serve the purpose of causing further deterioration in the maladies with which we are afflicted.

According to Islam, difficulties and hardships, especially when on a universal scale, are the consequences of transgression--disobeying Allah Ta'ala. Oppression and persecution by governments, droughts, floods, epidemics, earthquakes and other forms of natural disasters, strife and anarchy are all forms of **Athaab** (Divine Punishment) which Allah Ta'ala inflicts on mankind because of its gross and fligrant violation of Allah's Commands. Thus the Qur'aan declares:

"Fasaad (strife and anarchy) has appeared on the ocean and the land because of the doings of man. . ."

Since the afflictions which are gripping the Ummah today are nothing other than Allah's Punishment, the one and only solution is to turn towards Allah Ta'ala. Rasulullah (sallallahu alayhi wasallam) instructed that in times of affliction, we should repent (make Taubah), renounce our evil-doings, turn towards the Sunnah. This then is the only cure

The lasting cure for epidemics is not medicine and medical treatment. These are temporary and inefficient measures. The cure is taubah and obedience to Allah's Law. The solution for droughts and floods and other disasters is not relief funds and other temporary measurers. The solution is taubah and following the Sunnah. The answer to the oppression of unjust rulers is not the emulation of the ways and methods of the kuffaar. The answer is taubah and adherence to the Shariah. Allah Ta'ala will then remove the unjust and oppressive rulers who are in reality the mirrors of our evil deeds.

When the punishment of Allah Ta'ala arrives in these forms of calamities, no relief measure, and no man-thought method can ever hope to combat it. The **Athaab** of Allah Ta'ala will take its course and nothing and no one can do anything about it.

Those whose gaze has been diverted from Allah Ta'ala and the Akhirah are usually unduly perturbed by the political developments in the land. This is because they fail to understand that all such developments are by the direct Command of Allah Ta'ala. Therefore, no matter what turn the political situation in the land takes, we as Muslims and followers of the Sunnah are neither concerned nor scared. No matter what happens, our trust is in Allah. He is our guide and our Protector. We are a nation apart from the kuffaar. The Qur'aan declares the existence of only two groups in mankind--the Mu'min and the Kaafir. We belong to the former and we have no affinity with the latter, for this latter group is the enemy of Allah Ta'ala. Therefore, their ways, their methods, their styles and their conceptions are not for the Ahle Sunnah. But, to qualify for the Protection of Allah Ta'ala in times of strife and distress, the Believer must be a follower of the Sunnah, not one lost in the emulation of the kuffaar.

THE SAHAABAH (R.A.)

THE belief of the Ahle Sunnah Wal Jama' (those who follow the Quraan and the Hadith of Rasulullah sallallahu alayhi wasallam) regarding the Sahaabah of our Nabi (sallallahu alayhi wasallam) is that after Rasulullah (sallallahu alayhi wasallam) the rank of the noble Companions is the highest. The greatest of Auliya (Saints) can never attain the rank of the lowest among the Sahaabah. That Wali (Saint) who has spent his entire life in Ibaadat and tuition of the Deen can never attain the rank of that Sahaabi who was executed for committing fornication. In the Eyes of Allah Ta'ala the Sahaabah are the noblest and the best of creation after Rasulullah (sallallahu alayhi wasallam).

Once a great Wali was asked: "Whose rank is higher - Hadhrat Muaawiyah (R.A.) or Hadhrat Umar Bin Abdul Aziz (R.A.)?"

Hadhrat Muaawiyah (R.A.) was a Sahaabi and Hadhrat Umar Bin Abdul Aziz (R.A.) was a Taabi-ee. He was one of the greatest of saints of Islam and his reign resembled the Khilafat of Hadhrat Umar Ibn Khatthaab (R.A.). His reign was so imbued with piety and spirituality that even a lion and a sheep would drink water from the same dam at the same time without the lion molesting the sheep. Indeed, in the world of Islam the rank of Hadhrat Umar Bin Abdul Aziz is very lofty. The Wali, in reply to the question said:

"The rank of the dust which settled in the nostril of the horse of Hadhrat Muaawiyah (R.A.) is higher than that of Hadhrat Umar Bin Abdul Aziz (R.A.)."

This reply of Wali conveys an idea of the lofty station of the Sahaabah.

According to the belief of the Ahle Sunnah Wal Jamaa' it is not lawful for any person to revile, criticize or find fault with any Sahaabi. Despite the fact that the Sahaaba were not "ma'soom" (free of sin), the Ummah has no right to criticize any of them because Allah Ta'ala has forgiven them all their commissions and omissions. The Quraan lauds praise in abundance upon them. They are the pivots of the Deen. The entire Deen is based on the narrations which have reached us via the Sahaabah.

The Kitaab, "Aqaide Nasfiyah" states:

"It is incumbent to refrain from speaking ill of the Sahaabah. Only good must be spoken of them."

In "Sharah Musaamarah" it appears:

"The belief of the Ahle Sunnah is the authenticity of all the Sahaabah, and their mention should be made with praise."

In "Sharah Mawaqif" it is said:

"Honouring the Sahaabah is Waajib (compulsory) and to refrain from criticizing them is also obligatory."

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Vol 6, No.11

DESTROYING AN ISLAMIC SYSTEM

Rasulullah (sallallahu alayhi wasallam) declared the incumbency of Islamic Knowledge in the following terms:
"The quest of Ilm (Islamic Knowledge) is fardh on every Muslim."

The importance of Islamic knowledge can never be over-emphasised. The acquisition of a sufficient degree of Ilm is vital for the healthy development of Imaan and the progress or Roohaani (spiritual) progress of Muslims. All forms of true knowledge, i.e. Deeni knowledge, are inextricably interwoven with the fabric of the Qur'aan-e-Hakeem. Every branch of Islamic knowledge be it Fiqh, Tafseer, Hadith, Usool-e-Fiqh, Tajweed, Nahw, Sarf, spelling of Arabic words as taught in Maktabas, etc., spring from the Qur'aan Shareef and are acquired for reciting and understanding the Qur'aan Shareef and the Sunnah as taught, expounded and practised by Rasulullah (sallallahu alayhi wasallam) and his illustrious Sahaabah who spread the torch of Islam and the culture of Iman in the remotest corners of the world. Thus Ilm or Islamic knowledge is the knowledge of the Qur'aan and Sunnah, and nothing else.

The Qur'aan and the Sunnah are not new developments of this age. Islamic knowledge is not a new discovery or a newly evolved science or branch of worldly learning. Billions of Muslims over the fourteen centuries of Islamic history have acquired Ilm of the Deen--and all of them had to commence with the learning of **Alif and Ba**. Thus, Maktabas or elementary institutions of Islamic learning for kids existed from the very beginning. The institutions of Islamic learning all imparted the selfsame Deeni Knowledge which we have to acquire in this day and tomorrow and until the Day of Qiyaamah.

It is an acknowledged and an unanimous fact--an incontestable reality--that the world can never again produce such Stars and Beacons of Islamic Knowledge as existed in the initial stages of Islamic history. These men of incomparable intelligence, impeccable moral and spiritual character, men who had attained the highest degree of Imaani and Islaamic perfection--the illustrious Saaliheen--have left for the Ummah the best and most auspicious systems of Ta'leem (Deeni instruction). It is inconceivable to the intelligence of Imaan that their systems of Deeni education can be superseded and bettered by insignificant men of these times. The Islamic methods of Deeni Ta'leem were evolved by men of the highest Taqwa and not by people awed and enamoured by western influences and western technology.

It is indeed cause for grief to observe that in our day, men who possess no significant Islamic qualifications nor Islamic experience nor the intellectual depth to understand the worth and the holiness of

the methods and systems of Rasulullah's (sallallahu alayhi wasallam) illustrious and pious successors, seeking to displace these wonderful and mubaarak systems. We thus see the manifestation of western ways and methods of tuition infiltrating into our Islamic Madrasahs. Slowly but surely, these alien influences and ways are corroding the pure, holy and efficient systems of our illustrious forbearers. The disastrous consequences are open for all to see. The exceptionally poor quality of Ta'leem prevalent in the Madrasahs of today has for one of its main causes, western ways of instruction.

There are moves afoot to secularize Deeni Madrasahs and in this way stifle and extinguish the spirit and the soul of Deeni Ilm. Men who are supposed to be Ulama are busy engineering ways for the displacement of the old and mubaarak ways of the Salf-e-Saaliheen. In their scheme to secularize Deeni Ta'leem they are operating like puppets under the direction of some secular school teachers who act as their advisors. This is indeed an intolerable and lamentable situation which cannot be condoned nor be permitted to continue. Islamic Knowledge and the systems by which we teach are our Islamic heritage which the Ummah must jealously and zealously guard. A few individuals crushed by western ways and influences are not to be allowed to scuttle our heritage and destroy our holy systems of Islamic education.

By degrees the true Islamic methods of Ta'leem is being displaced by the gradual introduction of western methods into our Madrasahs. At first, benches were introduced, thus doing away with the mubarak way of sitting on the floor and learning as was the way throughout the centuries of Islamic history. This was followed by the introduction of blackboards. New text books devoid of barkat and compiled by inexperienced persons who are wholly deficient in both Islamic Knowledge and Taqwa displaced the age-old Qaaidahs which existed in the Madrasahs and by means of which millions of Muslims had learnt correctly how to recite the Qur'aan Shareef. In Muslim nursery schools, pictures of animate objects (human beings and animals) are being used in profusion. Kaafir nursery rhymes and other concoctions of the westerners are being taught to Muslim children. Now it is being contemplated to introduce projectors into the Madrasahs so as to do away with the system of the Salf-e-Saaliheen. The introduction of even close-circuit television is being desired by certain

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ANC forms

To assist Muslims in selecting the correct option when registering their marriages--the option which enables them to dispose of their estates in accordance with the Shariah--the Mujlisul Ulama of S.A. has prepared an ANTENUPTIAL CONTRACT providing for the exclusion of the accrual system. All those who will be registering their marriages must understand that it is WAAJIB to do so by Antenuptial Contract excluding the accrual system. Once this has been done, an Islamic Will has incumbently to be drawn up. Such Will forms are also available. Write to the Mujlisul Ulama of S.A. for copies of these documents. Address: P.O.Box 3393, Port Elizabeth.

SHI'ISM & the Qur'an

Without the Qur'aan, there is no Islam. Muslims are unanimous in the belief that the Qur'aan which is in our possession today is the Qur'aan which was revealed to Rasulullah (sallallahu alayhi wasallam). The Qur'aan in our possession is the Qur'aan which is the Qur'aan which was revealed through the agency of Jibraeel (alayhis salaam). The Qur'aan which we have is exactly the same Qur'aan which exists in the heavenly realm of Looh-e-Mahfuz. It is the unshakeable belief of Muslims that whoever finds fault with the Qur'aan and denies the authenticity of the Qur'aan--the Qur'aan which we today have with us--is a kaafir. There is no place in Islam for those who doubt and refute the validity and authenticity of the present Qur'aan--the Qur'aan which has been transmitted to the Ummah down the centuries from the Sahaabah-e-Kiraam by way of an unbroken chain of authentic and authoritative narration.

The entire basis and edifice of Islam rise out of the Qur'aan, but the belief of Shi'ism regarding the Qur'aan-e-Kareem is stated with great clarity in the books of the Shiah religion. Al-Usoolul Kaafi, the highest book of Shiah theology, a book which the Shiah priests and Khoemini revere, has the following to say about the Qur'aan Shareef:

"Certainly, no one compiled the whole Qur'aan other than the Imaams, peace on them." (Page 223, Vol. I)

The Imaams mentioned in the above statement refer to the 12 persons whom the Shiahs believe to be infallible, sinless, and in direct communication with Allah Ta'ala by way of revelation, hence it is said about these Imaams in the same Usoolul Kaafi of the Shiahs:

"They (the Imaams) have the knowledge of the whole Qur'aan."

According to Shi'ism, Prophethood was extended to the Imaams of Shi'ism, the first person alleged by the Shiahs to be their Imaam, being Hadhrat Ali (radhiyallahu anhu). According to the Shiahs, Hadhrat Ali (radhiyallahu anhu) was the only Sahabi who had compiled the Qur'aan and knew the whole Qur'aan, and that Qur'aan which was allegedly compiled by Hadhrat Ali (radhiyallahu anhu) remains hidden in a cave with the twelfth Shi'i Imaam who is said by the Shiahs to be in concealment in some cave. In this regard the following is the claim of Shi'ism:

"When the Qaa-im (i.e. the 12th Shi'i Imaam) appears he will recite the Book of Allah in its original form. He will bring out

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QUESTIONS and ANSWERS

MUJLISUL ULAMA
OF SOUTH AFRICA
P.O. BOX 3393
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Q. Is "Chicken Licken" halaal or haraam?

A. All chickens slaughtered and processed at non-Muslim plants are haraam. Muslims should not go by the "Halaal" labels appearing on meat products processed by non-Muslim firms.

Q. Is Vanilla essence halaal or haraam?

A. Vanilla and other essences contain liquor, hence haraam.

Q. Are all types of ice cream halaal?

A. Our enquiries so far have established the following facts:

(a) "Ice cream" contains animal gelatine, hence haraam.

(b) "Melorine" contains at times plant gelatine and at times animal gelatine, hence haraam.

(c) "Sorbet" contains no animal gelatine, hence halaal.

In view of these facts, it is not permissible to eat ice cream nor melorine. Only sorbet is permissible.

Q. We live in a flat where the bathroom and toilet are in one. What is the law of the Shariat regarding the duas to be recited during wudhu?

A. Such a combined toilet-bathroom will be considered a single unit. According to the Shariat it will be considered a toilet—a place of impurity. It is not permissible to recite the wudhu duas or any other dua, tasbeeh or tahleel in such a toilet. Such a combined toilet-bathroom should be entered with the left foot; the dua normally recited before entering a toilet should be recited here as well and when emerging, do so with the right foot. As far as is possible avoid making wudhu in such a toilet.

Q. Crabs, prawns and crayfish are sometimes used by fishermen as bait. Seeing that it is not permissible for Hanafis to consume these, can they be used as bait?

A. It is permissible to use these sea animals as bait, but not alive. It is haraam to use live animals as bait.

Q. Is the use of make-up by Muslim women permitted in Islam, even if the make-up contains either halaal or haraam substances?

A. Married women are allowed to use make-up if the make-up contains no haraam substances and they do so solely for beautifying themselves for their husbands. It is haraam for them to emerge from their homes in a state of adornment. Rasulullah(sallallahu alayhi wasallam) described as adulteresses those women who adorn themselves for the public gaze and pass by gatherings of males. It is not permissible for unmarried girls to use make-up.

Q. The overwhelming majority of the residents of our township is Muslim. However, our leaders have named the area "Nirvana" saying that it means peace for all. Is this true and permissible?

A. "Nirvana" is a religious term in Bhuddist theology. It has distinct kufr and shirki connotation. Among its theological meanings is the absorption of the human soul in the Being of God. This is kufr and shirk. Assuming that one of its meanings is "peace for all" as alleged by your leaders, then too, it is not permissible for Muslims to adopt such a term which has kufr religious significance. Your leaders erred grievously in the choice of this name.

Q. We live in the United States. I have embraced Islam. My mother also has adopted Islam, but my father remains a Christian. He dislikes Islam. Should I encourage my mother to come and live with me?

A. Since your father remains a Christian, the marriage between him and your mother is no longer valid. It is not permissible for your mother to live with him. In a non-Muslim country when the wife embraces Islam while the husband remains a kaafir, the marriage becomes void. After a period of three haidhs (menses), the Muslim woman will be free to marry another man. You should encourage your mother to come and live with you.

Q. Underarm deodorants are known to contain alcohol. A person uses this regularly. Will it harm his Salaat?

A. Alcohol-containing deodorants and perfumes should not be used by Muslims. Alcohol is a haraam and an impure substance. The prohibition of using such deodorants in Salaat is more emphatic. The stench of such alcohol-containing deodorants is highly offensive to the Malaikah (Angels) of Rahmat. It is, therefore, also not permissible to apply such sprays and deodorants and enter the Masjid. Western deodorants may be "fragrant" to some people, but are offensive to the Malaikah and to all whose senses have not been desensitized by western ways and customs.

In view of the fact that there is difference of opinion among the Fuqaha regarding the purity or impurity of medicinal alcohol (or such alcohol which is not derived from grapes and dates), the Salaat will not be void if the deodorant is present on the body or garments. However, it is best to abstain totally from such deodorants because according to the Fatwa of the eminent Hanafi jurist, Imaam Muhammad (rahmatullah alayh), all forms of alcohol, medicinal or otherwise, are Najaasat-e-Ghaleezah. Hence the presence of such deodorant on the body or clothing will render the Salaat void in terms of this authoritative Fatwa which happens to be the dominant Fatwa of the Hanafi Math-hab. However, because in the view of Imaam Abu Hanifah and Imaam Abu Yusuf (rahmatullah alayhima), medicinal alcohol is of a different category, hence not impure, and although consuming it unnecessarily (i.e. for mere pleasure) is haraam, it will not impurify the garments. In view of this difference of opinion among our eminent authorities of the Shariat, we say that medicinal alcohol or alcohol of the non-khamr class will not render the Salaat void if on the garments and body. But, Taqwa (piety) and the honour of a Muslim demand abstention therefrom. Such substances should not be used by Muslims, especially on their bodies and clothing when they are to perform Salaat.

Q. Are we allowed to pay general sales tax with interest money?

A. It is permissible to utilize interest monies to pay such taxes. However, it is not to be construed that interest is permissible. Interest which has come into one's possession, not by one's design, but unintentionally, e.g. interest received from the bank on one's savings, is the only form of interest which generally Muslims have and which has to be compulsorily eliminated. One form of elimination of such interest is to pay the haraam and unjust forms of taxation imposed by kuffaar governments.

Q. Does the Imaam who leads the Juma' Salaat have to wear Islamic garb? If yes, to what degree? Also what type of garments should be worn by the followers in the Salaat? We are living in the non-Muslim country, United States. What Islamic laws of dress will apply to us here

in this country?

A. The wearing of Islamic dress is obligatory on all Muslims. In different lands the form of Islamic dress differs. As long as the dress correctly conceals the satar and is the dress of a specific Muslim community—a dress which identifies the wearer to be a Muslim—it will be considered an Islamic dress.

A style of dress adopted in imitation of any kaafir community is not an Islamic dress even if the satar is covered. A Muslim's dress must be distinct and distinguish him from non-Muslims. A Muslim must be recognized from his garb. It is necessary for the Imaam to wear Islamic dress at all times, not only during Salaat. Although Salaat will be valid even if the Imaam wears western garb, it is Makrooh to do so and the thawaab of the Salaat is reduced.

All Muslims should wear Islamic dress at all times, whether in Salaat or out of Salaat. There is no special or separate garb for the Imaam. The Imaam dresses in the same way as all pious Muslims dress.

Q. Many people believe that it is necessary to bath the baby when its mother has to take ghusl when nifaas ceases. Is this correct?

A. When nifaas ceases, it is obligatory on only the mother to take ghusl. It is incorrect to believe that the baby also has to be bathed on this occasion.

Q. Are Niknaks, Cheesenaks and Cheese and Onion chips halaal?

A. Cheesenaks, Cheese and Onion chips and any other cheese product are haraam because cheese is haraam since it contains haraam animal rennet. Niknaks and the other chip varieties are halaal.

Q. What should a man do in the following case: While he was an unbeliever he was married to an unbelieving woman. But now he has accepted Islam while the woman who is a pagan refuses to accept Islam. Is the marriage still in force?

A. When a non-Muslim man embraces Islam and the pagan wife refuses to accept Islam, then if the place is Darul Kufr (a non-Muslim land such as the United States where you are), the Nikah will become null and void after the passing of three haidh (menses) periods. If after three haidh periods have passed and she remains adamant in her kufr, the marriage is no longer in force.

Q. You stated that Juma' Salaat is not valid in prison. Why is that? And why should Zuhr Salaat be made individually instead?

A. Juma' Salaat is not permissible in prison. One of the conditions for the validity of Juma' Salaat is "Admul Habs", i.e. free from imprisonment. Juma' is not valid even in small villages where people are free. Instead Zuhr has to be performed there. If the prison is located in a city, then the inmates of the prison should not perform Zuhr in Jamaat on Fridays nor should they call out Athaan and Iqaamah for Zuhr on Fridays. They should perform their Zuhr Salaat individually on Fridays. Juma' Salaat is among the Sha-aa-ir (salient and distinguishing features) of Islam. It is an outward act asserting the dignity and glory of Islam and the Ummah. These qualities cannot be adequately displayed in a prison. On Fridays during the usual Zuhr time, the dominant Salaat is the Juma' Salaat. There should, therefore, be no show of opposition to the Juma' Salaat by the performance of Zuhr in Jamaat in prison, even if no such opposition is intended. Be this as it may.

QUESTIONS and ANSWERS

MUJLISUL ULAMA
OF SOUTH AFRICA
P.O. BOX 3393
PORT ELIZABETH

We are not concerned with the reasons and wisdoms of an Ibaadat when practising the Laws of Islam. We have to execute the Commands of the Shariah whether we know and understand the reasons or not. For practical purposes it is sufficient to know that Juma' Salaat is not valid in prison.

Q. It is a common practice in America for men to braid or twist their hair. If this act is lawful, can wudhu be performed while the hair is in braids?

A. It is not permissible for Muslim males to braid their hair. Although it is sinful to do so, wudhu will be valid. As long as masah of the head is made, the wudhu will be valid.

Q. Under what circumstances can human organs be transplanted?

A. Under no circumstances is human organ transplantation permissible in Islam. At all times, whether in life or after death, it is haraam to donate organs. It is haraam to transplant human organs.

Q. Buying a house here (in the United States) is a big problem. Rents are very high, so is the price of houses. Most of us cannot afford to pay cash for the houses. If a loan is taken, interest has to be paid. Is there any way of buying a house, which is acceptable in the Shariah?

A. It is permissible to buy a house only in an Islamically lawful way, i.e. either cash or by obtaining an interest free loan or on credit. It is not permissible to obtain a loan and pay interest on the loan. No matter how great the problem may be in purchasing a house, it is not lawful to obtain an interest-bearing loan. If one is unable to purchase a house without having to pay interest, then live in a rented house. A Muslim must have firm faith and conviction in the Commands of the Shariah. If Allah Ta'ala desires that one obtains a house then He will create the means therefor. Millions of people the world over do not own their own houses. Life in this world is short. Worldly life is a temporary affair. Our true comfort, pleasure, peace and luxury are in the Akhirah. The transitory difficulties, trials and tribulations of this short life are all bearable. But, the Wrath and Punishment of Allah Ta'ala in the Hereafter are not bearable. We are here on earth for a trial. Allah's Law has priority over all else.

Q. The Muslim Youth Movement has organized a gathering which they call a "Hajj Seminar". At the seminar, slide shows on Hajj rituals are shown. Are such slide shows permissible? Is it permissible to attend such a Hajj Seminar?

A. Such gatherings and "seminars" are all copied from the kuffaar. Muslims today are obsessed with the western way of life, hence they ape the west in everything, down to the minutest detail. If the west crawls into a lizard's hole so do the westernized Muslims. It is haraam to show and to view the slide show on Hajj rituals. Such shows and seminars are a mockery of the Deen. It is not permissible to participate in such baatil gatherings. A true Muslim--a Muslim who does not take the Deen as a sport in the way in which modernists do, can perceive the hollowness of such seminars of show and ostentation. Such seminars are devoid of Islamic spirit since they operate in un-Islamic ways and methods. Such seminars are usually the machinations of those who lack true Deeni understanding.

Q. In a certain Madrasah a new style of teaching the Qur'aan Shareef is being advocated. Words which are considered difficult, are highlighted by marking them with luminous fluorescent pens. Consequently, the Qur'aan Kareem becomes cluttered with luminously marked words. Is

this system of teaching Islamically correct?

A. For fourteen hundred years the Qur'aan Shareef has been taught to millions and millions of people without the aid of this new-fangled style. There is absolutely no need for departing from the system which has been in existence in the Ummah for the past centuries. Furthermore, it is not permissible to deface the Qur'aan Shareef in this way. It is also not permissible to use these marking pens in the Qur'aan Shareef because they contain alcohol. It is highly disrespectful to the Qur'aan to mark its holy words with impure ink.

Q. Another new method introduced in some Madrasahs in our country is to teach the Qur'aan Kareem by a method called the "sound system". The pupil is not taught to spell the words. He is taught to understand the "sounds" of the letters. Please comment.

A. The attitude of Muslims in these days is indeed most lamentable. They have drifted so far from the true spirit of Islam that they view with distaste the old, tried and proven systems of the great authorities of the Shariah. Non-entities puffed up in pride and arrogance regard themselves to be great educationists and sufficiently qualified to discard the methods of Islamic education, which has existed in the Ummah for many centuries. This new "sound" system can never be an adequate replacement for the wonderful method of the illustrious Salf-e-Saaliheen. It is indeed ignorance to keep the child ignorant from spelling the words. Spelling is an essential part of the system by which the child is taught to correctly recite the Qur'aan Shareef. One can be rest assured that these new methods are confounded and confused theories of confused persons who grope along in blind imitation of the west. These new-fangled methods are utterly devoid of barkat and roohaaniyat.

Q. In a certain Madrasah, the trustees have asked secular school teachers to advise Deeni Ustaads in ways of teaching. Among the Deeni Ustaads are qualified Ulama as well. Is this correct?

A. This is indeed an insult to the Deeni Ustaads and to Islamic knowledge. It is ridiculous to expect secular teachers to advise Deeni Ustaads in ways and methods of imparting Qur'aanic Ta'leem. An Aalim who is truly an Aalim of the Deen will not submit to such a gross insult heaped on Islamic Knowledge. The advice of secular teachers is not at all needed in matters pertaining to Deeni Ta'leem nor is their advice of any benefit in this area. It is better for Deeni Ustaads, especially if they happen to be Ulama, to quit a Madrasah where the advisors happen to be secular teachers. Deeni Knowledge cannot be submitted to the reflections and influences of western materialism and liberalism emanating from secular school teachers.

Q. In one of the issues of the Majlis, a leading Alim was criticized for having participated in a memorial service held in honour of the late Indhira Ghandi, the then prime minister of India. In refutation of your argument it is said that the Maulana who stood in respect for Indhira Ghandi did nothing wrong since Rasulallah (sallallahu alayhi wasallam) also stood in respect of the janaazah of a Jew. Please let us have

your comments.

A. The argument tendered in justification of participation in the memorial service of a kaafir is spurious and utterly baseless. Assuming for a moment that Rasulallah (sallallahu alayhi wasallam) did in fact stand in respect and honour of the janaazah of a non-Muslim, then too it would have been no justification for a Muslim's participation in a kaafir prayer service organized in honour of a kaafir dead person. Assuming that Rasulallah (sallallahu alayhi wasallam) did stand in honour of the janaazah of the Jew, how could this be a basis for the Maulana's participation in the kaafir memorial service? For what and for whom did the Muslim participant stand? The Jew's janaazah passed by in the presence of Rasulallah (sallallahu alayhi wasallam). The soul of the dead body was in accompaniment and could be seen by Rasulallah (sallallahu alayhi wasallam). Did Indhira Ghandi's soul perhaps attend the memorial service? The Qabar Pujaaris believe in such haazir naazir doctrines, but not the Maulana who participated in the haraam kufr prayer service held in honour of an absent kaafir who had died in India. Indhirah Ghandi's janaazah was not at the memorial service, hence no one can reasonably suggest any valid ground for the Maulana standing in reverence, respect and honour of a kaafir deceased person. Then too, assuming that Rasulallah (sallallahu alayhi wasallam) did stand in respect for the janaazah of the Jew, what right does any Muslim have to join the kuffaar in their kufr prayer services and that too in honour of a kaafir? Standing for a passing janaazah is not a memorial service organized for an absent janaazah.

Besides the abovementioned assumption, the actual fact is that Rasulallah (sallallahu alayhi wasallam) never stood in respect or honour of the janaazah of a kaafir. The ahadith of Rasulallah (sallallahu alayhi wasallam) explicitly state that Nabi-e-Kareem stood for the Malaikah whom he saw. In fact, Rasulallah (sallallahu alayhi wasallam), himself stated the reason for his standing. Bukhaari Shareef, Muslim and other authentic Hadith Kitaabs clearly state this reason. Several other reasons are also given for Rasulallah's (sallallahu alayhi wasallam) standing on that particular occasion, but never has it been claimed that Rasulallah (sallallahu alayhi wasallam) stood in respect for the kaafir. In fact, according to one hadith, Rasulallah (sallallahu alayhi wasallam) stood since he did not like the janaazah of a kaafir passing by higher than his head. It is devious to assert that Rasulallah (sallallahu alayhi wasallam) stood in honour of the kaafir's janaazah. Whatever the reason for Rasulallah's (sallallahu alayhi wasallam) standing, it was never in honour of the kaafir dead nor did Rasulallah (sallallahu alayhi wasallam) participate in any kufr prayer service in honour of a kaafir. Furthermore, later ahadith abrogate the earlier practice of standing for the janaazah of a kaafir, hence according to the Hanafi, Maaliki and Shaafi Math-hab it is not permissible to stand for the janaazah of a kaafir even if the janaazah is present. In short, there is absolutely no resemblance between the act of Rasulallah (sallallahu alayhi wasallam) standing when the janaazah of the Jew passed by him and the act of the Maulana's participation in a kaafir prayer, and

QUESTIONS and ANSWERS

MUJLISUL ULAMA
OF SOUTH AFRICA
P.O. BOX 3393
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memorial service held in honour of a kaafir whose janaazah was not even present. Assuming that her janaazah was present, then too, it would not have been permissible for Muslim to participate in the funeral service of a non-Muslim since this is explicitly forbidden in the Qur'aan Shareef.

Q. What does the Shariah say about selling of debt? For example. Zaid is a businessman. He has numerous debtors. The total book value of the debts owing to him is R20000. He requires immediate cash, hence he sells his book debts to Abdul for R10000. Abdul now collects the money from the debtors who are no longer Zaid's debtors, but by virtue of this sale have become Abdul's debtors. Is the sale of debts permissible in Islam?

A. Such a sale is baatil. This sale has no validity in the Shariah. It is not permissible to sell debt to anyone other than the debtor himself.

Q. According to western economic laws an insolvent person is set free from all his debts. Even if he later, i.e. after his insolvency, becomes wealthy his creditors are unable to claim from him. What is the ruling of the Shariah in this matter?

A. Insolvency does not absolve the debtor from his debt. The debt will perpetually remain an obligation to be discharged by the debtor. The creditors will retain their right and claim forever. If the debt is not paid here, it will have to be paid in the Akhirah.

Q. An insolvent man owes a considerable sum of money. When he was placed under liquidation I submitted by claim. In the end creditors received 10 cents in the rand. According to Islam, am I still entitled to claim from the insolvent? Assuming that at some stage in the future the insolvent acquires wealth, is he obliged to pay me?

A. You are fully entitled to your claim. The insolvent cannot escape the debt in terms of the Shariah. When he is by the means to pay, it is obligatory on him to settle his debts. From this there is no escape. Even martyrdom (shahaadat) is no absolution for debt.

Q. I am a high school scholar. The principal refuses us permission to attend Juma' Salaat. If we submit to the orders of the principal and absent ourselves from Juma', will we be guilty of sinning? We perform our Zuhr Salaat after school.

A. Rasulullah (sallallahu alayhi wasallam) said that an obedience which involves disobedience to Allah Ta'ala is not lawful. Muslims have to firstly obey Allah Ta'ala. The principal's unjust refusal cannot be accepted by Muslims. It is sinful for Muslim pupils to submit to the haraam orders of the principals. You are guilty of a kabeerah (major) sin in absenting yourself from Juma' Salaat. The principal's refusal is no justification for discarding Juma' Salaat.

Q. Is it permissible to use tooth brushes made of bristles? Bristles usually refer to pig hairs.

A. It is not permissible to use such tooth brushes. Every part of the pig is najis (impure).

Q. When a new born baby is named on the seventh day, a function is usually held. The Musjid's Imaam, relatives and friends are invited. Food and sweet meats are served. Some other customs are also practised at the name-giving ceremony. All present make dua for the baby. Has this custom any Islamic significance?

A. Baby-naming ceremonies and customs

have no origin in the Shariah. These wasteful and nonsensical customs are un-Islamic. There is no Islamic significance in organizing such gatherings. Muslims should shun these innovated practices.

Q. In some Musjids the Imaam when conducting the Jamaat Salaat is made to wear microphone. When the Imaam stands on the Musalla to lead the Salaat, a Musalli picks up the microphone and attaches it onto the kurtah of the Imaam. This is done whether there is even just a single row of Musallis and no amplification of the Imaam's voice is necessary. Is this practice proper according to the Shariah?

A. Salaat is the highest act of Ibaadat. It requires much concentration, humility and sincerity. Acts of Ibaadat have to be maintained in their original forms of purity. The attachment of a microphone to the kurtah of the Imaam is an unnecessary accretion and an interference with the Salaat. It disturbs the humility which should be adopted in Salaat. This practice also appears to be ridiculous and to an observer looks silly. All such "bright" ideas of ignorant ones are ridiculous and silly. The Imaam should not submit to this silly practice. The act seems sillier with a musalli stepping forward and attaching the microphone to the kurtah of the Imaam. Undoubtedly it is Makrooh to introduce this unnecessary device in Salaat. The abomination is aggravated by the fact that the microphone is attached to the Imaam even though there is absolutely

no need and everyone can hear the recitation of the Imaam. Even if everyone cannot hear the recitation of the Imaam, it is Makrooh Tahrimi to make use of such devices in Salaat.

Q. What does Islam say about the existence of beings such as ghosts? Some people believe that the dead assume the form of ghosts?

A. It is un-Islamic to believe that the dead assume the form of ghosts. Islam does not teach such a belief. Apparitions such as "ghosts" seen by people are in fact evil and satanic jinns.

Q. Many people believe that when a person dies his/her soul visits the home for forty days. They, therefore, do not sleep in the bedroom of the deceased for this period of time. Is this a reality?

A. This is a fallacious belief. It is not permissible to entertain this false belief. The soul of the deceased does not visit the house. This seems to be a belief inherited from some idolatrous religion.

Q. Does Islam advocate engagement parties? Prior to marriage, a couple is engaged and a party or some similar function is held.

A. There is no system of engagement in Islam. Engagement parties and customs are practices of the kuffaar. It is not permissible to participate in such un-Islamic customs.

Q. One of the trustees of our Mosque believes that there will be no physical resurrection on the Day of Qiyaamah. It is his belief that that resurrection in the Akhirah is a spiritual experience. The bodies, he claims have perished and will not be resurrected. What is the Shariah's ruling regarding this man?

A. One who denies the physical resurrection of the bodies on the Day of Qiyaamah is not a Muslim. Such a person is a kaafir. It is not permissible to have such a murtad as a trustee of the Musjid.

Q. A woman has several times asked her

husband to divorce her, but he refused. One day recently, he said in a fit of rage to her: "Get out of my sight. Get out of the house." She now says that he has divorced her since the words which he uttered to her in anger constitute talaaq kinaayah which breaks the nikah. However, the husband denies having given talaaq. He maintains that he had no intention of talaaq when he had uttered these words.

A. The words uttered by the husband would have constituted Talaaq only if his intention was to issue talaaq. Since he refutes the claim, talaaq has not taken place. The Nikah remains intact. She remains his wife. She is wrong in her claim that the abovementioned words uttered by her husband represent talaaq.

Q. A nikah was performed. Immediately after the nikah, the husband had to leave for a distant land. The marriage was never consummated. While the husband was away—and he was away for several years—his wife struck up an illicit relationship with another man. As a result of this relationship, a child was born. When the husband returned, he denied being the father of the child. However, one Alim says that his denial is baseless and the child will be regarded as his child. What is the Shariah's ruling?

A. The Alim is quite correct in his claim. Since the child was born in wedlock—while there existed a nikah bond—the parentage of the child is established. This child will not be considered illegitimate in the Shariah irrespective of the factual position.

Q. Is it permissible to eat and drink during the condition of janaabat?

A. It is permissible. However, before eating, the mouth has to be rinsed. After sexual relationship, it is best to take ghusl immediately. If ghusl is not taken immediately, the next best thing to do is to take wudhu. Before wudhu the satar should be washed. If wudhu is not taken, then at least wash the hands and rinse the mouth before eating. Janaabat (the state of greater impurity) permeates the entire body, even the tongue is impure. Hence, it is necessary to rinse the mouth before eating.

Q. Is it permissible to sit inside the Musjid without wudhu?

A. One should not unnecessarily enter the Musjid without wudhu. To do so is Makrooh Tahrimi. Makrooh Tahrimi is a forbidden act.

Q. Should the musallis reply to the second Athaan (i.e. the one in front of the mimbar) on Fridays?

A. According to the Hanafi Math-hab, no reply should be recited for the second Athaan nor should dua be made verbally after the second Athaan on Fridays. The reply may however be by means of the mind, i.e. without reciting it.

Q. If one over-sleeps during Ramadhan and wakes only after the sun has risen, will the fast be valid?

A. The fast will be valid as long as one makes the niyyat (intention) of fasting about 1 hour 30 minutes before za waal time. Thus, the niyyat should be made at any time before about 11 a.m. By niyyat is meant an intention. It is not necessary to recite anything for the validity of the niyyat.

Q. If one permanently discards the Sehri during Ramadhan, will it affect the fasting?

A. Yes, it will adversely affect the fasting. It is sinful to permanently abstain from the Sunnah practice of Sehri.

SHI'ISM RETRACTION

BY Professor Mohammad Saeed Akbarabadi, Professor at Aligarh University, India.

From time to time I was presenting my views on the revolution and present government in Iran. Recently, while on a visit in South Africa I said at an interview:

"Nevertheless, the revolution (in Iran) is Islamic and it is not proper to describe it as Sunni or Shi'i. However, the present (Irani) government cannot be described as Islamic. For that (i.e. for an Islamic government) we have yet to wait."

My impressions regarding the Irani revolution were based on my observation of the transformation which the Irani students studying at Aligarh Muslim University had undergone since the revolution. A large number of Irani students was studying at Aligarh Muslim University at the time of the revolution. All these students were wholly immersed in western culture. They had adopted western styles of appearance, dress, habits and living. But when the revolution took place I witnessed a sudden and tremendous change in these students. The boys lengthened their beards and abandoned western garb. Similarly, the girls discarded western and semi-nude attire and adopted the chadar and concealing dress. Moreover, they rented a very big house in Sir Sayyidnagar and Jamaat Salaat with Athaan was conducted five times daily. Occasional Islamic lectures were also organized by them.

It was only natural to be impressed by these developments, hence I wrote much in praise of the revolution, in the journal, Burhaan. However, later developments and conditions in Iran created doubts in my mind. I therefore, lapsed into silence. Meanwhile those who had personally visited Iran and witnessed the situation there were issuing various statements and publishing articles. I had occasion to read these statements and articles, but because of conflicting reports I was unable to arrive at a final conclusion. I thus dwelled in doubt and uncertainty.

May Allah Ta'ala grant our brother, the respected Maulana Manzoor Nu'mani (of Lucknow, India) a good reward for he has researched with great effort and sacrifice the books written by Khomeini, himself. In his books, Khomeini has explained the basis of the Irani revolution with great clarity and without the slightest inhibition. It is on this foundation (outlined by Khomeini) that his government is operating. Moreover, it is Khomeini's firm resolution to conduct the government in future on these same foundations.

Maulana Nu'mani has published the findings and conclusions of his indepth research, in several issues of the journal, Al-Furqan, in clear and unbiased terms. He has presented his findings very calmly, in moderate language and most dispassionately. I have perused his articles on this subject with much interest from beginning to end and I now declare:

I retract whatever I had hitherto stated in the journal, Al-Burhaan, regarding the Irani revolution and the present (Irani) government."

These articles (written by Maulana Manzoor Nu'mani) which appeared in the Al-Furqaan are so vital, eye-opening and convincing that it is my submission that after studying them, no Muslim who holds correct Islamic belief will have the audacity to differ with these articles written by Maulana Manzoor Nu'mani.

It is my heartfelt desire to write much on this topic, however, I am aware that it will open up the door for religious controversy. Involvement in such controversy is not in line with my natural disposition. There is a need to publish these articles (of Maulana Nu'mani) in book form and also render them into Arabic, English and Persian for distribution in great quantities.

EVILS OF SHI'ISM

The following passage is cited from the Shi'i book, The Treaty of Imam Hasan:

"Haroon Mecci knew full well that Imam was free from every kind of fault and error and for us it is alone to comply with his command as in duty bound; even the worship of God becomes unnecessary if so is his bid and it is why he did not contradict regarding the Imam's order and accepted it without any objection."

This Shi'i belief implies that:

* The person whom Shi'ism believes to be an Imaam is entirely free of fault and that he is infallible.

* The Shi'i religion assigns to the Imams of Shi'ism a role which at times is even higher than Godhood, hence they claim that worship of God also becomes unnecessary if the Shi'i Imaam so commands.

These are beliefs of kufr. One who adheres to these beliefs cannot be a Muslim.

Contempt for The Sahaabah

The Shi'i, Ali Shariati in his book, Martyrdom: Arise And Bear Witness, published by the Irani Ministry of Islamic Guidance, states in derogation of the illustrious Sahaabah of Rasulallah (sallallahu alayhi wasallam):

"For years, the Qoraish, in their neo-ignorance, dominated the values and

mis-appropriated the fruits of the Islamic Revolution. It is years since the convergence of the Islamic Revolution has been pulled apart and the companions and the early strugglers of the Revolution, the disciples of the school of Mohammed, have fallen into three groups.

1. The Companions whom the Ja'faris/Sh'its like and they are less than ten out of thousands.

2. The second group are those who have retreated into a quiet corner... The prime example of this group is Abdollah ibn Omar. These are the worst elements. They commit suicide at the feet of the oppressor.

3. The third group are those Companions who sold off the honors they had gathered directly to Mo'awiyah in his Green Palace. They collected their money by selling their accounts of what the Prophet said and did at the rate of a dinar per tradition. These people included Abu Darda, Abu Horareh and Abu Mosa."

The unbeliever Shariati has been rather liberal in stating that "less than ten" Sahaabah are "liked" by the Shi'is. According to the official religious books of the Shiah religion all the Sahaabah excepting three, became murtads and

and were consequently kaafirs of the worst order--Nauthubillaah!

The aforementioned comments by Shariati speak volumes regarding the Shi'i attitude of hatred for the Sahaabah connected to Rasulallah (sallallahu alayhi wasallam). Hadhrat Abdullah Ibn Umar, Abu Darda, Abu Hurairah and Abu Musa were among the top-ranking Companions of Rasulallah (sallallahu alayhi wasallam). Such vile accusations as gorged out by Shariati and the Shi'i priests in general are not the statements of Muslims--of those who possess any love for Rasulallah (sallallahu alayhi wasallam). A Muslim in whose heart there flicker the love for Rasulallah (sallallahu alayhi wasallam) and the love for the Arabs can never ever utter such blasphemy and sacrilege about the direct students and Companions of Rasulallah (sallallahu alayhi wasallam).

A SHI'I FALSEHOOD ATTRIBUTED TO RASULULLAH (sallallahu alayhi wasallam)

The Shi'i priest, Allama Mehdi Asifi writes in his book, Al-Salat:

"The holy Prophet nominated Imam Ali (P) to be the leader of the Muslims after his death and each of the Imams nominated an Imam after himself."

The Shiah religion rejects the Khilaafat of Hadhrat Abu Bakr, Hadhrat Umar and Hadhrat Uthmaan (radhiallahu anhum) and brands these three illustrious Sahaabah and authorities of Islam as murtads, kaafirs, usurpers, exploiters and murderers.

In ascribing to Rasulallah (sallallahu alayhi wasallam) the lie that he (sallallahu alayhi wasallam) appointed Hadhrat Ali (radhiallahu anhu) as his successor, the Shi'is build up their slanderous accusation that the first three Khulafa Raashideen usurped the Khilaafat and became renegades. No true Muslim can ever accept such preposterous falsehood fabricated by the Shi'i priests.

KHOMEINI'S BLASPHEMY

In the book, Islam & Revolution--Writings & Declarations of Imam Khomeini, Khomeini states:

"The spiritual status of the Imam is the universal divine viceregency that is sometimes mentioned to the whole of creation, by virtue of which all the atoms in the universe humble themselves before the holder of authority. It is one of the essential beliefs of our Shi'i School that no one can attain the spiritual status of the Imams, not even the cherubim or the prophets."

This concept of kufr and shirk is the official doctrine of the Shiah religion. Shi'ism confers on their Imaams such a lofty pedestal which is akin to Godhood, hence the claim that the Imaams are in control of every atom and particle in the universe. Such shirk even supersedes the shirk of the grave-worshippers (the Qabar Pujaari sect). It is because of divinity bestowed to the Imaams by Shi'i priests that the Shi'i clergy believe and propagate that the rank of their Imaams is higher than even the rank of Ambiya (alayhimus salaam). Such beliefs of kufr are not tolerated by Islam. It is, therefore, not lawful for Muslims to associate with Khomeini and his blasphemous religion.

SAHAABAH

Rasulallah (sallallahu alayhi wasallam) said:

* My Sahaabah are like stars (of Hidaayah). Whomsoever (from among them) you follow, you will attain guidance.

* Fear Allah! Fear Allah regarding my Sahaabah. Do not make them a target (for your criticisms) after me. Whoever loves

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RAMADHAN-U

PENALTY FOR FLAGRANT VIOLATION

EATING HABITS AT IFTAAR

SOME people are in the habit of over-eating at the time of Iftaar. The practice of eating to capacity (and to a greater extent over-eating) is spiritually detrimental. This applies to the consumption of Halaal foods. In other words, even if the food consumed is absolutely Halaal, then too one should not eat to one's full satiation. The object of Fasting is defeated by this manner of eating.

Food which nourishes the physical body have a tendency to strengthen and stimulate carnal desire and passion whereas Fasting has the opposite effect. Hence, in Ramadhaan, eating and drinking should be maintained at a minimum. The spirit of Ramadhaan requires that the Month of Fasting be not transformed into a month of feasting. Imaam Ghizaali (rahmatullaah alayhi) asks:

"When the object of Fasting is to conquer carnal passion, then how can this object be achieved if eating at Iftaar is excessive?"

The true effect of Fasting is only perceived by actual hunger carried out in a spirit of Ibaadat (worship) - observing all the Divine restrictions and increasing generally all aspects of worship. In Maraaqil Falaah it is stated:

"Do not eat excessively at the time of Sehri as this causes defeat of the object of Fasting."

Allaamah Tahtaawi (R.A.) writes:

"When hunger is really felt, the reward for Fasting increases, and feeling for the poor is generated."

KAFFAARAH is the penalty which the Shariah imposes upon a Believer for flagrant violation of the sanctity of the Fasting during the month of Ramadhan. A penalty of sixty consecutive days fasting is imposed for deliberately breaking or terminating a Fast of Ramadhan. If Niyyat for fasting was made during the night time (i.e. up to the time when Sehri expires) then the deliberate breaking of such a fast will make one liable for the penalty of Kaffaarah. The penalty of Kaffaarah (i.e. fasting sixty days in succession - one day after the other) applies ONLY for breaking a fast of Ramadhan for which Niyyat was formed during the night time.

MASAA-IL PERTAINING TO KAFFAARAH:

1. Kaffaarah applies to only the fasts of Ramadhan. Hence, if a Nafil or any other fast was deliberately broken, then Kaffaarah is not imposed. For a Nafil fast broken, only Qaza is offered, i.e. one day has to be fasted in lieu of the Nafil fast which was nullified.
2. If Niyyat for fasting during Ramadhan was not formed at night, but was made during the day (any time after Subuh Saadiq - i.e. the time when the fast officially commences) then only Qaza of one fast has to be made if the fast was nullified. However, to break the fast without valid Islamic reason is a heinous sin warranting severe punishment.
3. Should a person be liable for the execution of Kaffaarah, but his/her health is such that there exists no hope of fulfilling the sixty consecutive fasts then instead of the sixty fasts, sixty Masaakeen (poor persons) have to be fed - each poor to be given two square meals. Alternatively, it is permissible to give each miskeen the amount which is given as Sadaqatul Fitre (approximately one rand). It should be remembered that the alternative of

providing sixty masaakeen in execution of the Kaffaarah of Ramadhan is permissible only in the event of total inability to fast the sixty prescribed fasts of the Kaffaarah.

4. In addition to the sixty days of Kaffaarah an extra day fast shall also be kept as Qaza (fulfilment) of the day nullified.
5. Even if a number of fasts during any one Ramadhan are nullified deliberately, only a single Kaffaarah penalty is imposed. However, if fasts of different Ramadhans were broken then the number of Kaffaarahs will be equal to the number of Ramadhans. For example: Someone deliberately ended one or more fasts some years ago in a single Ramadhan, and last year he again broke one or more fasts, and this year he did likewise. In this case three Kaffaarah penalties will be imposed upon the criminal because three different Ramadhans are involved. However, this does not mean that he must fast 180 consecutive days. After completing one Kaffaarah (sixty consecutive days) he may commence his second Kaffaarah after some time, and the third Kaffaarah sometime after completing the second.

SOME RULES REGARDING EID SALAAT

1. A person who joins the Eid Salaat after the Imam has already recited the Eid Takbeers should recite the Takbeers immediately upon entering the Salaat. However, if he enters the Salaat when the Imam is about to go into Ruku and he (the late-comer) fears that he will not be able to join the Imam in the Ruku if he stands and recites the Takbeers, then he should instead recite the Takbeers in the Ruku, and forgo the Tasbeeh of the Ruku. But, while reciting the Takbeers in Ruku the hands should not be raised as is done when reciting the Takbeer when in Qiyaam (the standing posture of Salaat). If the Imam emerges from the Ruku and the late-comer has not yet completed the recitation of his Takbeers which he had missed then he should leave off the balance of the Takbeers and join the Imam in emerging from the Ruku. In this case the balance of the Takbeers which he could not complete are waived (Maaf).
2. If someone missed a Raka't of the Eid Salaat, he should fulfil it as follows:
After the Imam terminates the Salaat with the Salaams he (the one who missed the Raka't) should rise and perform one Raka't on his own, reciting Qiraat (Surah Fatihah plus a Surah) first, and after the Qiraat, the Takbeers should be recited. The rest of the Raka't is then completed as usual.

EVIL HEARING AND FASTING

LISTENING to that which is un-Islamic and sinful also wrought great destruction to the spiritual benefit and Sawaab which flow in the wake of Fasting. It is therefore imperative that the ears be restrained from turning in the direction of listening to what is evil in Islam. Listening to gheebat, music, nonsensical talks, etc., all fall within the degree of prohibition. The Muslim should, therefore, at all times and especially during fasting refrain from misusing his faculty of hearing and in this way despoil the soothing spiritual effect of the fast.

THE NIGHTS OF EID

Rasulullah (S.A.W.) said:

"The heart of the person who remains awake (in Ibadat) during the night of Eidul Fitr and Eidul Adhaa will not die on the Day when hearts will be dead, i.e. the Day of Qiyamah."

(TIBRANI)

The nights of both Eids, i.e. the nights preceding the Days of Eid, are auspicious occasions which should be observed with reverence and worship. Rasulullah (S.A.W.) said that these nights are great occasions of Ibadat and of gaining the proximity and special Mercy of Allah Ta'ala. These holy nights, should therefore not be allowed to pass by in idleness. Full advantage should be taken of these opportunities by offering obedience and Ibadat unto Allah Ta'ala to the best of our abilities. Istighfaar (seeking forgiveness for sins), Tilaawat (reciting the Quran), Nafil Salaat, Durood, etc. should be profusely offered on these holy nights.

Amongst the rewards which will be obtained as a result of observing the sanctity of these glorious Eid Nights, the greatest reward is the tiding conveyed to us by Rasulullah (S.A.W.) in the abovementioned Hadith, viz., the heart will not be smitten with terror and fear on the Day of Qiyamah when the upheavals of that Day will be so fearsome that men will appear to be intoxicated.

I'TIKAAF

by Shaikhul Hadith Maulana Muhammad Zakariyya Saheb of Saharanpur, India
(Translated by Maulana Yusuf Karaan of Strand, Cape.)

I'TIKAAF (Seclusion in the masjid)

The meaning of i'tikaaf is to seclude oneself in the masjid with the express niyyah (intention) of i'tikaaf. According to the Hanafi school of thought this may be of three different types.

(a) Waajib i'tikaaf (Obligatory i'tikaaf)

I'tikaaf becomes compulsory when a person makes it obligatory upon himself. An example of this is when a person makes a vow to Allah that if Allah fulfils a certain wish of his, he shall perform so many days i'tikaaf. In this case the moment his wish is fulfilled, i'tikaaf becomes compulsory; or a person may just make an unconditional vow whereby he makes i'tikaaf waajib upon himself for a certain number of days. This becomes a duty on him from that moment onwards.

(b) Sunnat i'tikaaf
This was the general practice of the Holy Prophet. It means to seclude oneself inside the masjid for the last ten days of Ramadhan.

(c) Nafil i'tikaaf

For nafil i'tikaaf no special time and no specific number of days are fixed. A person may make a niyyah for any number of days at any time, even for his whole life. While Imaam Abu Hannifah R.A. states that it must, however be for not less than a full day. Imaam Muhammad R.A. states that there is no limit as to the minimum period of time. The fatwa is on this latter view. Therefore it is desirable for anyone entering a masjid to make the niyyah (intention) of i'tikaaf for the period that he will remain in the masjid. So while he is in ibaadah he also gains the reward of i'tikaaf.

OBJECTS OF I'TIKAAF AND ADVANTAGES

In view of the above, it is advisable that everyone entering the masjid to join the congregational prayer, should on entering the masjid, make the niyyah for i'tikaaf. In that case, it means that as long as he remains busy with salaah, zikr, listening to lectures or sermons, he also receives reward for the i'tikaaf.

The reward for i'tikaaf is great. The mere fact that the Holy Prophet always used to perform it is sufficient to explain the virtue that lies in it. The example of him that resides in the masjid in i'tikaaf is that of a person, who having gone to a certain place to appeal for something, and then remains there until it is granted, saying: "O Allah, I have placed my humble request before You, and have faith in Your generosity, and I shall not move from here until my request is granted by You."

Allaama ibn Qayyim, on explaining the significance of i'tikaaf, writes that the actual aim behind i'tikaaf is to divert the heart away, from everything except Allah, and to join it with Allah alone, thereby forming a complete spiritual connection with the Creator. All worldly connections are thus cut off for the sake of gaining Allah's attention. All thoughts, desires, love and devotion become centred around Him. In answer to that His love is attained - a love and friendship that will be the only friend in the loneliness of thy grave. When a person gains that, then who can possibly imagine the great ecstasy with which the time of the grave will be spent?

In Maraaqil Falaah, the author writes that i'tikaaf, when properly and sincerely performed, is a most virtuous deed. One cannot possibly enumerate all the great advantages and benefits in it. In actual fact, what takes place in i'tikaaf, is, that the heart is drawn away from everything else except the Creator, while

HADHRAT Salmaan Faarsi (Sahaabi of Rasulullah (sallallaahu 'ALAYHIS SALAM)) said:

"ON THE LAST DAY OF RAMADHAN, THE DAY DECREEED COMPULSORY NIGHTS SUNNAH FOR TAKING TO DRAW CLOSER TO ALLAH BY DEEDS OF VIRTUE, FOR LIKE THE REWARD OF A MONTH, HE WHO PERFORMS SUCH FARDH ACTS IN A MONTH, VERILY, THIS IS THE REWARD OF SABR AND OF SYMPATHY (WITH OTHERS) IN WHICH THE REWARD OF A BELIEVER IS INCREASED."

our whole life is actually laid down at His doorstep. All the time one remains in ibaadah. Even when one is asleep, one is still in His service, striving for nearness to Him. And Allah says (according to a Hadith): "Whoever draws near to Me (the length of) one hand, then I draw nearer to him (the length of) two hands, and whoever draws near to Me by walking, I draw nearer to him by running."

WHERE TO PERFORM I'TIKAAF

The best of places for i'tikaaf is the Masjidul Haraam in Mecca. The next best is the Masjidun Nabawi in Medina, and the next best is Baitul Mukaddas. Thereafter, comes the Jaame Masjid in one's own town, and, last but not the least, the masjid nearest to one's home. Imaam Abu Hanifa R.A. stipulates the Masjid should be one wherein the five daily prayers are performed, while Imaam Abu Yousuf and Imaam Muhammad are agreed that any masjid according to the Shari'ah can be entered for i'tikaaf.

The above is as far as males are concerned. As for the females, they should perform i'tikaaf in the masjids inside their homes. Where, however, no masjid exists, and the desire for i'tikaaf be there, one section of the house should be set aside for this purpose. I'tikaaf is in fact an easier task for women. A special section of the house, most commonly the prayer room, is set aside wherein they seclude themselves, remaining in ibaadah. The domestic duties can then be performed by the daughters or servants, and the woman in i'tikaaf, while remaining in a section of her own house, is spiritually rewarded for it. (It is so very unfortunate that in spite of the ease, our women folk still remain deprived of the blessings of i'tikaaf. We here in South Africa are even more negligent of this sunnah, so much so, that many have not even heard of it - Translator.)

UL-MUBARAK

radiallaahu' anhu), the eminent
hu alayhi wasallam) said:
THE MONTH OF SHA'BAAN,
alayhi wasallam) ADDRESSED

MONTH HAS DAWNED OVER
ONTH IN WHICH IS A NIGHT
A THOUSAND MONTHS. IT
S OF WHICH ALLAH HAS
FOR FASTING AND THE
RAAWEH. HE WHO DESIRES
LAH BY THE PERFORMANCE
OR HIM SHALL BE A REWARD
FARDH DEED IN ANOTHER
RMS A FARDH DURING THIS
THE REWARD OF SEVENTY
PERFORMED IN ANOTHER
THE MONTH OF SABR AND
JANNAT. THIS IS A MONTH
VE'S FELLOWMEN). IT IS A
IZQ (SUSTENANCE) OF THE

Miscellaneous Fasting Rules

1. Eating, drinking, etc, in a state of forgetfulness do not nullify the fast, i.e. while eating, etc. one completely forgets that one is fasting.
2. Water slipping down the throat while gargling the mouth breaks the fast even though by mistake. This is so because when the water slipped down the throat the fasting person remembered that he is fasting. A fast nullified by error is compensated by a single Qaza after Ramadhan.
3. Injections do not break the fast.
4. If the fast is ended even a minute before Iftaar or the actual time for breaking the fast, Qaza will have to be offered.
5. A single person sighted the crescent moon of Ramadhan, but his testimony was not accepted due to his unreliability. Although the community will not be fasting the following day, he is obliged to fast notwithstanding the rejection of his evidence.

BENEFITS OF SEHRI

- IN his commentary on Sahih Bukhari, Ibn Hajar mentioned various reasons for the blessedness of sehri:
- a) Because in it the sunnah is followed.
 - b) Through sehri we oppose the ways of the Ahlul-Kitaab, which we are at all times called upon to do.
 - c) Provides strength for ibaadah.
 - d) Promotes more sincerity in ibaadah.
 - e) Aids in elimination of bad temper which normally comes about as a result of fasting.
 - f) Sehri is a time when duas are accepted.
 - g) At the time of sehri one gets the opportunity to remember Allah, make zikr and lift up the hands to Him in duaa.

MUNIFICENCE OF ALLAH IN RAMADHAN

ALLAH commands a caller from the heavens to call out three times on every one of the nights of Ramadhan: "Is there anyone begging of Me that I may grant him his desire? Is there anyone repenting to Me that I may turn in Mercy to

him? Is there anyone begging for forgiveness that I may forgive him? Who is there who shall give a loan to the One whose wealth does not diminish, and the One who duly fulfills without unjust deductions."

IFTAAR

SAHL Bin Sa'd (R) reported that Rasulullah (S.A.W.) said: "The people will remain prosperous as long as they hasten with Iftaar (i.e. they break their fast immediately time for Iftaar enters)."

(Muslim Shareef)

It is Sunnat to make Iftaar (to break one's fast) immediately after sunset. One should not delay in Iftaar until the stars begin to appear as is the common practice of the Ahle Kitaab.

FASTING ESTABLISHES SUPREMACY OF SOUL

by
Muhaddith Shah Waliullah (R)

THE preponderance of animality in man is an obstacle in the path of the manifestation of angelic and celestial attributes. Therefore, it has become necessary to subjugate this attribute of animality in man.

Since the dominance and power of bestial attributes are caused by eating, drinking and excessive indulgence in lowly desires - the latter playing the dominant role in the assertion of bestial attributes - it is essential to curtail and curb the onslaught of the flesh by a reduction in these factors (eating, drinking and indulgence in desire). Precisely for this reason do we find unanimity among all those who desire the supremacy of the soul and the subjugation of the flesh. All such men are unanimous in their assertion that the method of establishing the supremacy of the soul over the body is to reduce indulgence in eating, drinking and lowly desire.

FASTING PROTECTS THE BELIEVER AGAINST THE FIRE OF HELL.
FASTING PROTECTS THE BELIEVER FROM THE EVILS OF LOWLY DESIRE.
FASTING STRENGTHENS THE RESOLVE OF THE BELIEVER TO GAIN THE PLEASURE OF ALLAH.
FASTING FORTIFIES THE BELIEVER AGAINST THE PLOTS OF SHAITAAN.
THAT IS WHY RASULULLAH (S.A.W.) SAID:
"FASTING IS A SHIELD".

THE SIX NAFL FASTS OF SHAWWAAL

HAZRAT Abu Ayyub (RA) relates that Rasulullah (S.A.W.) has said: "Whoever fasted the full month of Ramadhan and then follows it with six rozas (fasts) of Shawwaal, is like the person who has fasted the full year." Targheeb.

In another Hadith it is related that by observing these six rozas after Ramadhan all defaults and sins are forgiven. The reward of every good deed is tenfold or more. The thawaab of the month of Ramadhan is equal to that of ten months and that of these six voluntary rozas are equal to that of the remaining two months to complete the full year. These rozas could be kept continuously after Eidul-Fitr or separately during the month of Shawwaal. May Allah grant all Muslims the courage and guidance to perform Ibaadat in this blessed night and to observe these rozas.

(WATERVAL ISLAMIC INSTITUTE).

DISHONOURING RAMADHAAN

ANYONE failing to fast in Ramadhan without any valid excuse becomes a Faasiq. The Fuqaha (jurists) have gone so far as to state that anyone eating publicly in Ramadhan without excuse should be put to death. It is unfortunate that we have no Islamic government to enforce this law and thus put an end to such actions. Nothing, however, stops us from expressing dislike, resentment and hatred against such actions. That is the least to which our Imaan should drive us.

RAMADHAN - A SPECIAL OCCASION FOR DUA

ABU Saeed Khudari relates that Rasulullah said: "Everyday and night of Ramadhan Allah sets free a great number of souls from Jahannam. And for every Muslim during everyday and night there is a time when his duaa is certainly accepted."

FASTING AND HARAAM FOOD

THE SPIRITUAL REWARD AND BENEFITS OF THE FAST ARE TOTALLY DESTROYED BY THE CONSUMPTION OF HARAAM. THE GREATEST OF CARE MUST BE TAKEN TO ABSTAIN FROM ALL FOODS WHICH HAVE BEEN BRANDED AS HARAAM, AS WELL AS TO ABSTAIN FROM ALL FOODS OBTAINED THROUGH THE AGENCY OF UNLAWFUL WEALTH.

THE DUA OF THE FASTING PERSON

ABU Hurairah reports: Rasulullah said: "There are three people whose duaa are not rejected; the fasting person until he breaks the fast; the just ruler and the duaa of the oppressed whose duaa Allah lifts above the clouds and opens unto it the doors of heavens, and Allah says: "I swear by My honour, verily I shall assist you even though it may be after some time."

ACCEPTANCE OF FASTS

OF THE RIGHTS OF FASTING IS TO REMAIN IN THE STATE OF ANXIETY AND EXPECTATION REGARDING THE ACCEPTANCE OF ONE'S FAST. THIS ADVICE IS GIVEN BY THE GREAT SUFIS. IMPERFECT MANNER OF EXECUTING THE FAST MAY CAUSE IT TO BE REJECTED FROM THE COURT OF ALLAH. THEREFORE, DO MAKE CONSTANT DUA FOR THE ACCEPTANCE OF THE FASTS.

I'Tikaaf of Rasulullah

IT used to be the general practice of Rasulullah to perform i'tikaaf in Ramadhan. At times he used to remain in the masjid for the whole month and during the last year of his life he was in i'tikaaf for twenty days. Because he almost always secluded himself in the masjid for the last ten days, the ulama consider it sunan mu'akkadah to perform i'tikaaf for that period.

FASTING - ABSTENTION FROM EVIL

THE Qur'aan commands: "Fasting has been prescribed for you."

The commentators of the Qur'aan say that from this verse it is deduced that fasting is made compulsory for every portion of the body. Thus fasting of the ears means not listening to evil. Fasting of the eyes means not to look at any form of evil and sin. Similarly fasting of the self means to be free from all carnal desires. Fasting of the heart means casting from it the love for worldly things. Fasting of the mind means avoiding thought about anything other than Allah.

'WHAT BREAKS THE FAST?'

ONCE somebody inquired from Rasulullah: "What causes the fast to break?" He replied: "Telling lies and backbiting."

This Hadith when read in conjunction with so many others, actually tells us to avoid such deeds. Such deeds cause fasting to be wasted. In our times we are fond of keeping ourselves busy with unnecessary conversations. Some ulama are of the opinion that lies, backbiting, slander etc. actually do cause the fast to be broken just like eating and drinking. However the vast majority of ulama believe that the fast does not actually break but becomes null and void as far as blessings are concerned.

FASTING - ACT OF COMPLETE SINCERITY

RASULULLAH (S.A.W.) said that Allah Ta'ala said: "Every act (of worship) of the son of Adam is for himself except fasting. It is carried out solely for My sake. I will reward it."

Fasting is one form of Ibadat (Worship) which is executed solely out of love and devotion to Allah Ta'ala. The sincerity of the fasting person is unquestionable as only Allah Ta'ala knows whether he is fasting or not. Riya or exhibition of piety does not accompany fasting as it (fasting) is an act completely concealed from the view and knowledge of man. It is merely done to gain the Pleasure of Allah, hence He said that He will grant Special Reward for fasting.

IBN Umar relates Rasulullah said: "Verily Allah and His Mala'ikah send Mercy upon those who eat sehri (sower - suhoor)."

THE SUNNAH OF SEHRI

RASULULLAH said: "The difference between our fasting and that of the Ahul-Kitaab (Jews and Christians) lies in partaking of food at sehri time. They do not."

"Eat sehri because in it lies great blessings." In three things there are great blessings:

"Eat sehri and strengthen your fast. And sleep in the afternoon (siesta) so as to gain assistance in waking up in the latter portion of the night (for ibaadah)." Abdullah bin Haarith reports that one of the sahaaba said: "I once visited Rasulullah while he was busy partaking of sehri. Rasulullah then said: "This is a thing full of blessings which Allah had granted you. Never leave it."

"Even though there be no food, then too one date should be eaten or a drink of water taken."

RAMADHAN-UL-MUBARAK

EID CARDS

by
JAMIATUL ULAMA - EASTERN CAPE

EID cards or the sending of Eid cards to friends and relatives is a custom which is widely observed by the Muslim community of today. For the guidance of Muslims it has become necessary to explain this practice of Eid cards in the light of the Shariah of Islam.

According to the Shariah, the custom of Eid Cards is a practice which cannot be condoned as permissible. There are several factors which establish the prohibition and the non-permissibility of the Eid Card custom. These ASBAABUL HURMAT or PROHIBITING FACTORS are:

1. TASHAB-BUH BIL KUFFAAR or IMITATION OF THE UNBELIEVERS.

Muslims have taken this practice of Eid cards from the Christians. Muslims have imitated the custom of Christmas cards of the Kuffaar. And, our Holy Nabi (S.A.W.) said about imitating the Kuffaar:

"Whoever imitates a nation becomes one of them"

Hence, it is not permissible to adopt the customs of unbelievers.

2. TAUHEENUL QURAN or DISGRACING AND DEFILING THE QURAN.

The custom of Eid cards involves an act of sacrilege against the Holy Quran. Many Eid cards have verses of the Holy Quran printed on them. The printing of verses of the Quran on these cards is abominable for the following reasons:

(a) In most cases, if not all, the printers of Eid cards are non-Muslims. These non-Muslims who handled these cards are continuously in the state of Janabat or greater impurity. They handle these cards and touch the holy verses of the Quran, and this is not permissible. Muslims who condone this practice of Eid cards are

responsible for this sacrilege of the Holy ayats of the Quran.

(b) In all printing a certain amount of waste, papers result? What happens to these spoilt Eid cards on which verses of Allah appear? They are deposited in the trash. Again Muslims who condone this practice of Eid cards are responsible for this abominable defilement of Allah Ta'ala's sacred Words.

(c) According to the Law of Islam it is compulsory for a Muslim to be in the state of Wuzu if any verse of the Quran is touched. This injunction is ignored by the overwhelming majority of those who deal in Eid cards. The verses of the Quran printed on these cards are touched by those who have no Wuzu. Thus, the maintenance of this useless custom is responsible for this great crime against Islam.

(d) Eid cards are bought and sent every year. Hence, all those who receive Eid cards should be having a pile of Eid cards. But, how many people have even last year's Eid cards in their possession?

break the fast, but will utterly destroy and nullify the great Barakaat, Rahmat and Sawaab which the Fast brings in its wake.

Indulgence in evil, and especially indulgence in gheebah, tends to make the Fast extremely difficult. Fasting is a celestial practice which curbs the animal desires and passions of the flesh, and as a result it creates a special Nur (spiritual and celestial light) within the Mu'min. He thus derives tremendous peace, pleasure and tranquility out of fasting. On the otherhand, gheebah and all types of sin create a darkness within one's Imaan making the observance of the Fast very difficult. During the time of Nabi (sallallaahu alayhi wasallam) two women who were fasting were driven to dire straits of exhaustion and were on the verge of collapse. The Sahaba narrated the women's condition to Rasulullah (sallallaahu alayhi wasallam) who instructed them (the Sahaba) to take a basin to the two women and command them to vomit therein. This order was carried out and it was discovered that the vomit consisted of fresh pieces of flesh and clots of blood. The Sahabas, in amazement, narrated this to Rasulullah (sallallaahu alayhi wasallam) who said:

"These women abstained from the Halaal things of Allah (i.e. they fasted and

GHEEBAT AND FASTING

THE QURAAAN SHAREEF AS WELL AS RASULULLAH (sallallaahu alayhi wasallam) HAS LIKENED "GHEEBAT" (scandalling, gossiping, backbiting) TO THE CONSUMPTION OF A BROTHER MUSLIM'S DEAD FLESH. The following narration will bear out the vicious effect of "gheebat" on one's Fasting.

During the time of Rasulullah (sallallaahu alayhi wasallam) two women were on the verge of death as a result of extreme hunger apparently due to fasting. Their state was so critical that the Sahaaba reported the matter to Rasulullah (sallallaahu alayhi wasallam) who instructed them to go with a basin to these women and command them to vomit therein. This was done. The vomit of both women consisted of pieces of flesh and fresh blood. Rasulullah (sallallaahu alayhi wasallam) remarked:

"They fasted and abstained from the Halaal food of Allah, but participated in Haraam by backbiting people."

This incident and explanation given by Rasulullah (sallallaahu alayhi wasallam) clearly indicate that the Fasting becomes more strenuous and difficult as a result of indulgence in "gheebat". In one Hadith, Rasulullah (sallallaahu alayhi wasallam) compared the villainy of "gheebat" to the evil of Ribaa which according to the Hadith is worse than committing fornication with one's own mother. Thus Rasulullah (sallallaahu alayhi wasallam) said:

"THE VILEST FORM OF RIBAA IS TO SLANDER A BROTHER MUSLIM."

abstained from food, water, etc.), but indulged in things Haraam, i.e. they engaged in making gheebah of others."

This incident illustrates that gheebah assumes the form of flesh and blood (of others) within our bodies. In other words, those who indulge in gheebah of others are actually devouring the flesh and blood of others, hence the Fast seems so very difficult to observe.

It is therefore imperative to abstain from gheebah, lies and all sin so that we may derive the full benefit, Sawaab and Nur of the Fast which will then act as our Shield against the onslaught of evil.

Kindness to Servants

A POINT mentioned in the Ahaadith is that masters should be lenient with their servants in Ramadhan because, after all, they too are fasting. Unnecessary hard work or too much of it will be a burden to them. So why should an extra worker not be hired when work is too much? That of course only applies when the servant himself fasts; otherwise there is no difference for them between Ramadhan and any other month.

The Eyes and Fasting

AT all times and in all cases the Shariah commands that Muslims restrict the glances of their eyes. This restriction is emphasised during the state of Saum (Fasting). For the proper discharge of the rights of the Fast and for the obtainal of the great spiritual reward and benefits of the Fast it is of utmost importance to exercise control over the eyes. It is not lawful to cast glances or to look at unlawful places and objects.

Rasulullah (sallallaahu alayhi wasallam) said:

"He who restricts his gaze from evil because of Fear of Allah, Allah will grant him much sweetness and ecstasy of Faith which he will perceive in his heart."

The great Sufis of Islam state in the interpretation of the above Hadith that one should abstain from looking at all such things which distract one from the Zikr (Remembrance) of Allah Ta'ala.

OF THE THINGS WHICH ARE FILLED, ALLAH TA'ALA DETESTS MOST THE FILLING (TO CAPACITY) OF THE STOMACH.

(RASULULLAH sallallaahu alayhi wasallam).

SOME MASAAIL

● If a person did not reply to the Azaan, and after Azaan he realises his folly of not replying, then if only a short while has lapsed after the Azaan, he may recite the REPLY. If he realises his negligence after a long while after Azaan, then his replying will not be valid.

● If after the Iqamat was delivered a delay resulted in the starting of the Salaat, the Iqamat shall not be repeated if the delay was only for a short while (a couple of minutes) and was not the result of some worldly activity. However, if the delay after the Iqamat was due to some worldly activity, then it shall be repeated.

● The Iqamat for Fajr Salaat was given, but the Imaam, immediately after or during the Iqamat engaged in performing his Sunnats. The Muqtadees shall wait for him and Iqamat shall not be repeated because of this delay.

● If while delivering the Azaan or the Iqamat, the Muazzin's Wudhu breaks, it will be preferable for him to complete first the Azaan or the Iqamat and then proceed to renew his Wudhu.

● The right of reciting the Iqamat belongs to the one who recited the Azaan. However, he may ask another to recite the Iqamat.

● A Niyyat for Azaan and Iqamat is not a condition for the validity of these Ibaadats, but reciting them without Niyyat will render them devoid of Sawaab for the reciter. The meaning of Niyyat for Azaan and Iqamat is merely to intend that "I am reciting the Azaan or the Iqamat for the Pleasure of Allah Ta'ala".

EVILS DESTROY FASTING

THE Ulama of Islam have said that the fasting person should be extremely cautious with regard to certain evils which totally wreck the tremendous spiritual effect of the Fast. These evils from which abstention is of absolute necessity are:

- (1) GUARDING THE EYES FROM LOOKING AT ALL THINGS UNLAWFUL.
- (2) GUARDING THE TONGUE AGAINST LIES, SCANDALLING, BACKBITING, NONSENSICAL TALKS, UNEDIFYING JOKES, ABUSE, ARGUMENTS, ETC...
- (3) GUARDING THE EARS FROM LISTENING TO ALL THINGS UNLAWFUL.
- (4) GUARDING ALL THE ORGANS OF THE BODY FROM THE COMMISSION OF WHAT IS UNLAWFUL.
- (5) AT THE TIME OF IFTAAR DO NOT FILL THE STOMACH TO CAPACITY EVEN WITH HALAAL FOOD.

ILLEGITIMACY

QUESTION

I am guilty of a terrible crime. I have committed fornication and a child was born as a result. The parents of the girl concerned (they are also Muslim) have made a claim for maintenance from me for child. Since I was denying responsibility of having fathered the child, they threatened to have blood tests taken. To avoid further disgrace, I accepted that I was responsible and the court ordered that I pay R60 per month. In the past I have failed to meet these payments regularly and was arrested and locked in jail on two occasions. I have been told that according to the Shariah I am not required to pay this maintenance, however, as far as the law is concerned I just have to pay. I would like to know if it is permissible for me to pay this maintenance with interest money? Also, a Muslim acquaintance whose source of income is only gambling and selling insurance policies has offered to give me R60 per month for this purpose. Can I pay the maintenance with this?

ANSWER

According to the Shariah, a child born of fornication is not regarded as the child of the man who fathered it illegitimately. The parentage of the child cannot be established with you even if you acknowledge that you had fornicated with the child's mother. According to Islam, an illegitimate child will bear its mother's name. Even if you accept that your illegitimately fathered the child, maintenance cannot be demanded from you according to the Shariah. Blood tests have absolutely no validity in the Shariah. When even acknowledgement will be of no consequence in determining the parentage of the child, then how can any other method be acceptable? The Shariah says that the illegitimate child is the responsibility of the mother. It is entirely a different matter if you voluntarily maintain the child. But, it is haraam to extort maintenance by way of a kaafir court's decree. Just as it was haraam for you to have committed zina, so is it haraam for the other party to claim and accept the money fixed by the kaafir court as maintenance for the child. Since the money ordered by the court is haraam extortion, you are allowed to pay it with such haraam money which has no claimant. Thus, you can pay the child's maintenance with the interest money as well as with the haraam gambling and haraam insurance money which your acquaintance is offering you. This should not be understood to mean that the haraam money has become halaal.

FASTING A SHIELD

RASULULLAH (sallallaahu alayhi wasallam) said:

"FASTING IS A SHIELD (for the fasting person) AS LONG AS HE DOES NOT TEAR IT."

(Nisaa-i, Ibn Majah).

The purpose of a shield is to protect one from the onslaught of the enemy. Similarly, does the Shield of Fasting act. It protects the Mu'min who fasts, from the onslaught of his enemy, viz. Shaitaan. In another Hadith it is stated that Fasting also acts as a Shield for the Mu'min, protecting him from the Wrath of Allah and from the Fire of Jahannam.

The Sahaba asked Rasulullah (sallallaahu alayhi wasallam) of the meaning of tearing the Fast (i.e. this Shield). Rasulullah (sallallaahu alayhi wasallam) replied that this Shield is torn and broken by speaking lies and indulging in gheebah (scandalling). Kizb (falsehood) and gheebat (scandalling) are vices of such magnitude that certain among the Fuqaha have gone to the extent of saying that the Fast is nullified by these crimes just like food and water nullify the Fast. However, the official verdict of the Shariah is that the evils of kizb and gheebah will not

Continued from page 1

DESTROYING AN ISLAMIC SYSTEM

officials of Madrasahs to monitor the movement of the Deeni Ustaads. This is indeed an insult to the teachers at the Deeni Madrasah. The next logical step is the introduction of television in Madrasahs under the guise of showing "Islamic" films--such as Hajj films. If this despicable and haraam trend is going to be allowed, soon the Madrasah will be no different from the secular schools of kufr and liberalism. No semblance of the Deen and its spirit will remain in our Madrasahs if this evil trend is not checked and eliminated. In fact, in other places of the world, Madrasahs have been totally secularized. Great Kitaabs such as Tafseer and Hadith Kitaabs are being taught at institutions which although dubbed "Islamic", are bereft of any Deeni feeling and spirit. These lofty and sacred Books of the Shariah are treated as any other western text book. Totally westernized and secularized personnel are in charge of imparting the knowledge of the Deen. The Deeni classrooms in such Madrasahs bear no resemblance to anything Islamic. We have no desire for this dismal and gloomy fate to overtake our Madrasahs.

By the Fadhl of Allah Ta'ala, our Madrasahs have so far been saved from total immersion into western systems of tuition. But, the signs are indicating the destruction of our sacred system of Ta'leem--a destruction which is perhaps unintentionally, but ignorantly and childishly being planned by Molvies who lack vision and the ability to direct the affairs of the community. Such vision and ability are the products of true Knowledge adorned by Taqwa. But this is lacking in those who seek the displacement of the age-old Islamic system of Ta'leem--the system which we have inherited from our illustrious forbearers--the system which was infused into the breasts of great Ulama and Auliya. How can it then be expected that the community be held at ransom to submit to the new-fangled introductions of men deviated from the Path of the Sunnah.

Madrasah trustees and officials have no mandate to annihilate the Islamic system of education. They are not entitled to spawn deviation and spiritual corruption by submitting to the advice of secular school teachers. They are not to be granted any leeway in their desire to tamper with the sacred ways of Islam. Muslim parents have on them the sacred obligation of refusing to accept new ways--western ways--ways of the kuffaar--when it comes to the Ta'leem of their children.

In our search for Deeni quality, let us not go far. Most Muslims in the provinces of Natal and Transvaal have had the opportunity to meet great Ulama and Auliya of Islam. They have seen and met illustrious Ulama such as Hakimul Islam Maulana Muhammad Qari Tayyab Saheb, Hadhrat Shaikhul Hadith Maulana Zakariyyah Saheb, Hadhrat Maulana Masihullah Saheb, Hadhrat Mufti Muhammad Shafi Saheb, Hadhrat Maulana Abrarul Haqq Saheb and several other highly qualified Ulama of Islam. These illustrious Ulama stand out like glittering stars in the firmament of contemporary Islamic Knowledge and piety. In this country there is not a single Aalim which compares with these noble Ulama. Yet all of these authorities of the Shariah obtained their knowledge of Islam by the old system handed down to the Ummah by the illustrious Salf-e-Saaliheen. Does Islamic intelligence advocate that we follow the system of Ta'leem and Ta'allum of these

Leaders of the Shariah or the newly-invented systems borrowed by non-entities from the west? Rasulullah (sallallahu alayhi wasallam) said:

"Seek a verdict from your heart."

If the heart and the conscience are sincerely and honestly consulted, the Muslim will not fail to recognize the folly and deviation of the new methods of the west. Such new-fangled ways stripped of barkat and roohaaniyat can never fall in place in a truly Islamic and Deeni institution.

The engineers of modernity influenced by nafsani and western ways, are descending to ridiculous levels of corrupting our Islamic system of Ta'leem. They are even unhappy with the way in which Muslim children have been taught and are being taught to spell the Arabic words. The old system has been tried and proven effective for many centuries. We all have learnt by the sacred way of spelling--the way given to us by men of Knowledge and Taqwa. But, now some Madrasah officials prefer a dumb method described as the "sound" method in which the Madrasah pupil is taught to behave like some dumb animal mimicking sounds. Indeed, they are retrogressive in their thinking. Instead of adhering to the intelligent and proven methods of teaching pupils to spell the Qur'aanic words, they visualize rectitude in teaching the Qur'aan in some dumb method. In this new and ignorant method, the Fathah, Kasrah and Dhammah (Zabar, Zer and Pesh) are eliminated and the child is deliberately held in ignorance regarding the spelling of the Qur'aanic words. When Muslims deviate and wander from the Path of the Salf-e-Saaliheen, their intelligence suffers stagnation and retrogression. They then fail to think Islamically.

In one large Madrasah in this country, Madrasah pupils are exhorted to bring pictures (both animate and inanimate) to Madrasah. Madrasah time is so vastly limited and there is so little time for teaching even the essentials of the Deen that it staggers one's imagination to observe this ridiculous and unlawful demand made on the pupils. Bringing pictures to the Madrasahs--indeed, they have fallen from the sublime to the ridiculous! Madrasahs are not institutions to waste precious time in nonsensical projects in the way perpetrated at nursery schools and secular schools. Such silly projects may not seem ridiculous in a western secular school, for many a nonsense and stupidity fit the secular kufr system. But, when applied to Islamic Madrasahs, the ludicrousness is glaring.

The aim and goal of all Deeni Ustaads are to create in the child the ability to correctly recite the Qur'aan Shareef, and understand well the Deeni Masaa-il necessary for daily life. True Deeni ability and understanding have to be infused in the child. These attributes are attainable only by following the systems of instruction evolved by the Salf-e-Saaliheen. Deviation from their system will have the opposite effect. We, therefore, have no need for these modern western systems nor can the community afford such ways and systems which diverge widely from the methods of the Sunnah. We make dua that Allah ta'ala guide those who are straying from the Islamic paths. May Allah Ta'ala open up their hearts to understand the value of Islamic systems

Advice to the ULAMA

Hakimul Ummat, Hadhrat Maulana Ashraf Ali Thanvi (rahmatullah alayh) gave the following advice to the Ulama:

"I exhort them (the Ulama) to remain totally without greed. The wealthy people have acquired the world and have become oblivious of you. You (the Ulama) acquire the Deen and become oblivious of their world (i.e. their wealth and positions). Having the fullest trust in Allah Ta'ala, I maintain with firm conviction that if an Aalim turns his gaze away from worldly people, becoming oblivious of their wealth and position, then Allah Ta'ala will aid him from the Unseen realm. Infact, the very people of the world who are today despising him, will then honour him. These worldly people themselves will be dependent on him (the pious Aalim who is free of greed and does not hanker after wealth). Worldly people stand in need of the Ulama in life and in death. Thus the Ulama should become totally independent and involve themselves in the Deen of Allah Ta'ala. A great deficiency among us is the fact that we do not cultivate our relationship with Allah Ta'ala. If our relationship with Allah Ta'ala is developed, we shall be totally independent of others, nothing will then deflect us (from the Haqq). This attitude of independence should not be understood to be bad manners. There is no permission for bad character. Yes, independence should be cultivated."

A QUALITY OF THE ULAMA OF HAQQ

In regard to being criticized we are grateful unto Allah Ta'ala that in the dissemination of the Deen we care not for any criticism.

(Hakimul Ummat)

THE ERROR OF SOME ULAMA

Some Ulama associate so much with wealthy people that as a result of their abundance of association they fall in line with everything done and said by the people of wealth. Seeing this attitude of serfdom of these (worldly Aalims), others gained the impression that all Ulama must be of such low calibre.

(Hakimul Ummat)

THE BASIS OF UNITY

People struggle to achieve unity, but they have shunned the basis of unity. The basis of unity is humility. Unity always rises out of humility. True humility is that a man considers himself to be inferior to the next man.

(Hakimul Ummat)

CONCEALING SINS

Rasulullah (sallallahu alayhi wasallam) said that he who witnesses a sinful act, then concealed it (i.e. he does not reveal a man's sins to others) has acted as one who has rescued an infant girl who was buried alive. (Ahmad, Tirmizi)

RELIGIOUS BOOKS

Religious (Islamic) books are those written by such Ulama who adhere steadfastly to the Shariah. Religious books are not the absurd, foolish and nonsensical books written by western educated persons even if such persons happen to have the titles of Molvies. (Hakimul Ummat)

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them, does so because of my love and whoever hates them, does so because of my hatred (i.e. because they hate me.)
The hatred of the Shiahs for the Sahaabah should not be taken to heart.

HOW ISLAMIC IS JAAME LIMITED?

QUESTION: I am being encouraged to invest money in a business venture known as Jaame Limited which is said to be a company operating in conformity with the Shariat of Islam. I have read the annual report of the said company, but am unable to decide whether I should invest or not since I am not sure if Jaame Limited is a truly Islamic company or not. My suspicions are aroused by the fact that in its brochure, Jaame Limited cites the Shi'i writer, Shariati. I have had occasion to read some of the writings of this person and was shocked by his un-Islamic statements and views. Please guide me as well as other Muslims who wish to invest with Jaame Limited. Is it permissible according to the Shariah to enter into partnership with Jaame Limited?

Many Muslims have enquired from the Mujlisul Ulama regarding the Islamic validity of Jaame Limited and the permissibility of investing with this company. The Mujlisul Ulama has studied the annual reports and other brochures issued by Jaame Limited. We have also been in communication with Jaame Limited and we had raised several queries. However, we have not received satisfactory answers and it seemed clear to us that the officials of this company were hedging and reluctant to answer our questions. Nevertheless, a study of the information released by Jaame Limited makes it abundantly clear that the company's operation does not conform fully to the Shariah.

One of the conditions for the acquisition of a share in the company stipulated by Jaame Limited is the payment of R36 described as "donation". However, in terms of the Shariah this compulsory levy is not a donation. In terms of the Shariah a donation is something given in the Path of Allah voluntarily, without demand or stipulation, without any obligation whatever on the donor. Since this is a compulsory payment, it is no donation in Shar'i terms.

The investor is not paid the full amount of the nett profit his investment yields. According to a brochure published by Jaame Limited, a percentage of the net profit is compulsorily deducted and utilized for charitable purposes. Such compulsory deduction is extortion and is not permissible in Islam. The investor has no right of demanding that his full amount of net profit be paid to him.

It should be remembered that a laudable end does not justify haraam means. Even if the deducted amounts are expended for Islamic activities, the very deductions are haraam. According to the Shariah an investor is fully entitled to direct that his share of the profit be fully paid to him without any amount being deducted for charity. But, Jaame's conditions make no provision for this Shar'i right.

One sixth of the net profit realized by each share is compulsorily taken by Jaame Ltd for charitable purposes. This levy is extortion and riba in terms of the Shariah.

In its Annual Report 1984, Jaame states: "Benefits payable on Debentures and Loans amounted to R127 641 representing a return of 11.1% p.a. on Debentures and 10% on Loans."

Any benefit paid on a loan is riba according to the Shariah. Such benefits are not profit.

A debenture is also a loan. Benefits paid on debentures are, therefore, also riba.

Jaame derives its profit from "Joint Ventures". However, we have no information regarding these "joint ventures". For lack of information, we are not able to rule on the nature of the profits acquired by Jaame Limited. From past correspondence with Jaame Limited, we gained the impression that Jaame embarks on a type of partnership known in the Shariah as **Mudhaarabah**. However, we also gained the impression that Jaame has no clear understanding of Shar'i **Mudhaarabah**. Unless Jaame explains its operations with clarity and answers fully the questions the Ulama put to it, the method of acquiring income by Jaame will remain doubtful and the Ulama will not be able to declare its income to be uncontaminated.

In its Annual Report 1984, Jaame lists four kinds of trading activities in which it participates. However, unless full details regarding these operations are not forthcoming, we cannot say that Jaame's trading activities are Islamic. Describing transactions with Shar'i terms such as "Modaraba, Morabaha, and Ijara" is not sufficient to render the activities Islamic. All conditions and requirements of the Shariah in this regard have to be fulfilled.

OUR ANSWER TO THE QUESTION:

In view of the facts outlined here, it is clear that Jaame Limited is not an Islamic company since it does not conform fully to the Shariah. Therefore, it is not permissible to invest in Jaame Limited according to the Shariah.

It is necessary to comment on Jaame's attachment to Shariati. If Jaame follows Shariati and subscribes to his views, then it will be incumbent on Muslims to dissociate from Jaame. Shariati is not a Muslim. Besides being a non-Muslim, he is an enemy of the Sahaabah and propagates beliefs and opinions of kufr. He is a slanderer of Rasulullah's (sallallahu alayhi wasallam) beloved Sahaabah. It is Waajib (obligatory) obligatory on Jaame to dissociate itself from Shariati. If Jaame finds this demand impossible to comply with, then it will be regarded the enemy of Allah, of His Rasool and of all Muslims who follow the Sunnah of Rasulullah (sallallahu alayhi wasallam).

FALSE CLAIM

Modernists make the preposterous claim that "social scientists" are the Ulama of the Ummah. This claim is manifestly baatil and reveals the corrupt thinking and the ignorance of those whose minds are smitten by westernism. Those who wish to know who the Ulama of the Ummah are, may write to us for our free booklet: "THE MEANING OF ILM". So-called "social scientists" are men who dwell in deception and deviation. They are men who lack Islamic vision and Islamic understanding. They are men who are devoid of Taqwa, leave alone being practical Muslims.

OUR LAMENTABLE CONDITION

The condition of all Muslims is lamentable, but the condition of the Ulama is cause for greater lament because in spite of having knowledge they perpetrate misdeeds. It has been seen that if in the Jamaat of Ulama even one deviates, its consequences reach all.

(Hakimul Ummat)

THE PROPER REMEDY FOR DROUGHTS

The actual cause of droughts and famine is sin. Abundance of sin and immorality invite the Wrath of Allah Ta'ala, which assumes the form of natural disasters and hardships. This claim is based on the Qur'aan and Hadith. As long as the cause for droughts and famine exists, the latter will remain. Therefore, the remedy for droughts and famine according to the Shariah is not relief funds, but consists of istighfaar, dua and abstention from sin and transgression.

SEARCHING FOR THE FAULTS OF OTHERS

In spite of being fully involved in sin and disobedience, most people relish in searching for the faults and sins of others. Suppression of the rights of others, extorting the wealth of others, fornication, bribery, riba, gambling and a host of other evils are rampant among us. In spite of our total immersion in sin, many people express surprise when Allah Ta'ala withholds rain and inflicts hardship. We should not be surprised when being afflicted with hardships and disasters. On the contrary we should be surprised that in spite of our transgressions we are still being fed and nourished by Allah Ta'ala. We are traitors. We have betrayed the trusts placed on us, yet Allah Ta'ala does not withhold our sustenance. We should therefore be surprised whenever no calamity befalls us because we deserve the Divine Wrath at all times. It is necessary to abstain from sin and repent sincerely. Refrain from searching for the sins of others. (Hakimul Ummat)

KNOWLEDGE

The true possessor of Deeni Knowledge is independent of the entire world. He is neither in need of a friend nor a helper. At all times he is happy and contented. In fact, no king is as happy and contented as the one who truly possess Knowledge of the Deen.

(Hakimul Ummat)

PERFECT KNOWLEDGE

Perfect recognition of Allah Ta'ala depends on perfect Ilm (Deeni Knowledge). A man of perfect Deeni knowledge is, therefore, never scared and overwhelmed by difficulties and hardships. He realizes that hardships imposed on him constitute the remedy for his sins.

(Hakimul Ummat)

FUTILITY

It is the habit of some ignoramuses to waste their time in nonsensical talks. For example many people seek to know the verdict regarding Hadhrat Muawiyah (radhiyallahu anhu). But, this is a matter which does not concern them in any way. Once a man whose occupation was to dye garments came to Hadhrat Maulana Muhammad Naeem Lucknowi and asked: "What are your findings regarding Hadhrat Muawiyah?" The venerable Maulana replied:

"Go and dye garments. If the case of Hadhrat Muawiyah is put to you, say that you had probed it but no one gave you any information thereof."

Similarly, people who lack the knowledge of even the Faraaidh of Salaat ask questions such as: "Were the parents of Rasulullah (sallallahu alayhi wasallam) Muslim?" On the Day of Qiyaamah we will not be questioned about such matters and here on earth none of our activities depend on having the knowledge of these things. One should not be concerned about others. Be concerned about your own evil.

(Hakimul Ummat)

MUJLISUL ULAMA ZAKAAT ORGANIZATION OF SOUTH AFRICA

THE ATTITUDE OF WEALTH

The first step in the move away from Islam is to slacken one's attachment to the laws of the Deen and to engross oneself in only the occupation of earning wealth. Once this attitude has taken hold, one tends to believe that acquisition and following the Deen are detrimental to the acquisition of the world. In fact, halaal wealth is attached to the Deen like a shadow. To catch the shadow, one has to grab hold of the object. The acquisition of the world (i.e. in a halaal way) is possible only by steadfast adherence to the Deen. Alas! Nowadays, the aim of man's quest is wealth, rank and self-glory. No consideration is paid to the Deen.

(Hadhrat Maulana Ashraf Ali Thaavi)

(Mujlisul Ulama Zakaat Organization of S.A.)
P.O. Box 3393, Port Elizabeth.

Zakāt — our Condition of Acceptance

The prime purpose of the Mujlisul Ulama Zakaat Organization is to guide Muslims in their Zakaat affairs. Our aim is not to be a money-collecting organization. However, where Muslims find that they are not able to distribute their Zakaat funds in accordance with the Shariah, they may then divert their Zakaat payments to us. To assist us in this task and to lighten the responsibility for us we stipulate the following condition for the acceptance of Zakaat funds diverted to us for distribution:

WHEN FORWARDING ZAKAAT TO US, DO MAKE THE NIYYAT (INTENTION) OF MAKING THE MUJLISUL ULAMA ZAKAAT ORGANIZATION YOUR FREE AND UNFETTERED WAKEEL (REPRESENTATIVE) IN THE DISTRIBUTION OF YOUR ZAKAAT.

This niyyat by you will enable us to distribute your Zakaat in accordance with the Shariah in a manner that will make it easy upon us to effect the distribution. Do remember that the effect of making this niyyat (as outlined above) will permit us full and unfettered control and freedom to distribute within the Shar' Zakaat categories in a manner, time and amount as we deem fit.

PLEASE NOTE THAT WE SHALL ACCEPT YOUR ZAKAAT FOR DISTRIBUTION ONLY ON THIS CONDITION: If you cannot agree to this condition, please do not forward your Zakaat to us for distribution. You may in that case divert your Zakaat elsewhere for distribution.

Zakaat-Taxable Wealth

The following are the types of wealth on which the Shariah levies Zakaat:

- (1) Gold and Silver in whatever form (jewellery, utensils, bullion, etc.)
- (2) Merchandise, i.e. goods procured for trade purposes (to sell).
- (3) Cash
- (4) Bank Savings
- (5) Livestock

Current Nisaab of Zakaat

R230 (approx.)

* Zakaat is payable on "Qardh", i.e. monies owing to you for either goods or cash advanced. When such monies are received Zakaat will be payable on as many years as these monies were outstanding. For example: If the amount owing to you was repaid after five years, Zakaat on this amount will be payable for five years. The debt of Mehr (dowry) is excluded from this rule. If the wife receives her mehr after a number of years, she will not have to pay Zakaat for the past years.

* According to the Hanafi Madhab it is permissible to pay Zakaat in advance for a number of years if the Zakaat-payer happens to be "Maalikun Nisaab" (the owner of Nisaab which in current value is approximately R230). However, if he donates money with the intention of it being Zakaat while in actual fact he is not "Maalikun Nisaab", then such donation will not be regarded as Zakaat. It will be a Nafil (voluntary) charity. When he becomes the owner of Nisaab he will have to pay Zakaat. According to the Shaafi Madhab advance Zakaat could be paid for only one year.

SADAQATUL FITR.

RULES OF SADAQATUL FITR

- * Sadaqatul Fitr (or Fitr) is Waajib (compulsory) upon all Muslims — male, female and children who on the Day of Eidul Fitr are owners of the Nisaab of Zakaat, i.e. approximately R230 which is the current price of 19,6875 troy ounces of silver. (Hanafi Mazhab). According to the Shafi Mazhab, Fitr becomes obligatory, if one has sufficient food for one's household for one day and one night (twenty four hours). Thus, even if one is not the owner of the Zakaat Nisaab value, Fitr will yet be compulsory according to the Shafi Mazhab.
- * According to the Hanafi Mazhab, the Fitr becomes Waajib when the Day of Fitr dawns with the commencement of Fajr time. Therefore, if someone died before entry of Fajr on the Day of Eid, Fitr will not be paid out of his (the deceased's) estate, since this Fitr is not Waajib on him. And, if a child is born before the rising of Fajr, Fitr will be paid on his behalf. If the child is born after the entry of Fajr (on the Day of Eid), Fitr is not Waajib on his behalf.
- * According to the Shaafi Mazhab, Fitr becomes incumbent with the commencement of the Night of Eidul Fitr, i.e. immediately the sun sets on the last day of Ramadhan. Thus if someone dies after sunset on the last day of Ramadhan (i.e. the first night of Shawwaal) Fitr shall be paid out of his estate. And, Fitr will not be Waajib upon a child born after sunset of the last day of Ramadhan.
- * According to the Hanafi Mazhab, the father has to pay the Fitr on behalf of his under-age children, i.e. those who have not attained the age of puberty.
- * According to the Hanafi Mazhab, it is not obligatory upon the husband to pay Fitr on behalf of his wife. If she is the owner of Nisaab, she shall have to pay her own Fitr.
- * According to the Shafi Mazhab, it is obligatory upon the man to pay the Fitr on behalf of his minor children as well as his wife.
- * If a minor is the owner of wealth to the amount of Nisaab, then payment of Fitr on behalf of the minor could be made from out of his (minor's) wealth. This is according to both Hanafi and Shaafi Mazhab.
- * The Fitr should preferably be paid before the Eid Salaat.
- * It is not permissible to delay the payment of Fitr later than the Day of Eid. However, if it was not paid on the Day of Eid or before, the obligation remains and the Fitr will have to be paid.
- * It is permissible to pay the Fitr in advance at any time during the month of Ramadhan. This is according to both Hanafi and Shafi Mazhab. However, according to the Hanafi Mazhab, the Fitr could be paid even before Ramadhan whereas according to the Shafi Mazhab, payment of Fitr before Ramadhan is not valid.
- * Sadaqatul Fitr is Waajib upon all those who fasted as well as those who did not fast for some reason or other. This is according to both Hanafi and Shafi Mazhab.
- * The approximate amount for Fitr today is R2, 50
- * The Fitr can only be paid to "the poor" — those who are entitled to accept Zakaat.
- * Fitr cannot be utilized in any charitable purpose other than the poor. Therefore, if Fitr monies are accumulated and then spent on some other charitable cause, the Fitr obligation of the Fitr-payers will not be discharged.

RASULULLAH (sallallaahu alayhi wasallam) SAID: "THE FAST REMAINS SUSPENDED BETWEEN HEAVEN AND EARTH UNTIL THE FITRAH IS PAID."

This Hadith of Rasulullah (sallallaahu alayhi wasallam) illustrates the importance of the Fitr and its direct bearing on the acceptance of our Saum (Fasting). The Fast is only presented for acceptance by Allah Ta'ala when the obligation of Fitr is correctly discharged. The Muslim public should therefore be very scrupulous when effecting payment of the Fitr. If the Fitr is misused or wrongly distributed by the representatives of the public, the public will still be responsible for its (Fitr's) fulfilment. The Mujlisul Ulama, therefore, advises all Muslims to rather distribute their Fitr themselves. Find some poor in your locality and hand your Fitr to them. If, however, you are unable to do so, then get in touch with the Mujlisul Ulama Zakaat Fund of South Africa, P.O. Box 3393, Port Elizabeth, and we shall assist you in the correct Islamic disbursement of your Fitr.

THE EID TAKBEER

HAZRAT Jaabir Bin Abdullah (R) narrated the following Hadith of Rasulullah (S.A.W.):

"Verily, on the Day of Eidul Fitr when the Imaam emerges (for Eid Salaat) neither Azaan nor Iqaamat is given; there is no Call, no Iqaamat nor anything on that day."

From the above-mentioned Hadith it is clear that on the Days of Eid the Takbeer should not be recited aloud at the place where the Eid Salaat is to be performed.

(Fataawa Darul Uloom)

To recite the Takbeer aloud at the Eid Gah or the Masjid on the Days of Eid is a common practice. However, this practice is not permissible. Everyone should engage himself in Zikr and Takbeer silently. The prevalent practice of reciting the Takbeer-e-Tashreeq aloud at the Eid Gah or the Masjid where the Eid Salaat will be performed is not the Sunnah of Rasulullah (S.A.W.) nor that of his Sahaba (R).

MAHR-E-FATIMI

To calculate the value of Mahr-e-Fatimi multiply 49, 21 by the price of silver per troy ounce.

Mahre Faatimi for Ramadhaan, 1405
R650 (approximately)

(Mujlisul Ulama Zakaat Organization of S.A.)
P.O. Box 3393, Port Elizabeth.

ZAKAAT — Fundamental of Islam

The auspicious month of Ramadhaan is approaching us. Fasting is one of the FIVE FUNDAMENTAL PILLARS OF ISLAM. Like Fasting, ZAKAAT too is one of the FIVE FUNDAMENTAL PILLARS OF ISLAM. Payment of Zakaat is COMPULSORY upon all those who own an amount equal to what is known as the NISAAB. The current NISAAB amount is R230

Thus whoever owns this amount or more in the form of cash, merchandise (stock-in-trade), gold or silver (whether in the form of coins or jewellery) is liable for payment of Zakaat. Once you own the Nisaab and twelve months have passed over your wealth, you will have to pay Zakaat which is equal to 2½% of your wealth.

Zakaat is not a voluntary charity, but a FARDH — compulsory obligation which you must discharge in accordance with the rules laid down by the Shariah of Islam. Therefore, do not fail in fulfilling this very important obligation, for if you are neglectful in this duty of Zakaat, you will be weakening the very structure of your IMAAN which is based on the FIVE FUNDAMENTAL PILLARS of which ZAKAAT is one.

HOW TO CALCULATE YOUR ZAKAAT

EXAMPLE:

ASSETS PAYABLE BY ZAKAAT	
Stock-in-trade	R5 000
Gold and silver jewellery	2 000
Cash on hand	500
Cash in Bank	1 000
	R8 500
Less Liabilities	4 000
Nett amount taxable by Zakaat	R4 500
Zakaat = 2½% of R4 500	
	= R112,50

*Zakaat of R25 is payable on every R1 000 or R2,50 on every R100.

ZAKAAT IS NOT PAYABLE ON THE FOLLOWING ITEMS:

- (1) Fixed property
- (2) Plant and equipment
- (3) Fixtures and fittings
- (4) Vehicles for use
- (5) Precious stones (unless for selling-purpose)
- (6) Household goods: furniture, utensils, clothing, etc. irrespective of value.

FITRAH AMOUNT FOR EIDUL FITR 1405
R2, 50 (two rands and fifty cents)

YOU WILL NOT EXPERIENCE THE SWEETNESS OF SALAT AND OF FASTING UNTIL YOU DO NOT ERECT A BARRIER OF STEEL BETWEEN YOURSELF AND YOUR LOWLY DESIRES.
(BISHR HAFI)

QUESTION <from page 8>

In terms of the Shariah, haraam money must be eliminated if its original and true owners cannot be located. The Shariah has opened up some avenues for the elimination of such haraam money. One such avenue is to use it for paying the haraam extorted "maintenance ordered by the court. It is haraam for the other party to even accept the money from you. You must make taubah for the heinous crime which you have committed. Insha'Allah, Allah Ta'ala will forgive, but you will have a claim against those who have accepted the extorted "maintenance". Even on the Day of Qiyaamah, they will be bound to pay you back whatever they have extorted from you with the aid of the coercive power of the kaafir court.

TAQLEED

(By Imam Ahmad Tawfiq--United States)

The American Muslims of African descent--most of whom are Sunni--must realize that at some point in their involvement in Islam, they will have to take the step of adhering to a particular Math-hab (i.e. embrace the Islamic concept of Taqleed), if they are ever going to experience the security of legal clarity and group harmony, even to the point of agreeing to disagree. Though there are shades of differences among the jurisprudence (Fiqh) of the Hanafi, Maliki, Shafi and Hanbali Mathaa-hib, they still constitute what is universally known as the Ahlus Sunnah (i.e. the Followers of the Sunnah of Rasulullah--sallallahu alayhi wasallam). Anyone who claims to be a Sunni must of a necessity be an adherent of one of these four Schools of theo-juristic Thought (i.e. of a particular Math-hab).

Unfortunately, the Muslims in North America, especially those of African descent, are all too often the students of non-indigenous teachers who themselves are not theologians nor jurisprudents (i.e. they are not qualified Ulama). Even when they possess academic degrees, they are not in any area of Islamic jurisprudence. These teachers who range anywhere from the sincere to the exploitive and benignly paternalistic, are usually no more equipped to teach Islamic studies than a rural Christian preacher who obtained the "call". However, they disseminate Islamism because of their exposure experience, according to a particular school, whether it be one of the four Sunni Schools of Thought or that of the Shiah or Ahmadiyya, as well as others, without informing their students in most cases of their juristic position. This is because in many cases the teachers themselves are not academically nor juristically conscious of their position per se. They have learned their Islam in too broad and general a manner. As a result, some students accept their dictates and teachings as absolute. The consequence of this state of affairs is confusion and disunity.

At first glance it seems like a big challenge to advocate that an indigenous Imam becomes the proponent of a particular Math-hab. However, because of the abundant availability of English translations of books dealing with Islamic law, every sincere Imam, whether he is or is not fluent in the Arabic language, can become knowledgeable enough to guide his community along the Straight Way of juristic clarity and, therefore, adherence to a particular Math-hab.

Surely the Sunni Muslim cannot practise a mixture of the jurisprudence of the different schools of thought; that is, he cannot be a Hanafi regarding prayer, then a Shaafi regarding dress, a Maliki regarding marriage practices and a Hanbali in matters pertaining to criminal justice. The acceptance of legal sanction must be uniform and consistent. But because of the prevailing lack of knowledge and study among the indigenous leadership, this is virtually the situation in every community.

It is time that Muslim leaders cease acting as if every tit-bit of knowledge they have gleaned is part of the "only" copy of the lost book and that the Muslim world must consequently make obeisance to them because they are the obligato of the Islamic development in the West. If this is not done, certainly the indigenous Muslim of America will continue to grope along in confusion and darkness. He will not attain any significant spiritual progress because of a potpurri of legal notions. Furthermore, those who are the leading exponents of the call for the implementation of Islamic law (Shariah) in America, will be confounded when they are questioned concerning the branch of Islamic law they are adhering to. On the contrary, he must study and qualify himself to join with and contribute to a council of independent, sincere and studious indigenous imams who are working to reconstruct the lives of their people in the light of the ultimate principles of the revealed purpose of Islam. Certainly, this cannot be achieved without the security of Islamic legal clarity and the harmony which allows us to agree to disagree.

The first step in this direction is that everyone who calls himself an imam, shaikh or any other Islamically honorific title, guide his community by the principles of a specific Math-hab. Perhaps one day, after enough study and practise, the leaders will agree upon the adherence of one Math-hab by all and thus facilitate the true and qualified administration of the Shariah among the Muslims in North America.

OUR COMMENTS: The idea and sentiments expressed by the writer of the above article are correct, laudable, and conform to the Islamic demand for the compulsory adoption of Taqleed. However, the correct way of obtaining correct Taqleed and acquiring authoritative Islamic Knowledge which will save one from deception and deviation is not by self-study nor by a study of English translations of Islamic Fiqh books. It is not possible to attain rectitude and become a proper Muqallid established on Seeraatul Mustaqeem by a mere study of translations of Fiqh books. For a correct understanding of the books of Fiqh, it is imperative that one be a qualified Aalim. One becomes a qualified Aalim by acquisition of Islamic Knowledge from qualified, reliable and authoritative Ulama. Natural brilliance, intelligence and ability are not sufficient for becoming a qualified Aalim. The only way in which the confusion prevailing among Muslims of America can be eliminated, is for some brothers in America to acquire authoritative Islamic Knowledge from qualified Ulama in other parts of the world. Once they are qualified in Islamic knowledge, they will be in position to offer correct guidance to their communities. As a warning we might add that correct and authoritative Islamic Knowledge is not attainable at modernized western institutions. The knowledge which the seeker of the Haqq requires is obtainable in only old-fashioned Madrasahs at which Deeni Knowledge is imparted by pious and old-fashioned Ulama-e-Haqq--Ulama who follow the Sunnah of Rasulullah (sallallahu alayhi wasallam). Thus, the student in quest for the Truth will have to search for such institutions in the isolated villages and outposts of the Muslim world.

--The Majlis.

Continued from page 1

SHI'ISM & QUR'AN

out that Qur'aan which was written by Ali-alayhis salaam,"

(Al-Usoolul Kaafi)

On page 223, Vol.1 of Al-Usoolul Kaafi, the Shiah priests assert the following claim of falsehood:

"No one among mankind can claim that he has compiled the whole Qur'aan as it was revealed, but a great liar. And, no one compiled it and memorized it in the form revealed by Allah Ta'ala other than Ali Ibn Abi Talib -alayhis salaam- and the (Shi'i) Imaams after him."

It is precisely because of their rejection of the Qur'aan that the institution of Hifz does not exist among the Shiahs. Shiahs cannot become Huffaaz. There is not a single Haafiz of the Qur'aan among them.

The Shiah religion teaches that:

- * The Qur'aan in our possession is false. It is not the true and original Qur'aan which was revealed to Rasulullah (sallallahu alayhi wasallam).
- * The present Qur'aan in our possession has been fabricated--added to and deleted from--by Hadhrat Abu Bakr, Hadhrat Umar and Hadhrat Uthmaan (radhiyallahu anhum).
- * The true and original Qur'aan was compiled by only Hadhrat Ali (radhiyallahu anhu), but that one and only copy does not exist with the Ummah. That copy is in a cave with the so-called 12th Imaam who hapens to be a kid of six years in concealment in the cave.
- * The compilers of the Qur'aan, viz. the first three Khulafa Raashideen were murtads (renegades and unbelievers).
- * The original Qur'aan had seventeen thousand aayaat, but the bulk of these aayaat (i.e. approximately two-thirds of the Qur'aan) has been deleted by the Sahaabah.

These indisputable facts recorded in the books of the Shiah religion should be eye-openers for such Sunni Muslims who sympathise and support the movement of Khomeini. If these facts do not dispel the doubts and clarify the Islamic position and attitude to be adopted towards the Khomeini regime, then indeed, the hearts have been sealed by Allah Ta'ala and the following Qur'aanic aayat will apply:

"And if you call them to guidance then too, never will they attain guidance."

BEST AMONG THE UMMAH

Hadhrat Ali (radiyallahu anhu) said:

"The best of the Ummah after its Nabi are Abu Bakr and Umar." (Bukhaari)



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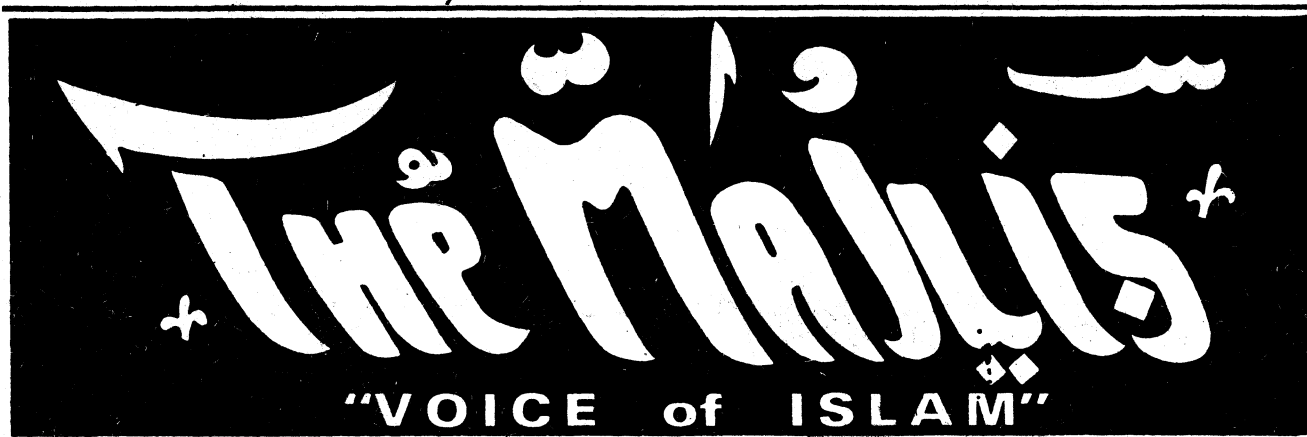
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REP. OF SOUTH AFRICA



Vol.6, No.12

SHI'ISM IS NOT ISLAM

It is essential that Muslim sympathisers of the Shiah divest themselves of the notion that Shi'ism is part of Islam—that it is just as one of the other four Math-habs which constitute the Ahle Sunnah. Shi'ism is not Islam nor is it a sect of Islam. The ostentatious religious calls of an Islamic hue emanating from Khomeini and his clergy do not make Shi'ism any closer to Islam than the religious and 'Islamic' calls and slogans of religions such as Qadianism. Like Qadianism, Shi'ism too believes in the extension and perpetuation of Nubuwwat (Prophethood) after Muhammad (sallallahu alayhi wasallam). Although both religions (Qadianism and Shi'ism) overtly assert a belief in the finality of the Nubuwwah of Rasulullah (sallallahu alayhi wasallam), they covertly believe by way of fallacious interpretation in the continuation of Nubuwwah.

Shi'i religious literature abundantly clarifies the fact that Shiahs believe in the continuation of Nubuwwah after Rasulullah (sallallahu alayhi wasallam). The only cover presented by Shi'ism for this kufr belief is a name, viz., Imaam. Instead of calling the one they believe to be a prophet as a Nabi or Rasool, they describe him as an Imaam, and instead of saying Nubuwwah they say Imaamate. But, in terms of the Shi'i religion there is absolutely no difference between a Nabi and a Shi'i Imaam. In fact, Shi'ism propagates the superiority of an Imaam over a Nabi. Hence, Khomeini declares:

"It is one of the essential beliefs of our Shi'i school that no one can attain the spiritual status of the Imams, not even the cherubim or the prophets."

(Writings and Declarations of Khomeini: Islam & Revolution)

In the same book, Khomeini states:

"In fact, according to traditions that have been handed down to us, the Most Noble Messenger and the Imams existed before the creation of the world in the form of lights situated beneath the divine throne: they were superior to other men even in the sperm from which they grew and in their physical composition."

"The Prophet himself said: We have states with God that are beyond the reach of the cherubim and the prophets."

"It is part of our belief that the Imams too enjoy similar states. . ."

It is thus clear from the above excerpts that Shi'ism asserts the superiority of its Imams above the ranks of the other Ambiya (alayhimus salaam). In fact, they even assert the superiority of Hadhrat Ali (radhiallahu anhu) over Rasulullah (sallallahu alayhi wasallam). Insha'Allah, we shall show from their writings that the Shi'i priests believe that Hadhrat Ali (radhiallahu anhu) is higher in rank than even Rasulullah (sallallahu alayhi wasallam). In Vol.1 of Al-Kaafi, the work of the Shi'i authority, Al-Kalyani, the following appears on page 223:

"A man said to him (Abu Ja'far): O son of Rasulullah! 'Has Ameerul Mu'mineen (Hadhrat Ali) greater knowledge or some of the Ambiya?' Abu Ja'far said: 'Listen to what he says! 'Verily, I have explained to him that Allah has bestowed to Muhammad

the knowledge of all the Ambiya and most assuredly He has bestowed all of it to Ameerul Mu'mineen. And he (the questioner) asks me if he (Hadhrat Ali) has greater knowledge or some of the Ambiya."

Al-Kafi is one of the most authoritative books in Shiah theology. Kulyani, the author is regarded by the Shiah clergy to be one of their top-ranking authorities. Thus, in the Shiah book, Shi'ite Islam by the Shiah priest, Tabatabai, Al-Kaafi is praised in the following terms:

"The book of Kulayni known as Kafi is divided into three parts. . . . It is the most trustworthy and celebrated work of hadith known in the Shi'ite world."

From the aforementioned extracts, it will be seen that according to Kulayni's "most trustworthy and celebrated" work of Hadith, the knowledge of all the Ambiya has been bestowed to Rasulullah (sallallahu alayhi wasallam) while the combined knowledge of Rasulullah (sallallahu alayhi wasallam) and all the Ambiya has been awarded to Hadhrat Ali (radhiallahu anhu). Insha'Allah, we shall deal with this aspect in greater detail in a separate treatise on this subject.

That it is a Shi'i conception that Imaamate is a continuation of Nubuwwah, there is no doubt. Their beliefs as propounded by their own authorities unequivocally assert total equality between Nubuwwah and Imaamate, in fact, Imaamate is even accepted to be superior to Nubuwwah by the Shi'i religion. The Shi'i book, "The Faith of Shia Islam" states:

"We believe that Imamate is one of the fundamentals of Islam and that man's faith can never be complete without belief in it. It is wrong to imitate our fathers, family or teachers in this matter, even if we respect them, for it is just as necessary rationally to consider the Imamate as it is to consider tawhid and nubuwwah."

"We believe that, just as it is necessary for Allah to send someone as a prophet, so it is also necessary for Him to appoint an Imam."

"The Imamate is therefore a continuation of the prophethood, and the reasoning

To page 5

RASULULLAH (sallallahu alayhi wasallam) SAID:

- * DO NOT ABUSE MY SAHAABAH.
- * MY SAHAABAH ARE LIKE THE STARS.
- * IF A NABI HAD TO COME AFTER ME IT WOULD HAVE BEEN UMAR.

BĀTIL WILL

Amal, a Natal organization of Muslim accountants and lawyers has prepared a specimen Islamic Will. Copies of such Wills have been distributed to members of the Muslim public. We wish to draw attention to the fact that the Will prepared by Amal conflicts with the Shariah and is not valid in Islam. All those who have signed the Will form of Amal should cancel same and prepare new Islamic Wills.

Khomeini's Criticism

In his book, Kashful Asraar, Khomeini registers his opinion about Ameerul Mu'mineen Hadhrat Umar (radhiallahu anhu) in the following terms:

"It is entirely expected of Umar to terminate the matter by saying that Allah Himself erred in the revelation of the aayat or Jibraeel or Rasulullah erred in its delivery. Then the Sunnis too would have arisen in his support and accept his word in opposition to the command of Allah just as is their way in regard to all these alterations which Umar has effected in Islam and its Laws. In all of these, the Sunnis accorded priority to the word of Umar in opposition to the statements of the Qur'aan and Rasulullah. And, this is what they are in fact following."

(Kashful Asraar, page 120)

Allamah Noori Tabrisi, one of the highest ranking Shi'i authorities, writes:

"Distortion of the Qur'aan is established on the basis of our narrations by way of Tawatur Ma'ni (absolute proof). This is evident to anyone who has studied our books of hadith." (Faslul Khitaab)

ICE CREAM

The following brands of Ice Cream are Halaal:

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MUSLIMS SHOULD ABSTAIN FROM ALL ICE CREAM MANUFACTURED BY NON-MUSLIM FIRMS.

According to our information, only SORBET among the varieties produced by non-Muslim firms, is halaal.

QUESTIONS and ANSWERS

MUJLISUL ULAMA
OF SOUTH AFRICA
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Q. In Zimbabwe, during the month of Ramadhan, the Hanafis and Shaafis perform Taraaweesh Salaat together.

However, we perform our Witr Salaat in separate Jamaats because the Shaafis perform Witr in two separate acts, viz., first two Raka'ts, then one separately. This has been our practice and it has been carrying on amicably. This year when some Libyans joined us in the Taraaweesh, they objected to our practice. They insisted that we perform one Jamaat. According to them the Hanafis should perform the Witr together with the Shaafis. They also suggested that on one night the Witr be performed according to the Hanafi Math-hab and the next night according to the Shaafi Math-hab. Inform us of the Shariahs ruling regarding this Libyan proposal.

A. The Math-habs are not issues to trifle with. The four Math-habs, viz., Hanafi, Shaafi, Maaliki and Hambali, are the four Math-habs of Haqq of which the Ahle Sunnah Wal Jama'ah consists. However, this does not mean that the muqallideen (followers) of the Math-habs are allowed to switch from Math-hab to Math-hab at the behest of personal opinion, whim, fancy and the desires and proposals of incompetent and unqualified persons such as the Libyans who put forward their baatil proposal. Math-habs are matters of Imaan. It is obligatory to follow the Math-hab of Haqq to which one adheres. The proposal of the Libyans in this regard is in conflict with the Shariah. According to the Hanafi Math-hab, the performance of one Raka't alone, is not valid. Thus, Witr Salaat which a Hanafi performs behind a Shaafi Imaam who performs the Salaat in two separate acts, is not valid, i.e. the Witr of the Hanafi is not valid. The system which you have adopted all along is the correct system and should be continued.

Q. In the prison where I am (in the United States), the Sunnis are so much influenced by the Shiahs that they have elected a Shiah to be the Imaam. What should I do in this situation? Should I join the Jamaat Salaat led by the Shiah Imaam or should I perform my Salaat alone separately?

A. The Shiah religion is baatil. It is not permissible to appoint a Shiah as the Imaam nor is it permissible to perform Salaat in a jamaat led by a Shiah. The Salaat performed behind a Shiah is not valid. You must perform your Salaat separately.

Q. A person in the state of janaabat is performing ghusl. While performing the ghusl he does something which breaks wudhu. Does he have to perform the ghusl all over again?

A. While performing ghusl janaabat if a wudhu-nullifying act occurs, the whole ghusl is not repeated. Only wudhu should be repeated.

Q. While performing wudhu, if something happens which breaks wudhu, e.g. while washing the feet the nose starts to bleed, does the whole wudhu have to be repeated?

A. The whole wudhu has to be repeated.

Q. If a person is in prison in a non-Muslim country and in his cell there is a toilet, will his Salaat be valid if he covers the toilet? Does he have to omit the Salaat and make qadha when he is able to do so?

A. Salaat has to be performed even if in the cell there is a toilet. As long as the actual place on which Salaat is performed is taahir (clean), the Salaat will be valid.

Q. Is it permissible to give a short lecture on Islam on Juma' between the two Athaans, i.e. before the Khutbah?

A. It is permissible.

Q. Should the niyyat for wudhu and Salaat be made audibly or silently?

A. Niyyat is an act of the mind. An intention in the mind is a niyyat. Verbal utterance is not a requisite for the validity of niyyat. Therefore, if an intention is made in the mind, it will suffice. It is also permissible to recite a niyyat formula which should be done silently.

Q. A certain Molvi says that there is nothing wrong in using live bait when catching fish. According to him, the Shariah permits the use of live bait.

Q. This baatil opinion of desire presented by the Molvi is shocking. The Shariah prohibits cruelty to animals. Rasulullah (sallallahu alayhi wasallam) said: "He who does not have mercy (on the creatures of Allah), no mercy shall be shown to him (on the Day of Qiyaamah)." It is haraam to use live bait. There are no two views on this subject. It is indeed most cruel and callous to torture the poor creature of Allah Ta'ala by piercing its body with a sharp instrument and allowing it to die a lingering death in agony. If the Molvi is unable to hear the cries of agony of the tortured creature and if the Molvi cannot understand the suffering the creature is undergoing by such torture as inflicted on it by cruel and brutal fishermen, it does not follow that the creature is not in agony. The Fuqaha have ruled on the prohibition of using live bait. Only those whose hearts are engulfed by darkness will enjoy such cruelty. May Allah Ta'ala guide the Molvi and save Muslims from the perpetration of cruelty to the creatures of Allah Ta'ala. Such cruelty invokes the Wrath of Allah Ta'ala.

Q. Why is it important to wear a topee in Namaaz?

A. Wearing head-covering (topee, turban) while performing Salaat is important and necessary since the Sunnah of Rasulullah (sallallahu alayhi wasallam) requires this. It is not permissible for Muslims to walk about bare-headed in emulation of the style of the kuffaar. Covering the head in Salaat is the permanent practice of Rasulullah (sallallahu alayhi wasallam), the Sahaaba and the entire Ummah for the past fourteen hundred years, right from the very inception of Islam. The ways, styles and customs of the Sunnah cannot be altered by the fancies of this age.

Q. Is the divorces granted by a non-Muslim court the same as a Talaq?

A. A 'divorce' granted or ordered by a non-Muslim court is not the same as an Islamic Talaq. The 'divorce' of a non-Muslim court is not valid in the Shariah and the Nikah remains intact.

Q. When a man dies, it is usual for the wife or the children to give the mayyit's clothing to the poor in charity. Is this permissible?

A. The mayyit's clothing also forms part of his estate which is subject to the Islamic rules of inheritance. Every heir inherits in even the garments of the mayyit. It is not permissible to donate the mayyit's clothing without the voluntary consent of all the heirs. If among the heirs there are minors as well, then it is not permissible to give away their share. Furthermore, the consent of a minor is not valid in the Shariah.

Q. My husband does not allow me to drive nor does he want me to drive after

reading the Majlis. But, I am aware of a certain Hadith in which it is stated that a lady on a horse or camel was hitting her animal and Nabi (sallallahu alayhi wasallam) sent a Sahabi to stop her. From this we understand that driving is permissible and better than walking because there is more purdah in this. Furthermore, in the shops on the streets we find more women, so much so that my husband feels ashamed to go into shops and bazaars. His buying my personal necessities is definately out of question. How should these be fulfilled in our times when the kuffaar and even Muslim women are parading the streets in semi-nude condition? In that case the men should also be in the homes or in the jungles. Please explain.

A. Driving for a woman is a shameless act according to the Shariah. We have already explained this in past issues of the Majlis and shall not repeat the explanation here. Every act of every Sahaabi or Sahaabiyah is not Shar'i daleel or proof. Furthermore, circumstances have to be taken into account. The Sahaabiyah riding a camel or a horse in the time of Rasulullah (sallallahu alayhi wasallam) cannot be cited as a basis for permissibility of females driving cars in our day just as women attending the Musjid during the time of Rasulullah (sallallahu alayhi wasallam) cannot be cited as daleel or proof for permissibility of women attending the Musjid in our day. The illustrious Fuqaha and Ulama of Islam had greater knowledge and insight of the Ahadith than the entire Ummah put together in our day, but inspite of them being fully aware of the Ahadith mentioning that women attended the Musjid during the time of Rasulullah (sallallahu alayhi wasallam), they upheld the ban which the Sahaabah placed on women attending the Musjid.

The arguments which you have produced in favour of women driving cars are mere figments and fabrications of the imagination and mind influenced by western ways of life. Millions of Muslim women the world over do not drive cars, but their work carries on. Their world does not come to an end because they do not drive cars. Although they do not drive cars, they still obtain their personal necessities. Women--or Muslim women--driving cars is a recent craze which is the consequence of the greater immodesty and shamelessness which have set in the community. The western winds of liberalism have smitten numerous in our community. Sister, you are not the only woman who requires necessities or who have to go to places of necessity. There are numerous Purdah observing ladies who do not drive cars, but their lives do not come to a standstill nor do they go without personal necessities. In most cases, they obtain their necessities without going to the shops and bazaars and without even their husbands going to the shops and bazaars to procure such personal necessities. It is not for us to explain such trivialities in detail. If one observes correct Islamic Purdah for the sake of Allah Ta'ala, He always opens up an avenue. Afterall, it is Allah Ta'ala Who commanded the Islamic Law of Hijaab. We shall mention just one way in which you can move around to a place (not to a hypermarket) to buy your necessities. Your husband or some other mahram male may drive you to the required place. This is what countless ladies, even non-Purdah observing women

QUESTIONS and ANSWERS

MUJLISUL ULAMA
OF SOUTH AFRICA
P.O. BOX 3393
PORT ELIZABETH

and even non-Muslim women, are doing. The overwhelming majority of even non-Purdah ladies and non-Muslim women also do not drive and they are accompanied to the shops and bazaars by their husbands. This does not mean that a Muslim woman is permitted to go on shopping sprees to the hypermarkets, etc. nor does it mean that both you and your husband should go on shopping trips, joy walks in public places or on window-shopping trips. It only means that if you are not prepared to give up both evils at once, viz., driving and visiting the bazaars, then at least, for a start, give up one evil. The greater of the two evils is driving. Hence, as a Muslim lady, abstain from driving. Later, Allah Ta'ala will grant you the Taufeeq to refrain from visiting the bazaars as well.

Regarding your remark about men having to live in 'jungles' because of the excessive immodesty and nudity prevalent in these times on the streets and in public places, we can only say that while you may have intended sarcasm by the remark, Rasulullah (sallallahu alayhi wasallam) made a similar, if not same, statement in earnest. The following is the Naseehat of Rasulullah (sallallahu alayhi wasallam) for men:

"There will dawn an age when the best wealth of a Muslim will be a few sheep. He will run away from the towns and seek refuge with his sheep on mountain peaks (and isolated places, e.g. jungles). He will flee (from the cities to the mountains and jungles) with his Imaan (i.e. taking along his Imaan)."

Thus, there will yet come a time when men who fear Allah Ta'ala and desire the Akhirah will act in terms of your remark and take to the mountains and the jungles to protect their Imaan. The times will compel them to live in the jungles, even their homes will not be safe for their Imaan.

Q. Is dua after Athaan permissible?

A. It is Sunnat to make dua after Athaan. After Athaan the time for dua is auspicious. There is a special Masnoon dua also for this occasion. However, people regard the lifting of the hands while making dua after Athaan to be obligatory or a necessity. To believe so is bid'ah. Dua after Athaan should be made without raising the hands.

Q. Some people say that it is shirk to wear a Ta'weez for protection or any other need. What is the Shariah's ruling?

A. It is permissible to wear a Ta'weez for any lawful purpose. Those who claim that it is shirk to do so, are ignorant of the Shariah.

Q. Can stock in the shop be estimated for Zakaat purpose or must each small article be accounted for. In a retail shop, must the stock for Zakaat purpose be calculated at the price purchased or at the selling price?

A. A physical stock-taking for calculating Zakaat is necessary. It is essential to establish exactly how much Zakaat one has to pay. An estimate may result in underpayment of Zakaat. However, if for some valid reason one has not been able to take stock, then make an honest and sincere estimate to the best of one's ability and then rather pay some extra as Zakaat to ensure that there is no under-payment of Zakaat. Stock for Zakaat purpose should be calculated at current wholesale prices, not at the price purchased or at one's selling price.

Q. I am an accountant and as such am engaged in a reasonable volume of financial accounting work for various types of businessmen. Within the parameters of my duties, I am quite often subjected to requests, either direct or indirect, to try

and reduce taxable profits. This relates mainly to income tax and general sales tax. What is my position in so far as the Islamic Shariat is concerned in this matter? Am I sinning if I comply to such requests? What is the position of my clients according to the Shariah, in making such requests?

A. According to the Shariah, all forms of taxation imposed by non-Muslim governments are baatil and amount to extortion. The same applies to all such forms of taxation in conflict with the Shariah even if levied or imposed by Muslim governments. Income tax, general sales tax, licence fees, unemployment fees, transport levies and the host of other taxes and levies imposed on the people by governments are not allowed by the Shariah of Islam. A government has no right to abuse and extort the wealth of its citizens. All monies extracted from the citizens in any way which the Shariah does not permit, are monies obtained by extortion. No government has such licence. Taxation and expropriation by governments are 'legalized' robbery. If such extortion and imposition are perpetrated by an individual or non-governmental agency, it will be termed theft and robbery, but when committed by a government it is described as 'taxation and expropriation'. In this way worldly respectability is conferred on injustice, extortion and misappropriation of the wealth of others. In view of the fact that governmental taxation is haraam and imposed unjustly to rob the citizens of their wealth, a Muslim does not violate the Divine Law (the Shariah of Islam) by evading payment of taxes. According to Islam, an individual is entitled to conceal his wealth from even the rightly appointed and just Ameerul Mu'mineen or Muslim government. According to the Shariah, the government, even the Ameerul Mu'mineen, has no right to investigate one's private wealth pertaining to the categories classified as 'Amwaal-e-Baatinah (Concealed Wealth). Gold, silver, cash and stock-in-trade are classified as "Concealed Wealth" in the Shariah. Islam grants Muslims the right to conceal their wealth from everyone, even from governments. Thus, if any person withholds information about his wealth, he will not be sinning against the Law of Allah Ta'ala. This is the Islamic position. However, in outlining the Shar'i position, we are not advocating falsification of income tax returns and general sales tax returns even if there is no sin in such 'falsification' in terms of the Shariah because what the government terms as 'falsification' is not necessarily falsification by Allah Ta'ala. In presenting the Islamic viewpoint on this question, we are not advising anyone to 'falsify' their tax forms although Islam says that it is not falsification to do so. We have merely proclaimed the Law of Allah Ta'ala in explaining that those who evade taxes are not liable for answering in the Court of Allah Ta'ala on the Day of Qiyaamah. Any explanation and suggestion beyond this does not fall within the purview of our functions.

Q. I am incarcerated in one of the prisons of America. The meat served here is haraam. Although plenty vegetables, bread, etc., are provided for us, there is no halaal meat. Under the conditions in which I am, is it permissible to eat the meat in prison?

A. No, it is haraam to eat such meat. Since vegetables, etc., are plentiful, there

is absolutely no need to devour haraam meat.

Q. We do not follow any particular School of Thought (Math-hab). You may therefore answer our questions (some of the questions appear on this page) according to the Maliki or Hanafi Math-hab.

A. We are staunch followers of the Hanafi Math-hab. It is indeed a great spiritual calamity not to follow any one of the four Math-habs of Haqq. Our brotherly advice to you is to adopt a particular Math-hab. In our day, there remain only four Math-habs of Haqq, viz., Hanafi, Shaafi, Maaliki and Hambali. Adopt that Math-hab which will be the simplest in regard to the obtainal of guidance. If you have uprighteous Ulama-e-Haqq at your end, then adopt the Math-hab which such Ulama are following. If there are no such Ulama at your end, then adopt the Math-hab of such Ulama with whom you intend to strike up a spiritual relationship for the attainment of guidance in Deeni matters. Without following a Math-hab, one falls victim to the onslaught of shaitaan and the nafs. Following a specific Math-hab places one on the Path of certainty and rectitude. One then adheres to one Path and steadily moves along the Path of progress. Spiritual doubts and tumults in the soul and nafs are banished by following one particular Math-hab. One achieves mental contentment and glitter of the Imaan by following a Math-hab. We are forwarding our booklet on Taqleed to you. Read it with an open and sincere heart. Make dua to Allah Ta'ala for guidance. If you do so, Insha'Allah, you will not fail to discern the Light emanating from Haqq.

Q. Is it permissible to go into the toilet with a pocket-size dua or thikr kitaab?

A. It is not permissible. It is highly disrespectful and sinful to enter a toilet with such a holy book.

Q. A doctor says that since Allah Ta'ala has created the world and animals for man's use and benefit, there is nothing wrong with vivisection (medical experimentation on animals). He argues that there cannot be anything Islamically wrong with sacrificing animals to save human lives. Medical experiments carried out on animals provide doctors with valuable cures for human beings. Please comment.

A. That Allah Ta'ala has created the world and all its possessions for the benefit of man is not denied. 'Sacrificing' animals for human purposes and needs is permissible. Millions of animals are daily slaughtered to provide food for man. Such 'sacrificing' of animals on such a massive scale daily is perfectly permissible and advocated by Islam. Although Islam allows such sacrificing of animals, it prohibits brutality and cruelty and mutilation of live animals no matter what the need may be. Vivisection is torture and brutality to Allah's creatures. Such torture is haraam even though the doctors discern benefit to man in such brutal methods. Allah's creatures will be harnessed into the service and use of mankind in accordance with the laws and rules revealed by Allah Ta'ala. Allah's creation cannot be misused nor can torture be inflicted on animals even if doctors see benefit in such torture, for Allah Ta'ala, The Creator of these animals, prohibits such torture and brutality. Those who torture the helpless creatures of Allah shall one day have to answer for their evil and face the consequences of their heartless mutilation.

QUESTIONS and ANSWERS

MUJLISUL ULAMA
OF SOUTH AFRICA
P.O. BOX 3393
PORT ELIZABETH

which they call 'vivisection'.

Q. A Muslim man of irreligious disposition married a non-Muslim woman in a civil (non-Muslim) court. Several children were born to them. Thereafter, the man realizing his folly, repented; the woman embraced Islam and an Islamic Nikah was performed. What is the position of the children according to the Shariah? Are they still illegitimate? Do they inherit in the estate of their father?

A. The marriage in the civil court was not an Islamic Nikah. The children are therefore, illegitimate in terms of the Shariah. The repentance and the subsequent Islamic Nikah are valid, but the children remain illegitimate. As a result, they do not automatically inherit in the 'father's' estate. However, he is allowed to make a wasiyyat (bequest) for them. Such bequest must not exceed one third the total value of his estate, i.e. one third of the balance remaining after payment of funeral expenses and debts, if any. Since illegitimate children are Islamically related to only their mother, they will inherit in the estate of their mother like all other children.

Q. An Imaam here (in Australia) says that a court marriage is a valid Islamic Nikah. Is this correct?

A. Such a marriage is baatil according to the Shariah. A 'marriage' in a non-Muslim court is not an Islamic Nikah. In an Islamic Nikah, the witnesses must be Muslims.

Q. The Shi'ites here are saying that the practice of turning the face to the right and left when ending Salaat is baatil.

A. The Shi'ite religion is baatil. Do not pay attention to the falsehood propagated by the Shiah. Turning the face to the right and left when making the Salaam at the end of Salaat is a valid and authentic practice of the Sunnah. It is necessary to adhere to this Sunnat practice.

Q. We break fast during the month of Ramadhan on hearing the Athaan. If the Muath-thin called out the Athaan while the sun was setting, i.e. before the sun had disappeared totally, is the fast valid?

A. The fast has to be ended after the sun has set, not while the sun is setting. Qadha has to be made of such fasts which were broken while the sun was setting.

Q. A man leaves his young wife alone and goes for Tableegh for months. He has no children and his wife stays alone. As a result of his repeated departure, he has even lost his job. Is it permissible for him to go away from home in these circumstances?

A. It is incumbent on the husband to make adequate arrangements for his wife when he departs. It is Islamically improper for him to leave his young wife all alone and remain absent for months. It is Waajib that he returns to her within four months. He cannot stay away longer than four months without her consent. All other arrangements for her should be made before he departs. It is necessary that she lives with some responsible mahram relatives during his absence. If the husband is unable to make adequate arrangements for her, then it is not permissible for him to leave home for such long periods on a Tableegh mission which is Mustahab. The rights of his wife and family are Waajib and have priority over a Mustahab act of Ibaadat.

Q. Is it necessary to pour water on the grave every time one visits the Qabrustaan? I notice people doing so.

A. It is not necessary to pour water on graves. In some places people regard this practice to be essential and an act of

Ibaadat. This belief is erroneous and is a bid'ah (innovation).

Q. Is it permissible to build walls around graves as is the prevalent custom?

A. According to the Shariah, graves should be left in the natural state. It is not permissible to erect walls around the graves. This is a non-Muslim practice.

Q. If it is not permissible to build walls around a grave as one Aalim told me, then what should we do about the walls which we have already built around the graves of relatives?

A. Such walls being in violation of Allah's Law should be demolished.

Q. I have some gold coins. What price should I take into account when calculating Zakaat? The price which I paid for the coins is higher than the present price.

A. The current price of the gold coins must be taken, not the price paid.

Q. I am in prison. I entered into Nikah with my wife two years ago while I was in prison, hence the marriage has not been consummated. I cannot now pay the mahr (dower) nor provide maintenance for her. Is the Nikah still valid?

A. The validity of the Nikah is not dependent on payment of the mahr nor on consummation. Your Nikah is still valid. Even inability to provide maintenance does not invalidate the Nikah. However, your wife has the right to demand fulfilment of the rights of the marriage and if you fail to fulfil such rights she may apply to an Islamic court if she is in a Muslim country for annulment of the marriage if you refuse to pronounce Talaaq (i.e. if she wishes to be divorced under the present circumstances). If she is in a non-Muslim country, then she may apply to the Ulama there to annul the marriage. After due Islamic investigation and following certain Islamic procedures, the Ulama are empowered by the Shariah to annul a marriage. Our advice to you is to pronounce Talaaq if your wife is not prepared to remain in your Nikah in the present situation. If she desires annulment of the Nikah, grant her freedom honourably by pronouncing Talaaq.

Q. Is it permissible to play cards if there is no betting?

A. Playing cards is haraam even without betting.

Q. One enters the Masjid and finds the Zuhr Fard Salaat being performed. Without performing the four Sunnatul Muakkadah one joins the Jamaat. Should one perform these missed four raka'ts after the Fardh Salaat?

A. The four Sunnatul Muakkadah of Zuhr which were omitted should be performed after the two Sunnat raka'ts which follow the Fardh Salaat.

Q. Does a man who marries a second wife require the permission of his first wife?

A. He does not require the permission of his first wife. The validity of Nikah, whether second, third or fourth, is not dependent on the permission of any wife.

Q. In some places I have seen people performing Zuhr Salaat after Juma' Salaat. Is this a valid practice of the Shariah?

A. Performance of Zuhr Salaat after Juma' Salaat is a practice of the Shaafi Math-hab. In certain places, all the conditions of Juma' Salaat according to the Shaafi Math-hab are not found or there may be doubt regarding the proper discharge of Juma' in terms of the Shaafi Math-hab. In such cases the Shaafi Math-hab orders the performance of Zuhr

Salaat after Juma' Salaat. This is therefore a valid practice of the Shaafi Math-hab.

Q. Is it permissible to hang on the walls in a house inscriptions of the Qur'aan Shareef and frames containing Names of Allah Ta'ala and Qur'aanic aayats?

A. It is permissible to hang such inscriptions on the walls in the house if the niyyat is to derive barkat and blessings. It is not permissible to do so if the intention is mere adornment.

Q. What is the Islamic ruling on Athaan clocks? Sleeping persons are aroused from their sleep by means of such clocks in which the Athaan is recited or Surahs recited.

A. It is not permissible to make use of such clocks. Such clocks are an abuse of the Athaan and the Qur'aan. It is not permissible to misuse the Athaan and the Holy Qur'aan in this way.

Q. Is it permissible to accept welfare and grant monies from the government?

A. It is permissible.

Q. Money has been collected for a particular Masjid. Can this money be used to build a Madrasah or for some other Islamic purpose?

A. It is not permissible to use such money for any purpose other than the particular Masjid for which it was collected.

Q. It is customary nowadays when moving into a new house to invite friends and relatives for a Khatm ceremony. Is it a Sunnat practice to arrange such a function when moving into a new house?

A. It is not a Sunnah practice. This practice has no origin in the Shariah. It is one of the many bid'ah customs which people have introduced. In most cases, this is a practice of riya (show) motivated by pride. People make use of the Deen to show off their new and palatial mansions, hence they have hit onto this idea of khatm-function when moving into their new buildings. They do not invite friends and relatives nor even the poor when they move into a rented flat or an old house. One should not attend such baseless ceremonies.

Q. I receive quite a substantial sum of money from my ex-husband in the form of alimony. I have saved up a considerable sum from these payments. Do I have to pay Zakaat on this money?

A. Alimony is the allowance which a non-Muslim court orders a man to pay his ex-wife. According to Islam, a divorced woman is entitled to maintenance only during her iddat which is a period of three haidh (menses). Once her iddat expires, it is no longer incumbent on the man to support his ex-wife since they are then strangers to one another. The Nikah has been severed, hence there are no longer mutual rights and obligations between the two. The alimony fixed by a non-Muslim court is, therefore, haraam. It is not lawful for you to accept such payments. In terms of the Shariah this money is obtained by extortion. It is incumbent on you to return the money to your ex-husband and to desist from accepting alimony in future. The money is haraam for you, hence there is no Zakaat to be paid on such money. If your ex-husband is no longer living, then return the money to his Islamic heirs. If for some reason you are unable to locate them, then give the money in charity in his name. Such money, when given in charity, can be given to only the Muslim poor and for no other charitable purpose whatever.

Q. Just a week before my Zakaat year

Continued from page 1

SHI'ISM

IS NOT ISLAM

which proves the former's necessity is the same as that which prove the latter's."

"We believe that, like the prophet, an Imam must be infallible, that is to say incapable of making errors or doing wrong, either inwardly or outwardly. . ."

"Their (i.e. the Shi'i Imaams) position in regard to Islam is the same as the Prophet's, and the reasoning which necessitates their infallibility is the same as that which necessitates the Prophet's infallibility, and there is no difference between them in these matters."

There is no difference of opinion among the Shiahs regarding their belief of the equality between Rasulullah (sallallahu alayhi wasallam) and the Imaams of Shi'ism. The abovementioned statements testify to this claim.

The same book, viz., "The Faith of Shi'a Islam", states:

"We believe that the Imamate, like Prophethood, must be an appointment from Allah, through His Messenger, or an appointed Imam. From this point of view, the Imamate is the same as the Prophethood."

No one should therefore labour under the misapprehension that Shi'ism believes in the Islamic concept of Finality of Nubuwwah. The Qadianis claim to believe in the Finality of Nubuwwah, but their devious interpretation of this concept opens the way for them to accept Mirza Ghulam as a Nabi. In the same way, the Shiahs believe in the continuation of Nubuwwah in spite of their claim to believe in the Finality of the Nubuwwah of Muhammad (sallallahu alayhi wasallam). Each and every attribute, office, function and institution exclusive with Nubuwwah is asserted for the Imams by the Shiahs. One who studies the religious literature of the Shiahs will not fail to understand that on only this one basis of Imamate, the Shiahs are not Muslims.

Rejection of a Nabi is kufr. One who does not believe in a Nabi is a kaafir. This is the belief of Islam. But according to the Shiah religion, belief in Imamate is Fardh just as Fardh as it is to believe in Rasulullah (sallallahu alayhi wasallam). According to Shi'ism, one who denies any of the Shi'i Imaams--one who does not accept any of the Shi'i Imaams--is a kaafir. Propounding this view, the Shi'i authority, Kulayni, states in his "most trustworthy and celebrated work of Hadith", Al-Kaafi:

"We (i.e. the Imaams) are those whose obedience Allah has made Fardh. . . . Whoever denies us is a kaafir."

This belief of Shi'ism categorically indicates that the Shi'i religion regards its Imaams as Ambiya. All those who do not subscribe to the Shi'i doctrine of Imamate are branded as kaafirs by the Shiah religion. This is an indisputable fact in terms of Shiah theological writings. It is entirely another matter for Khomeini and the present Shiah clergy to ostensibly claim that they regard Sunnis as Muslims. Such devious statements are based on the Shiah doctrine of taqyah (holy hypocrisy) and stem from pernicious political motives.

SLANDERING HADHRAT AISHAH

Kulayni in his book, Al-Kafi claims that Hadhrat Husain (radhiallahu anhu) made the following slanderous statement regarding Hadhrat Aishah, the holy wife of Rasulullah (sallallahu alayhi wasallam):

"Verily, you (Aishah) introduced into the house of Rasulullah (sallallahu alayhi wasallam) men without his permission."

QUESTIONS and ANSWERS

expired I obtained a large sum of money by way of inheritance. Do I have to pay Zakaat on this amount as well?

A. You have to pay Zakaat on this sum as well. Even if you obtain an addition to your Zakaat-taxable wealth just a day prior to expiry of your Zakaat year, you have to pay Zakaat on it.

Q. Some fathers stipulate very small shares for their daughters in their wills. They justify this by saying that it is the duty of the husband to look after the wife. Also, some daughters have very wealthy husbands. Some fathers even omit their daughters from their wills. Is this permissible?

A. It is haraam to prepare a will in conflict with the Shariah. Daughters have their shares fixed by Allah Ta'ala. The arguments presented by the errant fathers are baatil and rejected by the Shariah. The daughter inherits half the share of a son. No matter how wealthy she may be or how wealthy her husband may be, it is haraam to deprive her of her rightful share in inheritance.

Q. If there are two Musjids in a locality, is it permissible for Muslims living in the neighbourhood of one of the Musjids to make it a practice to always or in most cases perform Salaat in the Masjid situated further away from their homes instead of performing their Salaat in the Masjid situated closer to their homes?

A. It is permissible to adopt such a practice if one has a valid reason.

Q. It appears that some Imams while leading the Taraaweeh Salaat do not recite the Thana or, if they do, then it is recited so quickly that the muqtadees cannot cope. Secondly, some Imams do not appear to be reciting the complete Durood and Dua after Tashahhud. Before the Muqtadees can complete the second part of the Durood, the Imaam makes the Salaam. Is this correct?

A. It is not correct. It is Sunnat to recite the Thana and the full Durood and Dua in Taraaweeh Salaat. The manner in which many Imams lead the Taraaweeh Salaat is despicable. It is sinful to omit the Thana, the Durood and Dua. The rush in which Taraaweeh is performed is abominable. In many cases, the Muqtadees do not understand what the Haafiz Saheb is reciting. He mumbles away in a mad rush with the recital tripping all over his tongue. And, just before going into Ruku', he seeks to convey the impression that he has been reciting his Qira't beautifully. He seeks to dupe the muqtadees by drawing out the last word or two of the recital. The way in which the Taraaweeh is performed is indeed most reprehensible in most places. The actual fault lies with those who have taught the young Huffaaz to perform in such a slipshod manner. Salaat is a great Ibaadat. The Taraaweeh Salaat should cultivate spiritual exhilaration in the Muqtadees. But, sad to say, we are subjected to spiritual and mental torture by those or the majority of those who lead the Taraaweeh Salaat. Madrasahs and Ustads teaching Hifz, must take note of this sad state of affairs regarding Taraaweeh Salaat.

Q. Is the Sunnat of Eid Gah obtained if for the purpose of Eid Gah a vacant school ground or sports field or stadium within the confines of buildings is used for the Eid Salaat? This seems to be the general practice nowadays.

A. It is Sunnatul Muakkadah to organize

the performance of Eid Salaat at the Musallaa (Eid Gah) which is a vacant place on the outskirts of the town within the town limits, but not in the midst of houses and buildings. It is, therefore, incumbent on Muslims to perform Eid Salaat at such places. Although Eid Salaat is discharged if performed in school grounds and fields surrounded by buildings, such venues are not Eid Gahs. The Sunnat practice of Eid Gah is not fulfilled by performing Salaat in school grounds and stadiums. Furthermore, it is not proper for Muslims to organize Eid Salaat at a stadium, school ground or sportsfield. These places are venues where haraam activities of the kuffaar take place. Muslims should not unnecessarily make use of such venues dedicated to un-Islamic activities.

Q. Is it permissible to give lectures on big nights such as Lailatul Baraat and Lailatul Qadr? Was this the practice of Rasulullah (sallallahu alayhi wasallam) and the Sahaabah-e-Kiraam?

A. Lectures on Islam may be given on any day and any night. However, the practice of celebrating the big nights in congregational form in Musjids is a bid'ah. It has no origin and no origin and no sanction in the Shariah. Giving lectures on the big nights is considered part of the big-night program. In fact, it is regarded as a compulsory duty. The Imaam of the Masjid who happens to be a paid employee is obliged to give a lecture on the big night. The trustees of the Masjid insist that such lectures be given. People look askance if no lecture is given on the big nights. Since this practice has been accorded a significance and status which the Shariah does not command, it has developed into a bid'ah (an innovation into the Deen). It is therefore necessary to discontinue this practice.

Q. What are the qualifications of a Muath-thin? Can anyone be appointed as a Muath-thin even if he does not measure up to the Shar'i requirements necessary for this lofty duty?

A. Both the posts of an Imaam and a Muath-thin are sacred and lofty. However, nowadays little significance is attached to the post of Muath-thin. Although the Athaan is valid even if recited by a faasiq, it is not Islamically proper to appoint a faasiq to be the permanent Muath-thin in a Masjid. The Muath-thin should be an uprighteous person who adheres to the Sunnah of Rasulullah (sallallahu alayhi wasallam). The Hadith makes special mention of the fact that he should be a man of Amaanat (Trust). He should not be an irresponsible person or a faasiq. In fact, it is meritorious if the Imaam of the Masjid, himself recites the Athaan and the Tabeer.

Q. In a previous issue of the Majlis you stated that Niknak chips are halaal although it contains cheese which according to the Majlis is haraam. Please clarify.

A. All cheese products are haraam. However, we were not aware of the cheese-content of Niknaks. Since Niknaks contain cheese, we retract our earlier statement and proclaim Niknaks to be also haraam like other cheese products.

Q. Is sexual intercourse between husband and wife permitted during Ramadhaan?

A. It is permitted from after sunset until the time when Sehri ends (i.e. Subh Saadiq). It is not permissible during fasting hours.

Q. Is the Ismaili sect Muslim?

A. Ismailis are not Muslim. According to them the Agha Khan is God incarnate.

Q. Who are the Tijaanis?

A. A baatil sect of bid'ah in North Africa. They are astray and practise much evil.

BEWARE OF

PREACHERS

Christian missionaries, especially in Transvaal, are making concerted efforts in an attempt to win over Muslims to Christianity.

Although their attempts will be utterly fruitless in regard to Muslims who have even a slight understanding of Islam, these missionaries sometimes find some Muslims who lend an ear to their preachings. Such Muslims generally are those who lack any Islamic education and upbringing. Such Muslims should therefore be on guard against plunderers of Imaan.

Especially in certain areas of Transvaal, missionaries are conducting a house to house campaign in their conspiracy to win over Muslims. Some Muslims out of generosity, good manners and ignorance allow these missionaries entry to their homes and listen to the preaching of kufr. Those not versed in Islam, are thrown into doubt and confusion by the devious and pernicious reasoning and arguments presented by some missionaries. Such mental confusion is dangerous for one's Imaan. Muslims should, therefore, not permit these missionaries entry to their homes. Firmly repel their insistence to speak to you. No matter how polite they may seem, rebuff their attempts to initiate a conversation. Their conversation is nothing other than an invitation to kufr and irtidaad (to renege from Islam). It is, therefore, not permissible to allow them into the homes and listen to their invitation of kufr.

Rasulullah (sallallahu alayhi wasallam) even forbade such a great Sahaabi as Hadhrat Umar (radhiallahu anhu) from reading even the Toraah. At that time, much of the Toraah was yet the Truth since it was a Kitaab revealed by Allah Ta'ala to Nabi Musa (alayhis salaam). Thus, the prohibition to listen to an invitation of kufr and irtidaad will apply with greater emphasis to Muslims in this day, especially to such Muslims who are not well-versed with the Shariah.

Pictures of Animate Objects

Some learned people are claiming that there is a difference between cloise-circuit video and television. They contend that in the former the institution of picture-making does not feature, hence it is permissible to make use of close-circuit video for a good cause or purpose.

The arguments presented for the legalization of video or close-circuit video are fallacious. It is indeed ridiculous to assert that the institution of picture-making is not employed in close-circuit video. There is absolutely no doubt in the fact that picture-making is the basis of such video. Picture-making, i.e. of animate objects, is haraam in the unanimous opinion of all the authorities of Islam. Rasulullah (sallallahu alayhi wasallam) has severely reprimanded pictures of animate objects and their makers. Severe punishment has been promised for the picture-makers.

It is argued that close-circuit television or video is an excellent security measure in business premises. It is not denied that even haraam institutions and practices have advantages, but in the Eyes of the Shariah picture-making is haraam, hence the advantages or supposed benefits of such video cannot override Islamic prohibitions. Other lawful security measures should be employed. However, minds overwhelmed by the technological progress of the west always discern goodness in such haraam devices.

Innovative prince beats prayer problem in space

CAPE CANAVERAL — A Saudi Arabian prince, the first Muslim in space, spoke yesterday of a novel space problem — the difficulties of performing Islamic prayer rituals while hurtling in orbit hundreds of kilometres above the earth.

Prince Sultan bin Salman bin Abdul-Aziz, a nephew of King Fahd, said: "When I do my prayers, I am not able to do a complete 'sujood', a bowing down, because it's difficult to perform and may cause sickness."

To overcome the problem, the prince said that during his prayer sessions he had staked out a corner of the crew's galley, where he anchored himself to the upright bar of an exercise treadmill to avoid floating away.

Muslims in prayer traditionally bow their foreheads to the ground in the direction of the holy city of Mecca, but the prince, one of seven astronauts aboard the space shuttle, Discovery, has got a special dispensation that allows him to pray without having to face Mecca.

An Islamic scholar, realising the problem of finding Mecca while hurtling in space at 28 000km/h, let the prince off the hook, saying that not even Allah could ask him to do the impossible.

Commented the prince: "Our speed is about 30 000km/h. We can go from Mecca to Jedda before I finish my sentence."

The distance between the two Saudi Arabian cities is about 90 kilometres.

The prince also suffered from the problem of space sickness.

"The first couple (of) days in the shuttle were not easy because of problems adapting to the zero-G (gravity)," the prince said in his native Arabic.

"Some sickness is felt, just like sea sickness. Now I feel a little heavy in the head and back," the 28-year-old, dark-haired prince said in a 10-minute tape in Arabic made on the third day of the mission.

The prince was impressed with the sights and speed of space travel, but he reduced space flight to earthbound terms when describing the experience for his fellow Saudi countrymen, likening the steering of the 100-ton shuttle to "the navigation of Bedouins in the desert". — Sapa-Reuters (E.P.Herald)

OUR COMMENTS:

* There is no merit, mundane or religious, in the Saudi prince's participation in the space programme and space journey in the accompaniment of his kuffaar masters and tutors. It is clear that the prince's position in this space programme was that of an underling or puppet. The Americans and the Russians have despatched monkeys and other animals too into space. The Saudi prince has now been accorded that 'honour'. The kuffaar are shrewd conspirators. The projection of the Saudi prince into space means a contribution of a few billion dollars from Saudi Arabia for American space programmes. By introducing a Saudi prince into their space program, the Americans just know what they are doing. They did not do so for any love for Saudi Arabia. The real motive is the Saudi billions.

* Allah Ta'ala created Muslims for the Akhirah. This worldly life is a temporary sojourn. The Muslim has to utilize his time preparing himself for the everlasting abode of the Akhirah. A Muslim conscious of Allah Ta'ala and the Akhirah has no time nor the inclination to indulge in futility and ventures which appear great and wonderful to the kuffaar. The participation of the prince in this programme under the guidance and instruction of the kuffaar is futile and un-Islamic. It does not behove the Custodians of Islam's Holy cities to indulge in such futile and extravagant activities while millions of Muslims are in dire want here on earth.

* The vast sums of money which Saudi Arabia will now pump into the American space programme are money spent un-Islamically—in a haraam way—money wasted. All such money could be channelled to assist Muslims, e.g. the Afghans fighting against the godless Russians; alleviating the poverty-stricken conditions in the East and in Africa.

* Instead of diverting their energies and their wealth in such wasteful, dubious and un-Islamic activities, the Arabs should concentrate on developing themselves spiritually so that they may serve Islam in the way in which their illustrious forefathers devoted themselves to the Causes of Allah Ta'ala.

* Of what benefit is participation by the Arabs in space programmes when here on earth they are impotent to deal with the tiny Israel? As long as they are impotent insofar as Israel is concerned, they can enjoy no respectability. Flying in space will bring Muslims no honour. The honour of Muslims is coupled with Islam, not in emulating kuffaar and atheists. Hadhrat Umar (radhiallahu anhu) said: "We are a nation whom Allah granted respect with Islam."

* The references regarding the Salaat by the prince in space, made in the non-Muslim press are jestful and constitute a mockery of Islam and of the prince, but he fails to realize this. Emulation of the kuffaar blinds the insight of the Mu'min and stunts his intelligence.

* The Fuqaha of Islam have, many centuries ago, formulated all the laws of the Shariah which makes provision for every exigency. The Shariah has issued its rulings for all situations and problems. There is, therefore, no sense in the quip:

"An Islamic scholar, realising the problem of finding Mecca while hurtling in space at 28 000km/h, let the prince off the hook, saying that not even Allah could ask him to do the impossible."

This sarcastic remark is in bad taste. To a Muslim the Deen and all its teachings and practices are sacred. We cannot tolerate jests and quips about our Deeni acts.

* Saudi Arabia would do well in improving the lot of the Hujjaaj and abolishing some of the burdensome taxes which it imposes on the Hujjaaj. Instead of squandering huge sums of money in the space activities of the kuffaar, Saudi Arabia should attend to the welfare of the Hujjaaj and thereafter divert its attention, wealth and energies in aid to its bretheren struggling elsewhere on this planet. Let it not bother with space and other planets. Saudi Arabia can hardly crawl properly on earth, yet it deems it appropriate to attempt hurtling in space in emulation of the kuffaar.

SPECIAL DISPENSATION?

Time magazine, June 3, 1985 states, in relation to the participation of the Saudi prince in America's space programme:

"Muslims who are travelling get a special dispensation: they are required to pray only three times a day instead of the usual five."

This claim is erroneous. Whether on a journey or not, a Muslim is required to perform the five daily Fardh Salât. The "special dispensation" applies to only the number of raka'ts and according to some Math-habs, a variation in time. But, the number of Salaats to be performed, remain FIVE, viz., Fajr, Zuhr, Asr, Maghrib and Isha.

NO SIGNIFICANCE

The Saudi prince is reported by Time Magazine as follows:

"My flight has great significance. More young people in Saudi Arabia will look at the mission and open their eyes to technology and science."

The only significance in his participation is for America. There is no Deeni significance in his futile participation in this mission of the kuffaar. The eyes of young people in Saudi Arabia and elsewhere will open only the day when they adopt the Sunnah of Rasulullah (sallallahu alayhi wasallam) and realize the purpose of their creation and sojourn on earth. They will remain blind as long as they ape the ways and the techniques of the kuffaar. There is no dignity and no honour to be obtained from the kuffaar.

A SISTER'S ANGUISH & ISLAMIC ADVICE

The following is a verbatim reproduction of a letter received from a sister in anguish. No alterations have been made. The letter reflects the misery which is caused by ignorance of the Shariah—an ignorance which leads to the violation of rights and injustices. Many people will find themselves in a similar situation. The letter may serve to open the eyes and hearts of those who suppress the Huqooq (rights) of others.

"ASSALAMU ALAIKUM! I've decided to put to pen my innermost thoughts. Maybe I'm wrong and they are right. But can anyone ever be so wrong. I'm in my late teens, married for about two years. I live with my in-laws.

To everyone around, I'm the most happiest person around. I smile, talk, make jokes do my duty to my husband and everyone else. But how can I ever show anyone something that they can't see. How can I show scars of emotional torment. How can I show everyone the emotional abuse I've been through, and sometimes still receive. The few who live with me, know of the emotional torments I've received. But, they nor I can ever prove it. My parents have long since given up trying to get me home. They don't understand that I've a responsibility of a two year old child to see to.

I'm married in a huge family, consisting mainly of women. How did it all start? I refused to attend a Moulood in my 1st year of marriage. I refused to sit and speak about everyone else in this world. Ridiculed because I was such an avid Qur'an and Namaaz reader. "She's showing off to us." How can I? when I've been reading regularly since I was sixteen years of age. As for the mother-in-law? She tried to find every kind of fault there ever was. She could say things to me that have never been said before. They even tried their famous Zanzibaris to get me "under control". At least one of them did. It has been proven. They can speak lies under oath, in Ramadaan, and in front of you. So how can you prove them wrong.

How can I tell my husband of all the things they've done, when he doesn't believe me. His only words are that I've a "big" mouth. He believes and worships his mother's and sisters' every word. He sees the tears falling, when I'm reading Namaaz and Qur'aan, but it doesn't affect him at all. He is scared to even sit in the same room as me. Comes to sleep when I'm fast asleep. Scared to buy me anything without retaliation from his mother.

She opens every parcel and packet that enters the house. Its compulsory to show her everything from clothes to underwear. When she loses her temper over any incident, I must ask her forgiveness. I'm at the end of my tether. Help me! What must I do? I've tried Sabr. What does a wife do when her husband doesn't support her even when she is right. Is this the Law of Islam? The Prophet (sallallahu alayhi wasallam) has given us rights too. What is my right in this matter?

Let all the in-laws read this letter. If you are this, please open your hearts, just a tiny crack will suffice for all that we've done. Are you really a mother, sister, husband, that allows this to happen? Do you'll really "love us", as you'll profess to all the relatives that descend into our houses? Or is the word "daughter-in-law" to mean sacrifice to you'll? Wake up dear husband, before it is too late. I cannot speak to you, but I hope this letter will suffice. You will know who has written this letter after you've read it. After all, what privacy have I left? I'm a woman who has been used in every circumstances. I've been ridiculed, called a liar, spoken enough about. I've nothing left, except my child, and Almighty Allah Ta'ala.

With tears in my heart I end this letter. There's so much more, but this will suffice for a time being.

Yours, Sister-in-Islam

YOUR ISLAMIC RIGHTS & ISLAMIC ADVICE

* Sometimes under duress or emotional strain people make utterances which are unbecoming of a Muslim and at times even amounts to kufr. A Muslim

should, therefore, be careful when making utterances. Although you may not mean anything derogatory to Islam by your statement: "Is this the Law of Islam?", nevertheless, it is highly improper to have made this statement. You know very well that it is not the Law of Islam. You, as a Muslim, are fully aware of the fact that Islam does not teach injustice and the suppression of rights. If your in-laws violate the Shariah or if there are any short-comings in yourself, these cannot be attributed to Islam. Islam should never be made a scape-goat for our own wrongs and evils.

* Most certainly, women have been given rights by Islam. Everyone, even the animals have been given rights by Islam. Due to ignorance and an adoption of a non-Muslim way of life, Muslims do not conduct their lives in accordance with the teachings of Islam. When they lack Islamic knowledge, and spiritual training and when they follow the kuffaar in their life-styles, suppression of rights and injustice are only logical consequences.

* We are not in position to decide who is right and who is wrong in this particular case. Every case has two sides. We therefore, restrict ourselves to stating the rules of the Shariah and its advices in such matters. In most cases the fault for the ill-feeling between daughter-in-law

and her in-laws is the making of both parties. No one is prepared to adopt humility. Ignorance, pride, spite and malice usually decide the dispute between the parties. There thus results a continuous deterioration of relations between the parties. The final outcome is the break-up of the marriage.

* Frequently the husband finds himself between the devil and the deep blue sea. In the jealousy and malice which have developed between his wife and her in-laws (the husband's mother and sisters) he is supposed to take sides. His mother and sisters insist that he be on their side in the furtherance of their evil machinations while on the otherhand, his wife presses that he supports her in her evil stand against her in-laws. The husband is expected to make a silly stand and an ignorant and despicable choice. Both parties are intransigent due to their ignorance, jealousy and malice while in most cases the husband happens to be also ignorant of the Shariah and a weakling. He thus fails in acting correctly and sides with one party, aiding in the suppression of the rights of the other party. An intelligent man should never take sides in the silly squabbles and the malicious and envious disputes between his wife and her in-laws.

* Sister, your contention is that your husband refuses to side with you "even if you are right". You should face this matter with intelligence and Sabr. In which way do you expect your husband to "support" you against his mother?

Do you realize that the only way in which he can "support" you and side with you against his mother in any dispute between you and your mother-in-law, is for him to dispute, argue and fight with his mother? His mother also acting out of spite, envy and malice will never accept his arguments and explanations in your favour even if you are right and even if your husband believes you to be right. Will you derive pleasure out of a dispute and acrimonious argument between mother and son? As far as we can discern the matter, we believe that you and most wives compound the issue and make it more difficult for their husbands. It is entirely unworthy of a Muslim wife to expect that a husband fights and quarrels with his mother because of the abuse and slanders which his mother may be hurling at his wife. Even if a mother abuses the son and unjustly slanders him, then too, he has no right to fight with his mother and be disrespectful. Yes, respect for his mother should not occasion suppression of your rights.

* A sensible husband, in most disputes between his wife and his mother, maintains silence, not because he maybe siding with his mother or that he believes his mother is right or that he gangs up with his mother against his wife, but he maintains silence to maintain peace. His entry into the dispute and participation in the silly arguments based on jealousy and malice, will only aggravate the matter, not ameliorate it. The wife, in her ignorance, labours under the impression that he refuses to side with her. On the otherhand, if the husband speaks up for his wife when she is right, then the mother takes offence, believing that he is under her "domination". Both parties, the wife and the in-laws, being ignorant, having no Islamic understanding, no fear of Allah and no thought of the Akhirah, fail to understand the husband's reticence in taking sides.

* In a quarrel between the wife and her mother-in-law, the most intelligent and proper course is for the husband to request his wife to maintain silence and to withdraw from the dispute. It is most unreasonable for a wife to expect that the husband stands by idly watching the "fun" between his mother and his wife. It is more unreasonable for the wife to expect that he shouts down his mother and orders his mother to "shut up", for his mother, in the first instance, will not "shut up", and secondly, he has no right to order his mother around and request his mother to maintain silence even if his mother is wrong and his wife is right and even if the husband is convinced that his wife is not to be blamed.

* Sister, you must understand that it is only a fact of life that jealousy and malice develop between a daughter-in-law and her in-laws on account of the bitterness in women and due to their imperfect intelligence. The only way to combat the bitter statements made by your in-laws is to maintain silence and not to retaliate. No purpose whatever is achieved by retaliating, by wishing your husband to support you against your in-laws and by losing patience.

* In any argument initiated by your in-laws, you should maintain silence and withdraw honourable to your room. Your husband will then develop respect and greater love for you. Do not engage your mother-in-law and sisters-in-law in verbal combat. Never involve yourself in any brawl initiated by your in-laws. Fight their loose and street manners with Islamic

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ISLAMIC ADVICE

dignity, patience and honourable demeanour. This will be your success.

Allah Ta'ala commands in the Qur'aan Shareef: "Ward off evil with good."

* A husband will gain greater confidence in his wife and love her more if she behaves honourably and with dignity by refraining from engaging his mother and sisters in verbal abuse and acrimony. He will see that his wife is more honourable and possesses greater understanding than his mother and sisters. He will then respect her more. But, when the wife makes it more difficult for him by retaliating against her in-laws, then a disgust for her settles in his heart. This disgust will slowly but surely eliminate the love and respect which he once cherished for her. Wives must, therefore, be a bit more intelligent, more considerate, more preserving and more understanding than their in-laws. After all, a wife gave up her own home and came to settle with her husband. She must, therefore, adapt herself to the changed conditions.

* Sister, do not be unduly perturbed if they call you names and say that you have a "big mouth"; that you want to show off, etc. An intelligent person should not take any notice of such stupid epithets hurled by spiteful persons. Remember that those who call you unjustified names and level false accusations against you are in fact washing your sins and passing their good deeds to you. You will lose nothing by their childish stratagems of ridicule. You will only gain, if you have true Sabr.

* You have not understood the meaning of true Sabr, hence you are "at the end of the tether". Sabr is an act of Ibaadat of very high merit. The reward of Sabr is in the Hereafter. You must not give up Sabr. You should not expect to be rewarded here in this world for Sabr. Rasulallah (sallallahu alayhi wasallam) said: "I marvel at the life of a Mu'min. If fortune comes his way, he makes shukr and if misfortune overtakes him, he makes sabr."

We thus see that a Mu'min's life revolves between shukr and sabr. These attributes have to be cultivated and maintained as long as we are alive in this transitory abode.

* Rasulallah (sallallahu alayhi wasallam) said: "This world is a prison for the Mu'min...." Again he said: "Jannat is veiled in hardships and miseries while Jahannam is adorned with delights." Here on earth one is never free to do as one pleases. Hardships, inconveniences and miseries are our natural lot. The Mu'min's true comfort and pleasure are in the Aakhirah. You should, therefore, not be unduly perturbed with the thorns which your in-laws are casting in your way. Tread carefully, honourably and with dignity and you will emerge successfully and happily from the labyrinthal pathways of this earthly life. This life is a life of struggle. Do not, therefore, lose heart because of the epithets and sneers which you are being subjected to.

* You say that you had refused to attend a mouloud, hence all the trouble started. If you had refused to attend the mouloud because you believed such a practice to be bid'ah (innovation) and un-Islamic, then you were fully justified in your refusal. In carrying out your Islamic duties if you encounter opposition from your in-laws, do not pay heed to such opposition. Do not argue with your in-laws if they are people who attend mouloud and other bid'ah customs. Let them say what they please. You behave with noble dignity. There is no need to fret and get frustrated if they criticize you for refusing to attend mouloud. Refusing to participate in

gheebat discussions. For the sake of their Deen, many Muslims were called on to sacrifice their lives. Torture and persecution were inflicted on them. Insult and abuse were hurled against them, but they remained steadfast. Comparitively speaking, you have to bear absolutely no hardship for adhering to the Deen by refusing to attend the customary bid'ah mouloud ceremony. You have been only called some names and sneered at. It is, therefore, unbecoming of you to lose heart and become so dejected and abandon sabr.

* Undoubtedly, the Shariah grants you rights. Among the rights granted to you by Islam are:

(i) Privacy in the marital home. It is incumbent on your husband to arrange a separate bedroom for you in the house. You have the Islamic right to debar anyone from entering your room, even your mother-in-law. No one has any right of entering your room without your consent, leave alone scratching around your belongings.

(ii) Your mother-in-law has no right to open your parcels. You are not obliged by the Shariah to show her your belongings, etc.

(iii) You are not required by the Shariah to do housework for your in-laws. It is entirely a different matter and a favour if you assist them with the work around the house.

(iv) If your husband is by the means, then according to the Shariah, he has to provide a maid-servant to assist you with the housework.

* The abovementioned are among the rights which the Shariah grants you. But, you will surely understand that there is no one to enforce these rights. There is no one to oversee the execution of these rights. Fulfilment of rights depend on the degree of Islamic training and Islamic mentality and fear of Allah which people have in them. If your husband is not a Deeni-inclined person, then there is nothing, but Sabr for you. Life is short and the thawaab for Sabr in the Aakhirah is tremendous. If your rights are violated, then act responsibly and with dignity. Fighting and quarreling will not assist you in any way. Persisting in your present attitude will only lead to a final break-up of your marriage.

* We do not have the faintest idea regarding the meaning of the "Zanzibaris getting you under control". We cannot, therefore, comment thereon.

* While the blame for domestic quarrels, disruption and misery has to be shared by both wives and in-laws, it is necessary to make mention that in most cases wives attempt to steer their husbands' relationship with their relatives. It is observed that wives, for no good reason, merely motivated by envy, dislike their husbands' association with their relatives. A wife, in many cases, does not look with favour on any assistance which her husband renders to his mother, brothers, sisters and other relatives. A husband may be spending large amounts on his wife, but her envy is such that she cannot tolerate her husband assisting his own mother, brothers and sisters. She has no objection to her husband bestowing favours on her mother, her brothers and her sisters. But, she schemes and subtly attempts to drive a wedge between her husband and his relatives. Should her husband resist her despicable attempts, then she exhibits her ingratitude, malice and envy. Hence, Rasulallah (sallallahu alayhi wasallam) said

that one of the main reasons for which women will suffer the punishment of Jahannum in the Aakhirah is their ingratitude to their husbands.

* Whatever the husband earns, and even much more, the wife wants him to spend it on her. She has no place in her heart for her in-laws. In making this statement, we are not chiding the sister whose letter we have published. We are merely taking the opportunity to give advice in general. It is a grave sin to shatter family ties. Family ties are a sacred institution in Islam. Allah Ta'ala has warned that He will break the neck of the one who breaks family ties.

* Should you calmly and dispassionately ponder, you will realize that the root cause of your problem with your husband and in-laws is nothing other than petty bickering, impatience, envy and malice which exist in both yourself and your in-laws. You attach too much importance to their sneering and sarcastic remarks. Instead of letting such remarks find their way out by the other ear, you take it to heart and store it there. Each new sneer and remark finds a place in your heart. This pile-up of silly and stupid remarks builds into the smouldering fire of malice. Let them say: "She is showing off." You do not lose anything by such a silly remark. If you are reciting Qur'aan Shareef for the sake of Allah Ta'ala, then you have the treasure of His Pleasure. When you have gained such a priceless treasure, why be bothered about silly and envious statements which can never hurt? If you honestly reflect, you will realize that you also have some blame on your shoulders for your present miserable condition. You are not entirely free of blame.

* You say: "To everyone around, I am the happiest person. I smile, I talk, I make jokes and do my duty to my husband and everyone else." If you can smile, laugh, make jokes and act normally in the presence of others, then do this to a greater degree in the presence of your husband. Remember that there is not much merit in smiling and making jokes with others. But, smiling and making jokes with your husband are acts of Ibaadat. For you, there is greater merit in smiling and making jokes with your husband than performing Nafil Salaat and making Tilaawat in abundance. You smile with others, but you sulk with your husband because he does not fight with his mother and sisters in your support! You have smiles for others, but you show him your tears! It does not matter if it seems to you that your husband is not siding with you in the stupid and silly fight between you and your in-laws, you have no Islamic right to sulk in his presence and show him a sour face even if malice has built up in your heart for his mother and sisters. Do not show this to your husband. Try to eliminate these evil qualities from your heart. Here we are advising you, since you have written to us. We are not concluding that you are entirely to be blamed and your in-laws are right. We are merely advising you of the Islamic way in which to solve your problem.

* Your problem is not insoluble. You only have to change your attitude and ignore the childish and silly remarks made by your in-laws. If your husband mentions to you something which your in-laws falsely attribute to you, explain to him nicely and respectfully your side of the story. Do not engage your in-laws in dispute nor say to your husband that he is siding with his mother or sisters. If your husband does not accept your version, but you know that you

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are right, then maintain silence and make dua unto Allah Ta'ala. If you disengage yourself from quarreling or fighting back and desist from remarks which displease your husband and you forget about your desire to embroil your husband in the petty and silly quarrels between your in-laws and yourself, then you will, Insha'Allah, have a happier life.

We have devoted over two pages to discuss this matter in some detail because a great many people are involved in similar petty squabbles which wreck their marriage in the end. In the majority of cases, the arguments revolve around insignificant things and are motivated by only envy, spite and malice. Everyone should pay greater attention to his/her spiritual development, the essence of which is the purification of the heart. The lowly and evil qualities of the nafs, such as hatred, spite and jealousy must be eliminated. To achieve the elimination of these evil qualities, constant striving against the desires is necessary. Only then will the bitterness of the heart be washed away.

A RECIPE

TO AVOID CONFLICT IN THE HOME

An important cause for conflict between husband and wife, is the husband's error of introducing his wife into activities which are beyond the confines of her role as a wife and a mother. A man should not discuss his business affairs with his wife nor seek her advice in matters pertaining to his business and other outside affairs. Newly married husbands should take particular note of this error.

In the beginning, the husband prompted by his sapling emotional love considers it proper to discuss all his business affairs with his wife. Later, when the first feelings of love have worn thin, the wife tends to become domineering and seeks to set herself up as a watchdog over her husband's outside financial affairs. Womanly envy and spite convince her that she is right in expecting her husband to spend his entire income on her and only her. She cannot tolerate the husband spending on others even if he spends on her far in excess of her rights.

If the husband has made the error initially of involving her in decision-making, she will then want to know how and on whom he spends his excess earnings. And, of all people whom most wives detest their husbands spending on, are her in-laws. She will resort to all sorts of stratagems, wiles, subtle tricks and nagging to prevent her husband doing good to others. Many husbands, just for the sake of peace in the home, give in to the inordinate demands of their wives and rather overlook the rights which others have on them. If the husband remonstrates with his wife because of her selfish and unlawful attitude, conflict sets in and the result is misery in the home. It is therefore, wise that the husband conducts himself with dignity from the very beginning and refrain from seeking the advices of his wife in his business matters and when there is a need for him to spend on his relatives and on others.

The Shariah has granted a wife many rights, but such rights do not include any right to dominate the husband and dictate to him the avenues where he should spend and not spend his excess income.

MAN'S RANK

According to the Qur'aan, Allah Ta'ala has appointed the man as the ruler over the woman on the basis of two reasons:
(1) Rank (2) Financially maintaining her.

ISLAM IS BELIEF

The first fundamental of Islam is Imaan, i.e. Belief. Minus correct belief, there is no Islam. The outward execution of the practical side of Islam, e.g. Salaat, Saum, Zakaat, Hajj, etc., without having correct Islamic belief, is not Islam.

There are numerous people in this age, who perform Salaat, go for Hajj, fast and visit the Musjids, but due to their corrupt beliefs acquired from westernism, are not Muslims. In spite of professing to be Muslims, they maintain a wide variety of kufr beliefs which expel them from the fold of Islam. With such persons, Nikah is not valid nor is it permissible to appoint them as Imaams to lead the Salaat since the Salaat itself will not be valid. Among the variety of kufr beliefs to which this modernist group subscribes, a few are mentioned here for the guidance of Muslims.

- * The modernist sect believe that wudhu is not a necessary requirement for Salaat.
- * They claim that it is not essential to be with wudhu when touching the Qur'aan Shareef or any aayat of the Qur'aan Shareef. As a consequence of this kufr belief, they distribute copies of the Qur'aan Shareef to non-Muslims and print Qur'aanic Surahs and Aayaat on pamphlets and posters which make their way into the streets, dirt-bins and toilets of non-Muslims.
- * They reject the Islamic Laws of Hijaab (Purdah).
- * They refute the Islamic prohibition of pictures of human beings and animals.
- * They subscribe to the kufr theories of the athiest scientists regarding the origin of the world.
- * They deny the physical existence of the seven Heavens which are solid structures according to the Shariah. The modernist denial is based on the fact that the athiest scientists are unable to detect the Heavens with their telescopes.
- * They deny the existence of Jannat and Jahannum and fabricate ridiculous interpretations to argue away the explicit and numerous Qur'aanic and Ahadith references to these two Abodes which are already created.
- * They reject the Islamic belief in Taqdeer.
- * They deny the validity and reality of Mu'jizaat (Miracles of the Ambiya).
- * They mock and jeer at the Sunnah practices of Islam.
- * They refute the reality of Malaikah and Jinn.
- * They do not believe in the punishment of the grave.
- * They refute the physical Mi'raaj of Rasulullah (sallallahu alayhi wasallam).
- * They assert that the Risaalat (Prophethood) is not a requirement for Najaat (salvation) in the Akhirah.
- * The Ijma' (Consensus of Opinion) of the Sahaabah and Ummah is not Shar'i Proof or a Source of the Shariah.
- * They reject the authority of the Sahaabah.
- * They claim that Abraha and his army were not destroyed by the flock of birds and stones as stated in Surah Feel of the Qur'aan Shareef.
- * They assert that the Aswa (Staff) and Yad-e-Baidhah (Glittering Hand) of Nabi Musa (alayhis salaam) were not actual realities, but are allegorical expressions.
- * They deny the miraculous birth of Nabi Isaa (alayhis salaam).
- * They deny the physical ascent of Nabi Isa (alayhis salaam) into the heavens.
- * They deny the belief of Nabi Isaa's (alayhis salaam) return again to earth.

The above are just some of the dangerous kufr to which modernists subscribe. May Allah Ta'ala guide them and show them the truth and may He protect all Muslims from the evil of kufr.

FALSE TA'WEEL

In some circles, there is a grave misconception regarding the Islamic decree of kufr against those who subscribe to beliefs of kufr. Some persons, even learned ones, erroneously believe that denial of the established beliefs and practices is not kufr as long as the denial is based on ta'weel (interpretation) of the Qur'aanic or Hadith text. They say that as long as the text of the law is not refuted, an interpretation which changes the laws as propagated by the Ummah fourteen centuries, is not kufr, but is baatil and dhalaal.

This conception of the law of kufr is highly erroneous. A change introduced into Islamic Law on the basis of Ta'weel Baatil (baseless interpretation) is kufr. One cannot escape the Shar'i proclamation of kufr by just every type of ta'weel. This view is absolutely baatil and all authorities of the Shariah are unanimous on the fact that fallacious interpretation will not save one from being branded a kaafir.

ABSTAINING FROM JAMAAT

It is permissible for a person suffering from a disease or ailment which inconveniences other Musallees, to abstain from Jamaat Salaat and perform Salaat alone.

- * A person who abstains from Jamaat Salaat without valid reason is a faasiq.

UN-ISLAMIC BELIEFS

Kicking up dust and raising emotional cries will never prevent the proclamation of the Haqq in regard to the Shiahs. Islam is reared on a set of beliefs. Whoever rejects those beliefs is not a Muslim. We say that the Shiahs are not Muslims because:

- (1) They believe that the Qur'aan has been altered.
- (2) Their doctrine of Imamate is an extension of Nubuwwah.
- (3) They believe that the first three Khulafa Raashideen and the thousands of other Sahaabah became murtads after the demise of Rasulullah (sallallahu alayhi wasallam).
- (4) They believe that their Imams are superior to Ambiya.
- (5) They slander Hadhrat Aishah (radhiallahu anha) accusing her of fornication.
- (6) They believe that Hadhrat Ali (radhiallahu anhu) is superior to even Rasulullah (sallallahu alayhi wasallam).

These beliefs are those of the Ithna Ash'ri or twelve-Imaam sect of which the majority of Shiahs are the adherents. These are not the beliefs of only isolated and little groups among the Shiahs. These are the beliefs of Khomeini himself. Whether Khomeini's supporters among misguided Sunnis like it or not, this is the Haqq. And, the Haqq will always surface. Shiah taqyah will not assist Khomeini.

SHI'ITE LABEL

One Kalim Siddiqui--a Sunni or a Shi'i or some ghair muqallid, we do not know--writing in the paper, Crescent International, laments the fact that the exploits of Khomeini and his Iraani followers are described with the word "Shi'ite". This writer, blissfully unaware of the beliefs and doctrines of the Shiah, urges that the acts and exploits of Iran be described as "Islamic" and not "Shi'ite". He is obviously full of praise for Khomeini and his Irani revolution, but he is at pains to explain why Khomeinism should be designated Islam and not "Shi'ite" or "Shi'ism". However, we fail to comprehend his line of reasoning and his exhortation when Khomeini, himself wishes his exploits to be known as the consequence of Shi'ism. When Khomeini, himself is proud of the "Shi'ite" label, then why does Kalim Siddiqui, the Shi'ite sympathiser lament?

Khomeini proudly states: "It is one of the essential beliefs of our Shi'i school that no one can attain the spiritual status of the Imams, not even the cherubim or the prophets."

(Islam & Revolution: Writings & Declarations of Khomeini)

The Shi'i authority, Husayn Tabatabai names his book, "Shi'ite Islam", and states therein: "Kafi is divided in three parts: It is the most trustworthy and celebrated work of hadith in the Shi'ite world." (Shi'ite Islam)

Article 12 of the Constitution of Iran declares: "The official religion of Iran is Islam of the Ja'feri 12 Imam sect and this article is inalterable in perpetuity."

Note, Khomeini does not declare the official religion of his country to be "Islam", but "Islam of the Ja'feri 12 Imam sect". This is Shi'ism.

Article 115 of the constitution of Iran declares: "The President shall be elected from among religious and political personalities possessing the following qualifications: A natural born Iranian of Iranian parentage possessing Iranian nationality. . . . believing in the tenets of the Islamic Republic of Iran and the official creed of the country." Thus, Khomeini attaches greater importance to Iranian parentage, Iranian nationality, and the official creed of the country which is Shi'ism of the Ja'feri 12 Imam sect.

In his message on the occasion of the "First Anniversary of the 17th of Shahrivar", Ayatollah Montazeri, a leading Shi'i priest, stated: "Abrahamic monotheistic religion, Muhammad's Islam and Ali's Shi'ism all originated from and are based on a belief in one God." Khomeini and his clergy, thus, take pride in their Shi'ite designation. They do not say that the religion of Ali is Islam. On the contrary, they say: "Ali's Shi'ism and they place "Shi'ism" on a pedestal apart from Islam, hence, Montazeri said: "Muhammad's Islam and Ali's Shi'ism". (Tehran Times--Wednesday September 8, 1982)

Another Shiah priest, Murtaza Mutahhari, writing in the Tehran Times, stated: "And for this reason it can be understood how numerous are the people whose motto is the motto of Shi'ite Islam, but whose spirit is not the spirit of Shi'ite Islam." "The way of Shi'ism is just like its spirit. . . . The Shiah must also, like Ali, have two sides to his character." (Tehran Times--Saturday August 28, 1982)

Khomeini states: "From the outset, Shi'is have opposed oppressive governments." "According to Shi'i belief, only the Imams or those who act on their behalf are the legitimate holders of authority. . . . This belief has been expressed throughout history in Shi'i uprisings. . . . In contrast, we Shi'is, who base our understanding of Islam on what we have received from Ali. . . . Shi'is have always believed in rebellion. . . ."

(WRITINGS & DECLARATIONS OF KHOMEINI)

Khomeini's magazine, "Imam", writes: "Shia leadership in Lebanon established by Imam Musa Sadr resisted foreign plots. . . . The Supreme Shi'i Council in Lebanon--the military wing of which became Amal--was the first organization to desire the overthrow of the corrupt regime of Lebanon. . . . The Vice-Speaker of the Supreme Assembly of Shia Muslims of Lebanon. . . ."

The following statement of Khomeini reflects Shiah thinking and that the first allegiance of a Shiah is to such persons whom they call "Imams", but who in actual fact are Prophets in terms of Shi'ism: "We claim, and I hope we rightly do so, to be the followers of our chaste Imams." (Imam Magazine, November 1983 issue)

The political slogans of "unity" raised in the name of Islam by Khomeini and his followers are all hollow and insincere, motivated by pernicious political motives. Khomeini knows that he is a Shiah first and he wants his exploits to be designated "Shi'ite". He knows that he and all Shiahs stand in diametric opposition to Muslims. He knows that Shi'ism deifies the persons whom Shiahs refer to as "Imams". Khomeini himself, in a message stated: "How blessed and lucky are those who turned their backs to the world and material issues and spent their lives in self-improvement and piety and achieved the highest position of prosperity at the hands of a base, hypocritical deviant while observing Friday prayers, and joined the greatest of those who were martyred while praying to their Lord Hazrat Ali (A.S.) the first Imam"--Tehran Times--Sunday October 17, 1982. Emphasis ours--The Majlis.

When the Shiahs themselves look on them to be firstly "Shiah" then why does Mr. Kallim lament? The Shiahs themselves project the fact that they are Shiahs instead of emphasising on "Muslim", which in fact they are not. The Tehran Times in a report on Sunday October 17, 1982 states: ARMY FIRES ON SHIA PROTESTORS. Why did it not say: "Muslim" protestors? In the same report, the following statements appear: ".....a Shia Muslim said she took part....200 houses of Shiah Moslems,....Amal has a large following among Lebanon's Shi'a Moslem community....There has been a steady exodus of Lebanese Shi'as from the south....." Thus, the Shiahs pride themselves with the "Shi'ite" label because they know that they are Shiahs. Mr. Kallim need not feel uncomfortable when Muslims appellation Khomeini's exploits with the "Shi'ite" label since, Shiahs themselves utilize the "Shi'ite" label. The leading Shiah priest, Tabatabai's article, "The Meaning of Imam", contains the following statements, all with the "Shi'ite" tag:

"Shi'ism has studied and investigated the primordial nature of man. . . . As a result of these studies Shi'ism has reached the conclusion. . . . This conclusion is supported by Quranic verses and hadiths which Shi'ism considers as sound. . . . Whereas these hadiths appear to the Shi'ites. . . . These indications add weight to the Shi'ite traditions. . . . Much of the argument of Shi'ism concerning the succession to the Prophet rests. . . . and Shi'ism believes that. . . . Human society can never be without the figure whom Shi'ism calls the Imam". (Soroush--An Iranian magazine). Thus, the "Shi'ite" label will be naturally and always used for Khomeini's exploits since Islam and Shi'ism are entities apart.

DO YOU KNOW? ALI SHARIATI KUFR

*In Islam man is not humbled
before God,
for he is the partner of
God, His friend, the bearer
of His trust upon earth.
He enjoys affinity with God,
has been instructed by Him,
and seen all of God's angels
fall prostrate before him.*

These are the statements of the Shi'i contemporary writer, Dr. Ali Shariati. These statements are reported in Khomeini's magazine, "IMAM", April-May 1982 issue. The kufr statements of Shariati are given prominence and accorded support by the Shi'i magazine and the Shiah think highly of Shariati, and even ignorant Sunnis are enamoured by Shariati who is a propounder of many kufr beliefs.

Islam is reared on the foundation of "La Shareeka Lahu" (There is no partner unto Allah.), but Shariati, the Shi'i propagates that man is the "partner of God".

DIFFERENCES?

If there are no fundamental differences between Shi'ism and Islam; if the differences pertain to minor details and if Khomeini's slogan of "No Shi'ism and No Sunnism" has any truth, then let Khomeini and his clergy renounce Shi'ism and declare that:

- (1) Hadhrat Abu Bakr, Hadhrat Umar and Hadhrat Uthmaan were righteous and rightly-guided Khulafa of Rasulullah (sallallahu alayhi wasallam).
- (2) The persons whom Shi'ism considers as "Imams" are not superior to any Nabi of Allah Ta'ala.
- (3) Hadhrat Aishah (radhiyallahu anha) is free and innocent of the slanders which the authorities of the Ithna Ashri Shi'i religion accuse her of.
- (4) Hadhrat Abu Hurairah (radhiyallahu anhu) was not a fraud and did not fabricate Ahadith.
- (5) The authorities of the Shiah religion who claim that the present Qur'aan has been altered are kaafir.
- (6) Khomeini has uttered a great notriety and that he makes taubah and withdraws that notriety which he stated in his book, Kashful Asraar on page 119, in the statement in which he declared that Hadhrat Umar (radhiyallahu anhu) was a true kaafir and zindeeq.
- (7) The Shi'i authority, Allamah Baqir Majlisi committed kufr and grievously erred in stating in his book, Hayatul Quloob that "Imamate" is superior to Nubuwwat.
- (8) The view that only three Sahabas after Rasulullah (sallallahu alayhi wasallam) remained Muslims and all the others became murtads is kufr. This belief is propounded in the leading books of theology of the Ithna Ashri sect of which Khomeini is a follower.
- (9) It is false and evil to accuse Hadhrat Aishah and Hadhrat Hafsah of having poisoned and murdered Rasulullah (sallallahu alayhi wasallam) and that the Shi'i authority, Baqir Majlisi has fabricated this slander in his book Hayatul Quloob.
- (10) They now dissociate themselves from all the kufr written in Al-Kafi, Shi'ism's most celebrated work in theology.

SALAAT

FAJR SUNNATS AND FAJR JAMAAT

The Fajr Salaat has already commenced in Jamaat. A musalli arriving has not yet performed the two Sunnats. In this case if the musalli has hope of obtaining the Jamaat in Tashahhud, then he should first perform the two Sunnat Raka'ts of Fajr and thereafter join the Jamaat.

The Sunnats in this case should be performed outside the Musjid or behind a pillar or partition or in that section which is attached to the Musjid.

If one has no hope of obtaining the Jamaat by engaging in the Sunnats, then omit the Sunnats and join the Jamaat. The two Sunnats should then be performed after sunrise.

SUNNAT SALAAT & JAMAAT

If after having commenced Sunnat or Nafl Salaat, the Fardh Jamaat begins, the following rules will apply:

* The Salaat should be completed with two raka'ts even if a four raka't niyyat was made.

* Even if the Sunnats happen to be the four Sunnatul Muakkadah of Zuhr, perform only two raka'ts and join the Jamaat. However, if the third raka't has already been commenced, then complete the four raka'ts.

When the four raka'ts Sunnatul Muakkadah of Zuhr are ended after two raka'ts, the four raka'ts should again be performed after the two raka'ts Sunnatul Muakkadah which follow the Fardh Salaat.

JUMA' SUNNATS & KHUTBAH

If after having commenced the four raka'ts Sunnatul Muakkadah of Juma' Salaat, the Khutbah commences, then the following rules will apply:

* Complete the Salaat on two raka'ts. After performing the other Sunnats which follow the Fardh, perform these four raka'ts again.

* If the third raka't has been commenced, then complete the four raka'ts.

QADHA SALAAT & JAMAAT

The musalli commenced performing Qadha Salaat. While performing his Qadha, the Fardh Jamaat Salaat begins. In this case, the musalli should complete his Qadha Salaat, even if he misses the Jamaat.

FOUR RAKA'TS & MUSAAFIR IMAAM

If the Imaam happens to be a Musaafir (traveller) and the Muqtadis are residents, the Imaam should perform only two raka'ts while the Muqtadis complete the four raka'ts on their own. If the Imaam erroneously continues the Salaat and performs four raka'ts, then the Fardh Salaat of the Muqtadis who followed him is not valid. They will have to repeat their Fardh Salaat. However, if after the second raka't, the Muqtadis make the niyyat of dissociating themselves from the Imaam in the last two raka'ts, then their Fardh Salaat is valid even if the Imaam performed the full four raka'ts.

Niyyat means intention. Niyyat does not mean the recitation of a formula.

TARAAWEEH SALAAT

In Taraaweeh Salaat if the Imaam omits Qa'dah Ula (the first sitting after two raka'ts) and commences the third raka't, he should continue and complete four raka'ts. At the end, he will make Sajdah Sahw. However, for the purpose of Taraaweeh these four raka'ts will be regarded as two raka'ts. The first two raka'ts will be Taraaweeh while the second two raka'ts will be Nafl.

Hajj Video

Among the evils which modernists have innovated is the pernicious practice of showing films which they dub as "Islamic". However, there is nothing Islamic about these haraam films which are a mockery of Islam. In the name of Islam they desire to fill their pockets with ill-gotten gains. They utilize the name of Islam to hoodwink and mislead ignorant people into purchasing their despicable wares such as "Hajj" films and other so-called "Islamic" shows.

A recent vile development by modernists who are totally ignorant of Islam, but egoistically believe themselves to be great luminaries by virtue of their secular degrees conferred on them by their kuffaar tutors at kuffaar universities, is the baneful commercial practice of video hire. Some miscreants in our society, in total disregard for the sanctity of the glorious institution of Hajj, are now offering "Hajj" video for hire. Muslims should be aware that Islam does not permit this evil and mockery of its holy acts of Ibaadaat.

Pictures of human beings and animals are strictly prohibited in Islam. Regarding this irrefutable law of the Shariah, there are no two views nor has there ever been two views. Pictures of animate objects are major sins. Those who produce such pictures and view such mockeries of Islam as "Hajj" video, are classified in the Shariah as fujjaar and fussaag (immoral and flagrant violators of the sacred laws of Islam).

The vile practice of video-hiring is associated with pornography and blue films. It has immoral and evil connotations. It is, therefore, not permissible to make use of this evil method in matters of sacred Ibaadaat. But since the minds of these modernist miscreants are saturated with the immoral and liberal ways of the west, they consider it honourable to lick up every filth and immoral practice gorged out by their western masters.

The Ummah has been performing Hajj for the past fourteen hundred years.

It is obligatory on those who are to perform Hajj to learn the laws of Hajj. They should study the rules of Hajj from the Ulama or from reliable books written on the subject. Hajj pictures, besides being haraam, are utterly of no use and value for a Muslim who contemplates to perform Hajj.

Before proceeding for Hajj, the Muslim has to purify his heart and mind. He has to resort to taubah and istighfaar. He should endeavour to create in him the spirit of love for Allah and the Rasool. Such spirit is attainable by acts of Ibaadat, association with the pious and studying the books of the Auliya and the Ulama, and most important, by abstaining from haraam and sin. Viewing "Hajj" films invites the Wrath of Allah Ta'ala and dulls the glitter of Imaan. The spirit of Divine Love is thus smothered. True Muslims and sincere lovers of Rasulallah (sallallahu alayhi wasallam) should not purchase nor participate in the spiritual diseases and disasters offered by ignorant modernists in the name of Islam.

PICTURES

"The severest punished on the Day of Qiyamah will be a murderer of a Nabi, one who was executed by a Nabi, a murderer of his parents, the picture-makers and an Alim who derived no benefit from his Ilm." (Rasulullah-sallallahu alayhi wasallam)

SALAAT

* It is not necessary that Iqaamat and Imaamate be performed by different persons. The Imaam may call out the Athaan, recite the Iqaamat and lead the Jamaat Salaat.

* It is not permissible to appoint as Imaam to lead the Salaat a person whose beliefs are in conflict with the beliefs of the Ahle Sunnah.

* During the month of Ramadhaan when the Isha Witr Salaat is performed in Jamaat, the Hanafi Muqtadis should perform their own Witr separately if the Imaam happens to be a Shaafi. The reason for this being the fact that according to the Hanafi Math-hab, the three raka'ts Witr are performed together while in the Shaafi Math-hab the Witr is performed in two sets, first two raka'ts, then one raka't separately.

* Once a faasiq has repented and the majority of musallis has no objection to his Imaamate, then his Imaamate will be permissible without karaahat (i.e. his Imaamate will not be Makrooh no matter how great the evil was in which he had indulged).

* It is not permissible for the trustees of the Musjid or the musallis to appoint a faasiq as an Imaam to conduct the Salaat. However, if the trustees intransigently appoint a faasiq to lead the Salaat, the Salaat will be valid and the sin will be on the trustees.

ACTS WHICH RENDER A MAN UNFIT FOR IMAAMATE

* Imaamate here means leading the Fardh Salaat in Jamaat. It should not be confused with the kufr doctrine of imaamate of the Shiaah religion.

The following are some of the acts which render a man unfit for Imaamate:

* Shaving the beard or cutting the beard less than one fist length.

* Wearing the trousers below the ankles. The prohibition of wearing the trousers below the ankles is not confined to Salaat. At all times Muslim males have to wear their trousers above their ankles.

* Commission of any sin in public.

* Wearing western garb or any other form of dress of any kaafir community.

* Joining in the prayer and funeral services of non-Muslims.

* Haraam earnings.

* Participation in the activities of sport and amusement of the kuffaar.

* Taking and keeping photographs of people or animals.

OBEDIENT WIFE

Rasulullah (sallallahu alayhi wasallam) said:

"A wife who performs the five Salaat, fasts the month of Ramadhaan, guards her modesty and obeys her husband, may enter Jannat from whichever portal she desires."

"If I had to comand any person to make sajdah to another person, I would have ordered the wife to make sajdah for her husband."

"A woman whose husband is happy with her will enter Jannat."

"When the husband calls his wife for any of his needs, she should present herself to him even if she is busy cooking."

"A woman should not fast (i.e. Nafl fasting) without the permission of her husband."

"Neither the Salaat nor the good deeds are accepted of a woman whose husband is displeased with her."

(Mishkaat)

DISTORTED OPINION

Al-Qalam, a Durban paper, in its June 1985 issue published a totally misleading and erroneous explanation of the Islamic prohibition of pictures of animate objects. The article distorts and denies the irrefutable Shar'i law of prohibition on pictures of human beings and animals. The arguments and explanations of certain ahadith mentioned in the article are fallacious and in conflict with the Shariah.

For fourteen centuries now, the Shariah has decreed such pictures haraam. The hurmat (prohibition) of pictures of animate objects is supported by ahadith of the highest category, viz., Ahadith-e-Mutawaata-rah. In Islam, there is unanimity on this prohibition.

The authorities of Islam, the Fuqaha of all four Matha-hib of the Ahle Sunnah Wal Jama'ah are united on this prohibition. However, the deceptive manner in which the views are put forward in Al-Qalam's article conveys the impression that there is difference of opinion among the authorities of the Shariah on this question. It should be borne in mind that the opinions of modernists and "intellectuals" of the type Al-Qalam lauds, are of no significance in the consideration of Islamic opinion and matters pertaining to the Shariah. Hence, the opinions of modernists legalizing photography in this age carry no weight whatever in the Shariah.

Those who have been confused by the erroneous views published by Al-Qalam may write for our free book on pictures and photography. Our booklet presents a detailed discussion on the stand of the Shariah in regard to pictures.

ULAMA

Islam is based on a **Roohaani** (spiritual) foundation. It is a spiritual culture and way of life and its ultimate goal is the achievement of the success and salvation of the Aakhirah. Islam's emphasis is on the cultivation of **Roohaani** purification and Imaani progress and not on the accumulation and perfection of wealth and material means.

Modernists advise the Ulama "to come out of their constrictive spiritual roles--of being just spiritual guides". These modernists are misguided, lacking in Islamic knowledge and Islamic foresight, hence they do not know what they are saying. It is not the function of Ulama to shout political slogans on the streets nor is it their duty to enter into the mundane domains of economics and technology. The function of the true Ulama, the Warathatul Ambiya (Heirs of the Ambiya) is to expound and safeguard the Shariah of Islam.

We cannot expect modernists and others ignorant of Islam, aping the ways of the west, to act as spiritual guides and steer the Shariah of Islam. This is the function of the true Ulama who are the true spiritual guides. On the contrary, it is the incumbent duty of laymen to obtain from the Ulama the guidance of the Shariah in regard to the mundane activities in which they propose to participate. The duty of the Ulama is only to research the Shariah and provide the rulings of Islam on all matters affecting the Ummah. It does not behove the Ulama to indulge in all matters in which the whole Ummah is indulging. If a Muslim wishes to embark on a project or an activity, it is imperative and obligatory on him to seek the direction of Islam in this regard. And, such direction he will obtain from only the Ulama-e-Haqq who remain firmly rooted in their spiritual enclaves.

MARRIAGE LAWS

* A marriage between a Muslim woman and a non-Muslim man is not valid under any circumstances. It does not matter what type of kaafir the man may be. Whether he is a kitaabi (Jew or Christian) or a non-kitaabi, a Muslim woman's marriage is just not valid with him.

* If a non-Muslim couple embraces Islam together, their previous marriage remains intact on them entering the fold of Islam simultaneously.

* Both husband and wife are non-Muslims. If the wife embraces Islam while the husband remains a kaafir, the Shariah's ruling will be as follows:

(a) In Darul Islam or an Islamic land, the Qaadhi will present Islam to the husband. If he refuses to accept Islam, the Qaadhi will annul the marriage immediately.

(b) In a non-Muslim land, the woman has to wait for her iddat (a period of three haidh) to pass. If on the expiry of her iddat, the man has not embraced Islam, then the marriage is automatically annulled and she is free to marry elsewhere.

* Both husband and wife are non-Muslims, the wife being a kitaabi (Jew or Christian). The husband accepts Islam, but the wife retains her religion. In this case the marriage is still valid.

Note: An athiest is not a kitaabi, even if she enumerates herself among Christians and Jews.

* Both husband and wife are non-Muslims, the wife being a non-kitaabi, e.g. Majusi, Hindu, Bhuddist, athiest, etc.. The husband embraces Islam. The Shar'i rule in this case is the same as mentioned in (a) and (b) above.

* If a Muslim husband reneges from Islam, i.e. he becomes a murtad, then in the unanimous opinion of all the Fuqaha and the Math-habs the Nikah becomes null and void immediately. In this case there is no need for the verdict of a Qaadhi. The marriage is nullified automatically.

* If a Muslim wife reneges from Islam, the following rules will apply:

(a) The Nikah remains intact.

(b) The woman, inspite of her irtidaad (turning away from Islam), has no right to marry elsewhere, the Nikah being intact.

(c) Islam will be presented to her. If she accepts Islam, the Nikah, inspite of being intact, will be renewed.

(d) It is not permissible for the husband to engage in sexual relationship of whatever nature with his wife prior to renewal of Nikah.

SIN ACCOMPANIED BY PROSPERITY

Rasulullah (sallallahu alayhi wasallam) said: "When you see Allah Azza Wa Jal bestowing bounties (wealth, etc.) to a person desiring it inspite of his sins, then know that this is only respite."

He is being given rope and time. Suddenly, Allah's punishment will overtake him.

QUEST FOR WEALTH

Rasulullah (sallallahu alayhi wasallam) said: "He who searches for lawful wealth so as to abstain from begging, to provide comfort for his family and aid his neighbours, will meet Allah Ta'ala on the Day of Qiyaamah with his face glittering like the fourteenth night moon. And, he who searches for lawful wealth for hoarding, pride and show, will meet Allah Ta'ala while He (Allah) will be Wrathful."

THE BEAUTY OF ISLAM

Rasulullah (sallallahu alayhi wasallam) said: "The beauty of a person's Islam is that he abstains from nonsensical (futile) things."

RASULULLAH SAID:

* Wealth does not decrease by giving charity. (i.e. Charity given sincerely for the sake of Allah Ta'ala alone.)

* Allah Ta'ala grants dignity and respect to an oppressed person who patiently bears the injustice rendered to him.

* Whoever opens a door of begging, Allah will open a door of poverty on him.

* Never envy an evil person because of the bounties (wealth, etc.) he possesses, for verily, you do not know what he will be meeting after his death. Verily, by Allah there is for him such a killer which does not die, i.e. the Fire.

* (Addressing the wealthy, Rasulullah--sallallahu alayhi wasallam) said: The bounties, aid and wealth which you obtain from Allah Ta'ala are on account of the weak and forlorn among you (i.e. not because of any of your abilities, but because of the dua and barkat of the weak and forlorn ones).

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